



94

T

THE LANCET MAGAZINE

ESTABLISHED IN THE YEAR 1841
BY THE LANCET PUBLISHING CO.

10, BROADWAY
LONDON, E.C. 4

Printed by the LANCET PUBLISHING CO.

Subscription price, 10s. per annum in advance.
Single copies, 6d.

THE
CHURCH OF ENGLAND
MAGAZINE.

UNDER THE SUPERINTENDENCE
OF
Clergymen of the United Church of
ENGLAND AND IRELAND.

VOL. VII.
JULY TO DECEMBER
1839.

LONDON:
JAMES BURNS, 17 PORTMAN STREET, PORTMAN SQUARE;
W. EDWARDS, 12 AVE-MARIA LANE.

CHURCH OF ENGLAND

ST. MARTIN'S LANE

THE CHURCH OF ENGLAND

ST. MARTIN'S LANE

LONDON :

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
46 St. Martin's Lane.

1847

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,

46 St. Martin's Lane.

1847

THE CHURCH OF ENGLAND

ST. MARTIN'S LANE

1847

CONTENTS OF VOL. VII.

ADDRESS at the Anniversary of a Provident Society (by the rev. J. Mellor Browne, M.A.), clxxviii. 91.
Adoration of Images (dr. Rudge), exciv. 332.
American Religious Denominations, clxxx. 124.
An old Disciple, clxxix. 111.
Arabia, Robbers of, clxxvii. 75.
Attendance on the Services of Religion (rev. F. D. Maurice), xccli. 300.

BIOGRAPHY:—

Boniface, abp. of Mayence, exc. 270.
Butler, Joseph, D.C.L., bp. of Durham, clxxviii. 93.
Chase, Philander, D.D., bp. of Illinois, clxxxix. 251; cc. 411.
Clement, St. (bp. of Rome), xccli. 206; xccli. 310.
Ferrar, Robert, bp. of St. David's, clxxiii. 23.
Grahame, rev. James, excix. 395.
Scougal, rev. Henry, xcxi. 233.
Shute, ven. Josias, B.D. archd. of Colchester, clxxvi. 210.
Tankerfield, Geo., clxxvii. 77.
Thomason, rev. T. T., clxxiv. 38; clxxv. 55.

CABINET:—Short Theological Extracts from the following Authors:

Adam, rev. T., xccli. 318; excv. 350; excvi. 360. Aitchison, rev. D., clxxiv. 190. Anderson, rev. Robert, clxxix. 118; clxxxi. 157.
Bateman, rev. J., excviii. 390; cc. 422. Barrow, dr. Isaac, clxxviii. 112. Beachcroft, rev. R. P., clxxvi. 214. Berens, archd., exc. 278. Beveridge, bp., clxxv. 205; clxxviii. 246; excv. 350. Bickersteth, rev. E., clxxiv. 190. Bissland, rev. T., clxxii. 14. Blunt, rev. H., clxxiv. 46; clxxvi. 71; clxxvii. 86; clxxxix. 262; xccli. 318. Boyle, hon. Robert, clxxii. 14. Bramhall, abp. clxxxi. 143. Bull, bp. clxxxix. 262; xccli. 302; excviii. 391. Burton, dr., clxxix. 118; clxxxv. 205. Butterfield, rev. H., clxxx. 134; clxxxi. 157.
Cave, rev. R., xccli. 302. Cecil, rev. R., exc. 278; xccli. 302.
Cornwallis, Mrs., excvii. 374; cc. 422. Cyprian, St., clxxxviii. 246.
Dale, rev. Thomas, clxxv. 205.
Evans, rev. R. W., excv. 350.
Fenelon, abp., clxxiii. 31.
Griswold, bp., clxxxviii. 246.
Hale, Sir Matthew, excix. 406. Hall, bp., clxxii. 14; clxxxix. 262; xccl. 287; exciv. 334. Hare, rev. A. W., clxxviii. 102; clxxxviii. 246; xccli. 318. Heber, bp., xccli. 318. Hiffernan, rev. J. M., clxxv. 62; clxxii. 157. Hobson, rev. S., clxxv. 62. Horne, bp., clxxxviii. 246; excviii. 391. Horsley, bp., clxxxii. 174; clxxxix. 262. Howels, rev. W., exc. 278.
Hutton, rev. T. R., clxxxv. 205.
James, bp., exc. 278. Jeremie, rev. J. A., clxxiv. 46.
Kirwan, dean, xccl. 287. Knight, rev. J., clxxxv. 205.
Lear, archd., exc. 278. Le Bas, rev. C. W., clxxix. 118; clxxii. 157; clxxxvii. 230. Leighton, abp., clxxii. 14; clxxvii. 86; exc. 278. Lucas, xccli. 302; excv. 350.
Marsh, bp., clxxvi. 71; xccli. 302. Marsh, rev. W., exc. 278.
Martyn, rev. H., exc. 278. Melvill, rev. H., clxxiv. 190.
Melvill, Philip, esq., clxxxix. 262. Molesworth, rev. J. E. N., clxxvi. 214.
Palgrave, Sir F., excix. 407. Pascal, excvii. 375. Pearson, rev. J. N., clxxvii. 86.
Raikes, rev. Henry, clxxxi. 157. Rawlinson, rev. H., clxxii. 14.
Saneroff, abp., clxxvii. 230. Sandys, abp., excix. 407. Sharp, abp., exc. 278. Simeon, rev. C., clxxiii. 31. South, dr., clxxv. 62; clxxxviii. 246. Spoor, Mrs., exciv. 334. Stanhope, dean, clxxii. 14.

CABINET—(continued).

Taylor, bp. Jeremy, clxxxv. 205; clxxxix. 262; xccl. 287; xccli. 302; exciv. 334; excviii. 390; cc. 423. Turner, Sharon, esq., excv. 350.
White, rev. Thomas, clxxxi. 143. Wilberforce, rev. Samuel, xccli. 302; excvii. 375. Williams, rev. J., exciv. 334; excvi. 360. Wilson, bp., clxxxiii. 174. Wogan, xccli. 302. Wolfe, rev. Charles, clxxxiii. 174. Woodward, rev. H., excviii. 390; cc. 423.
Camel, the, clxxviii. 101.
Canada (Upper) Clergy Society (Journal of Mr. O'Meara), clxxv. 61.
Cathedrals, Benefits of (Selwyn), cc. 421.
Child of Light (by the Author of "The Student," &c.), exc. 267.
Cholera, clxxxi. 148.
Church Extension in South Australia, clxxxviii. 245.
Church, the, in the Isle of Man (Lord Teignmouth), excvi. 359.
Church of England Mission in Jerusalem, clxxiv. 44.
Church Principles, Duty of maintaining (bp. of Montreal), excvii. 366.
Communion, on the, exciv. 323.
Converts from Infidelity, No. IV. Lord Lyttleton, clxxxi. 155.
Drunkennes (R. Whythead, esq.), clxxvii. 85.
ECCLESIASTICAL INTELLIGENCE (see end of Volume).
Emigration (Rev. H. Smith), clxxvii. 78.
ESSAYS:—
The New Creation (by the rev. C. Rawlings, A.B.), clxxii. 1; concluded, clxxiii. 17.
Missionary Exertions (by the rev. R. G. Blenkinsopp, M.A.), clxxiv. 33; concluded, clxxv. 49.
Spiritual Influences (by the rev. Edward Young), clxxvi. 65.
On the Omission of the Duty of Prayer in the Mosaic Law (by the rev. Edward Hawkins, M.A., Provost of Oriel College, Oxford), clxxvii. 73; concluded, clxxviii. 89.
The Saviour's Abode with his People (by the rev. Pelham Maitland, B.A.), clxxix. 105; concluded, clxxx. 121.
Family Worship (by the rev. J. Rawlings), clxxxi. 137.
On the Atonement (by the rev. J. Spence), clxxxi. 145; concluded, clxxxiii. 161.
Responsibility, clxxxiv. 177.
Worldly Carefulness incompatible with Christian Godliness (by the rev. W. Buswell), clxxxv. 193; concluded, clxxxvi. 209.
The Knowledge of the Glory of God (by the rev. J. Fawcett), clxxvii. 217; concluded, clxxxviii. 233.
The Believer's Peace, clxxxix. 249; concluded, exc. 265.
The Christian's Law of honouring all Men (by the rev. T. England, M.A.), xccl. 281.
Divine Revelation (by the rev. T. P. Wright, M.A., Hackney), xccli. 290.
Origin, Nature, and Object of Divine Worship (by Rev. W. G. Moore, M.A.), xccli. 305; concluded, exciv. 321.
The Benefits of Church Psalmody, with Hints for its Improvement (by Rev. John Eden, M.A.), excv. 337; concluded, excvi. 353.
The Duty of Watchfulness (by the Rev. C. Rawlings), excvii. 361.
The Study of Prophecy, excviii. 377; concluded, excix. 393.
The Value of Present Mercies, cc. 409; concluded, cci. 425.

Female Servants (rev. W. B. McKenzie), clxxxv. 205.
Fletcher, rev. J. of Madely, exciv. 333.
France a Warning to England (rev. A. W. Brown), clxxix. 117.

Gambling and its concomitant Vices:—

No. I. Horse-racing, clxxvi. 67.

II. The Cockpit, clxxvi. 211.

Gibbon (British Magazine), cxviii. 362.

Gifts of God in Nature and Grace (M. A. S. Barber), No. II., clxxiv. 36; No. IV., clxxviii. 99; No. V., clxxviii. 239; No. VI., cxviii. 388.

Gospel, the Glory of (bp. Reynolds), cc. 413.

Idolatry (dr. Hawley), clxxx. 132.

Jansenism, No. I., clxxx. 127; No. II., clxxxiv. 164; No. III., clxxxvii. 229; No. IV., clxxxix. 259.

Jehovah of the Jews and the Lord Jesus Christ compared (rev. H. Woodward), cc. 420.

Jesuitism, No. VIII. (conclusion), clxxiii. 38.

Immanuel, or God with us (Mylne), cxviii. 378.

Invocation of Saints (dr. Rudge), cxix. 405.

Khurta Bhaja (bp. of Calcutta), clxxxiv. 189.

Lessons, on the reading of the (Wogan), cxclii. 310.

Love of God, on the (Rev. H. Woodward), cxvii. 373.

Mahomedan Slavery (T. F. Buxton, esq.), clxxvi. 70.

Man of God (rev. H. Raikes), clxxxiii. 173.

Marriage (bp. Taylor), cc. 414.

Massacre on St. Bartholomew's Day at Paris, 1572, clxxx. 123; clxxxi. 138.

MISCELLANEOUS EXTRACTS:

Advantages of England (Elliot's Travels), clxxxv. 208; Air (Curtis), clxxvii. 88; Antiquity of Sabbath (rev. G. Holden), cxvi. 369; Asiarchs, the (Scripture Gazetteer), cxclii. 304; Atmosphere, the (Whewell), cxclii. 320; Australia (Sydney Gazette), cxc. 280.

Bellarmine (rev. B. E. Nicholls), clxxxiv. 192.

Cathedral Music (Hogarth), cxviii. 392; Church of Christ (prof. Scholefield), cxci. 288; Church of the Lateran (W. Rae Wilson, esq.), clxxx. 136; Churches or Gaols (W. Collins), cxci. 408; Circumstantiality of the Bible (rev. W. J. Kidd), clxxxiv. 192; Cobbett's Testimony to the Church, cxci. 408; Confirmation (rev. J. Downall), clxxvii. 88; Conversation of English Women (Mrs. Ellis), clxxvii. 88; Crime in Scotland (Blackwood), clxxiii. 32; Cutchees, the (Mrs. Postans), cxc. 280.

Demoniacal Agency (rev. C. W. Le Bas), cxci. 336; Domestic Duties (sir T. More), clxxiii. 32; Dress (rev. R. Cecil), clxxix. 120.

Egyptian Columns (W. Rae Wilson, esq.), clxxxix. 264; Egyptian Schools (Lane), clxxvi. 216; Evils of Separation (rev. J. Baylee), clxxviii. 176.

Flies of Egypt, clxxvii. 232; Food of Infants (Curtis), clxxiii. 32.

Gambling (rev. H. G. Watkins), clxxviii. 104; Governors and their Graves at Sierra Leone (capt. Alexander), cxclii. 304; Grace before Meals, cxv. 352; Gratitude and Ingratitude (dr. South), clxxiii. 32.

Hearers and Doers (bp. Hall), clxxxix. 264; Holy Land (W. Rae Wilson, esq.), clxxvi. 216; Homilies, the (Thornthwaite), clxxx. 120.

Japan (Christian Observer), clxxvii. 232; Idleness (bp. Taylor), cxviii. 376; Jericho, Ruins of (Elliott's Travels), cxviii. 392; Jews in Palestine, clxxx. 136; Jews, the (rev. G. Faussett), cxci. 408; Influence of Mental Emotion on Health (Curtis), clxxvi. 216; Intoxication (Whytehead), clxxviii. 104.

Lord's Day, How to keep (Fuller), cxvii. 376.

Medical Profession (chancellor Law), clxxviii. 243; Missionary Discouragement, cxvii. 376; Moslem Egyptians (C. Lane, esq.), clxxviii. 248; Music (Hants Advertiser), cxclii. 320.

National Church (Jortin), clxxvii. 216; National Education (rev. J. Ayre), clxxvi. 72; Natural Theology (Pinnock), clxxv. 64.

Opium (rev. A. S. Thelwall), clxxv. 64.

Palenque (British Gazette), clxxxix. 264; Parsees (Missionary Register), cxv. 352; Pascal (P. Melvill, esq.), cxci. 288; Popery (rev. J. N. Pearson), clxxx. 136; Promises (Clarendon), clxxv. 64; Puritanism (Southey), clxxxv. 208.

Quietness (Hooker), cci. 430.

Religious Destitution of Troops abroad, clxxii. 16; Rio de

MISCELLANEOUS EXTRACTS (continued):

Janelro (Robertson's Letters), clxxxviii. 248.

Sacrifice, Origin of (Corfe), clxxix. 120; St. Etheldreda's Chapel (Ecclesiastical Gazette), cxc. 280; St. Spiridione, clxxviii. 104; Sandals (Burder), clxxiv. 48; Servant in Sickness (rev. W. B. M'Kenzie), cxviii. 390; Silence (St. Ambrose), cxix. 408; Sleeping-rooms (Curtis), clxxix. 120; Society, clxxix. 120; Sanderson (bp.), cxcl. 288; Solitude (Colesridge), clxxxv. 208; South America (Robertson's Letters), cxci. 336; Spanish Slavery (T. F. Buxton, esq.), clxxxiv. 192; Spears (W. Rae Wilson, esq.), clxxvi. 72; Sunday Scholar, the, cc. 424; Sunday Dress and Appearance (bp. Davy's), clxxii. 160; Supposed Scepticism of Medical Men (chancellor Law), clxxxi. 144; Swallows (W. Rae Wilson, esq.), cxclii. 320; Sydney, Society in, clxxii. 16.

Temperance (rev. J. M. Hiffernan), clxxviii. 176; Time and Property (bp. J. B. Sumner), clxxiv. 48; Transubstantiation (rev. C. S. Bird), clxxii. 160.

Ventilation (Curtis), clxxvii. 232; Vernacular Dialects (prof. Scholefield), cxclii. 320; Village Churches (W. Howitt), cc. 424.

Wallachia (dr. Burton), clxxx. 136; William Collins (rev. W. L. Bowles), cc. 424; Wonders of Creation (Shaw), cci. 430.

Mythology, the Slavonic (by the rev. H. Christmas, F.S.A.), No. I., clxxxv. 194. No. II., clxxvii. 222. No. III., clxxxix. 260.

Narrative of the Loss of the Eldon (dr. R. H. Kennedy), clxxix. 107.

National Education (by the rev. N. Smart), No. I., clxxiii. 19.

Ordination of a Missionary (bp. Stewart, of Quebec), clxxiv. 34. Old Hall (by the Author of "The Student," &c.), clxxiii. 18. Old Verger, cxc. 275.

Parables (M. J. M'Kenzie), clxxxv. 199.

Patrick, Bishop, Controversy with the Romanists 1688, clxxxiv. 182.

Philp the Evangelist and the Lord High-Treasurer of Ethiopia (by the rev. Henry G. Watkins, M.A.), clxxxv. 196, and clxxvii. 219.

POETRY: +—

• Affliction (Chas. Bayly), clxxviii. 103.

• Be Strong in the Lord (Miss Emra), cc. 423.

• Bondage of Israel (Mrs. Abdy), clxxvi. 71.

• Catechism, the (bp. Mant), cc. 424.

• Charity (rev. E. B. Were), clxxvii. 215.

• Christian King, the (bp. Ken), cxci. 287.

• Christian Warrior, the (bp. Ken), cxci. 335.

• Christmas, cxci. 407.

• Communion with God in Solitude, cxci. 335.

• Dead Sea (Croly), clxxiii. 31.

• Dedication of the Temple (rev. E. B. Were), clxxiv. 47.

• Devotedness (bp. Ken), clxxxvii. 231.

• Distant Church-bells (Cathedral), cxviii. 391.

• Elijah in the Desert, clxxvii. 231.

• God's Goodness in the Seasons (rev. R. A. Scott), clxxvii. 159.

• God's Providence (Charles Bayly), cxclii. 303.

• Heavenly Rest, clxxviii. 247.

• House of God (rev. G. Bryan), clxxxi. 144.

• Hymn (rev. N. Bull), clxxxv. 207.

• Hymn for Harvest (Pilgrim), clxxviii. 247.

• Invalid's Sabbath Song (Mrs. Bushby), cxcl. 287.

• Jerusalem (Charles Bayly), clxxv. 63.

• John the Baptist, clxxviii. 247.

• Judgment (Herbert), cxcl. 303.

• Labourers' Hymn (Wordsworth), clxxxv. 207.

• Lays of Palestine (T. G. Nicholas), No. II., clxxiii. 31.

• Do. do. II., clxxxix. 263.

• Do. do. IV., cxclii. 303.

• Do. do. V., cc. 423.

• Lines to a Dying Friend (rev. W. L. Nicholls), clxxvii. 159.

• Lines on a Spring of Water (bp. Hoadley), cxvii. 376.

• Lines (Charles Bayly), cxviii. 391.

• Lord's Supper (Miss Emra), cxc. 279.

• Mary at the Sepulchre (M. A. S. Barber), clxxxiv. 191.

• Mercy (M. A. Beale), clxxiv. 47.

POETRY (continued):

- Monody on the Death of Heber (rev. J. Hough), clxxxix. 119.
- Moonlight (rev. G. Bryan), clxxxv. 207.
- Myrtle (Montgomery), clxxxiv. 191.
- National Ballads (M. A. Stodart), No. V., clxxii. 15.
- Do. do. VI., clxxvii. 87.
- Do. do. VII., clxxxv. 207.
- Do. do. VIII., cxevii. 375.
- Do. do. IX., cxci. 407.
- Do. do. X., cci. 430.
- Nightingale Flower (Barton), clxxvii. 87.
- Omnipresence of God (M. A. Beale), clxxxii. 159.
- Omnipotence of God (M. A. Beale), cxcliii. 319.
- Our old Cathedrals, clxxii. 15.
- Pray for your Queen, clxxxix. 263.
- Pray without Ceasing, cxcv. 351.
- Prayer, clxxxiii. 175.
- Prayer (rev. J. Harvey), clxxv. 63.
- Quiet Conscience (Charles I.), cxv. 279.
- Recognition in Heaven (bp. Ken), clxxxiv. 191.
- Stanzas on Ezekiel xxxii. 11, clxxxiii. 175.
- Sisters of Bethany (Mrs. Abdy), cxv. 279.
- Stanzas (Miss Enra), cxclii. 319.
- Stanzas, cxci. 335.
- Sunday (rev. T. Grinfield), clxxviii. 103.
- Thoughts of Comfort (Miss Emra), cxevi. 360.
- Thy Kingdom Come (Stammers), cxcli. 303.
- To a Lady on the Death of a Friend (Chas. Bayly), cxev. 351.
- Triumph of the Gospel, cxvii. 375.
- Wickliffe, clxxx. 134.
- Poor Laws (rev. H. Smith), clxxvii. 84.
- Power of Locality in Animals (C. M. Burnett, esq.), clxxvi. 66.
- Prayer-Book, the (rev. F. W. Faber), cxvi. 355.
- Preaching of the Cross (rev. H. Melvill), cxcliii. 317.
- Priest Eugene, cxci. 286.
- Punctuality, Anecdotes and Extracts on, clxxxix. 262.
- Relapse in Religion (rev. J. Whytt), cxev. 342.
- Religious Destitution of the Country (rev. H. W. Wilberforce), cxv. 349.
- Revival in the American Church (dr. Hawks), cxcli. 301.
- Roger Holland (Fox), cxci. 325.
- Sabbath, the, its Origin and Perpetuity Vindicated (by rev. T. Pyne, M.A.), clxxxiii. 165, and clxxxiv. 179.
- SACRED PHILOSOPHY:— Natural Theology of the Vegetable Kingdom (by R. Dickson, esq., M.D.), No. IX., clxxv. 51.
- No. X., cxcli. 291.
- Sacred Poetry (by James Chambers, esq.), No. I., clxxii. 5.
- No. II., clxxxix. 253. No. III., cxcliii. 307. No. IV., cxvii. 364.
- Scapegoat, the (H. Bourne, esq.), clxxvii. 83.
- SERMONS by the following Divines:—
- BADCOCK, rev. John, L.L.B. (Westbury, Wilts), Gain of the World, and Loss of the Soul, clxxxii. 152.
- BISLAND, rev. T., M.A. (Hartley, Hants), The Coming of Christ, cxvi. 356.
- BROWN, rev. Joseph, M.A. (Norwood, Surrey), The Love of God, cxv. 272.
- BRYAN, rev. G. (Huttoft, Lincolnshire), The Care of the Soul, clxxvii. 80.
- COTTON, rev. R. L., D.D. (Provost of Worc. Coll., Oxford), The Living Water, clxxvii. 225.
- EDEN, rev. R., M.A. (St. Mary's, Lambeth), Nobility of the Bereans, clxxiv. 40.
- EDWARDS, rev. E. (Wrexham), Support in the Day of Trial, cxcli. 297.
- GOLDING, rev. J. E. (Walton, Peterborough), Practical Intention of the Gospel, clxxv. 57.

SERMONS (continued):

- HANSON, rev. E., B.A. (Thorney, Notts), God's Inspection of the Righteous and the Wicked, clxxx. 128.
- HARRISON, rev. W. (St. Oswald's, Chester), The Parable of the Sower, clxxxi. 139.
- HARTE, rev. W. M. (Barbadoes), The Resemblance between the Church of England and the Primitive Church, cxeviii. 384.
- HEBERT, rev. C., M.A. (St. James, Clapham), The abiding City of God's People, clxxxv. 200.
- HILL, rev. John, M.A. (St. Edmund Hall, Oxford), Christ's Invitation, clxxii. 9.
- HORNE, rev. T. H., B.D. (St. Edmund the Martyr, London), The Redemption of Time, clxxxviii. 241.
- JENNINGS, rev. T. F., M.A. (Bristol), The Study of Holy Scripture, cxevii. 368.
- KING, rev. John, M.A. (Christ Church, Hull), The Confessors and Deniers of Christ, clxxiii. 24.
- LILLEY, rev. E., M.A. (Peckham), Piety, not Years, the Manhood in Christ, cc. 416.
- M'CAUL, rev. Alex., D.D. (London), Charity towards those who differ from us, clxxxiii. 168.
- MONICE, rev. R., M.A. (Cheshunt), God is Love, cxcliii. 313.
- MUSTON, rev. C. R., M.A. (St. John's, Chelmsford), Domestic Religion, cxcv. 344.
- RICHARDS, rev. J. Luscombe (rector of Exeter Coll., Oxford), Social and Public Worship, clxxviii. 96.
- SANDYS, rev. John, M.A. (St. Paul's, Islington), clxxix. 112.
- SHERWOOD, rev. W., B.A. (Holybourn, Hants), The Flesh and the Spirit, clxxxix. 256.
- SPENCE, rev. G., LL.B. (St. Clement's, Cambridge), The De- vices of Satan, cxci. 238.
- STAINFORTH, rev. F. J., M.A. (Camberwell), cxci. 400.
- WERE, rev. E. B., M.A. (Chipping Norton), The Choice of Moses, clxxxiv. 184.
- Shipwright's Widow (by the Author of "The Student," &c.), clxxx. 110.
- Sketches from a Traveller's Portfolio:—
- No. XI. The Exile, cxv. 339.
- XII. The Brand Strasse, cxci. 396.
- Sketches from Memory (by a Naval Officer):—
- No. II. The Pirate, clxxxviii. 237.
- Soul, the, the great Object of Ministerial Watchfulness (archd. Hoare), clxxii. 2.
- Sunday Reflections (by Mrs. RILEY), No. XIII., clxxxiii. 29.
- No. XIV., clxxvi. 69. No. XV., clxxxvi. 213.
- Tale of Humble Life, cxv. 275.
- Theatre, the (rev. E. Hoare), cxci. 285.
- Thoughts in Solitude (by Joseph Fearn), No. I., cxv. 277. No. II., cxviii. 380.
- Thoughts on Historical Passages of the Old and New Testament:—
- No. XI. David pardoned but punished (by rev. F. W. FOWLE), clxxii. 3.
- XII. The Miraculous Draught of Fishes (by the rev. W. MAYHEW), clxxxiv. 188.
- XIII. The Character and Conversion of Lydia (by the rev. JOHN EMRA, M.A.), cci. 427.
- Tinnevely, cxviii. 381, and cxci. 398.
- Trial of the Seven Bishops in 1688, cxci. 325.
- Turkish Martyr, cxv. 269.
- Walking over the Parish Boundaries (Sunday Reader), cxcli. 317.
- Whitty, Archdeacon (rev. M. O'Sullivan), clxxxi. 142.
- Witch of Endor, clxxii. 7.
- Worship of the Serpent (by the rev. H. CHRISTMAS), No. IV., clxxxii. 150.
- Zeal for God's Glory (rev. T. Griffith), clxxxviii. 234.

NOTICE.

THE previous Volumes of THE CHURCH OF ENGLAND MAGAZINE may still be had, uniformly bound in embossed cloth, Vol. I. price 5s. 6d. ; Vols. II. to VI. 5s. each. Parts and Numbers may also be had to complete Sets.

17 Portman Street, Nov. 30, 1839.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 172.

JULY 6, 1839.

PRICE 1½d.

THE NEW CREATION.

BY THE REV. CHARLES RAWLINGS, A.B.

Curate of Towednack, Cornwall.

I.

"If any man be in Christ (says an inspired apostle), he is a new creature." The language of St. Paul is definite and plain. It is not said, If any man belong to this sect of religionists, or to that—if any man comply with this or that ceremony; but "if any man be in Christ, he is a new creature." To be in Christ is to be a Christian, not in name, but in reality. Christianity is generally professed; and if the profession of Christianity afforded any solid proof of the possession of it, there would indeed be abundant reason to rejoice. There is, however, such a thing as the form of godliness, and there is also the power of godliness. These two are essentially distinct from each other, though very often confounded by an undiscerning world. The form of godliness may coexist with the love of sin in the heart, and the practice of sin in the life; but the power of godliness, on the contrary, cannot coexist with the allowed exercise of either. There may be the form of godliness when we are still under the dominion of Satan, and the evil lusts of the flesh, the subjects of a miserable bondage: but the power of godliness, by its existence in any soul, *does* imply that the chains of our captivity are broken asunder; that the strong man armed has been disarmed; and that in consequence we can exult in the glorious liberty of the children of God. To be in Christ is to be interested in him as our Saviour from sin and wrath, to be united to him by faith; it is to be "found in him, not

having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Much is conveyed in the expression "found in Christ,"—found in Christ as a refuge from the storm of Almighty displeasure,—found in Christ as the sweet ark of safety,—found in Christ as the hope of immortal glory, when the dark shadows of time have rolled away.

Those who are so happy as to be in Christ, are indeed "passed from death unto life:" it is certain that their consciences have been awakened from the slumber of sin and carnal security; it is certain that an arrow of conviction has reached their hearts, and that the voice, "flee from the wrath to come," has been in their case a voice of power. But let us trace the blessed consequences which result from a vital union with Christ: these are exhibited to our view under the image of the new creation. God spoke the universe into being by the word of his power; God speaks the spiritual creation into being by the same word of his power. The believer in Jesus is born again of the Spirit, through the incorruptible seed of the word; and this is regeneration. A man is introduced into a new state, as different from the old state in which he was by nature, as it is possible to conceive. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." There are three images in Scripture particularly employed to represent the great spiritual change which takes place in the soul by the power of Divine grace: these are, the new birth, the new creation, and a resurrection from the dead; which are all more or less expressive of an important reality. They

forcibly indicate the character and circumstances of the people of God.

The subjects of regenerating grace are ushered, as it were, into a new world, and are furnished with new perceptions of things; the change they undergo is indeed as life from the dead. It should never be forgotten, that the new creation in Christ Jesus is a state, and not merely an alteration of some circumstances in the moral and spiritual condition of man. And what are the peculiar features which distinguish the new creation? The apostle informs us, that in the regenerated soul, "old things are passed away; behold, all things are become new." This is a kind of negative description of the circumstances that attend the new birth unto righteousness. Vast is the change which the grace of God makes in the soul of man. The heart, which was before hard and corrupt, is softened and purified by influence from above; the will, which was before perversely set in opposition to God's will, is now subdued to the obedience of faith; the understanding, which was before dark, is now enlightened by the beams of saving truth; the judgment, which was before warped to evil, is now swayed by a bias to good; the conscience, which was before asleep, or but half awake, is now quickened into sensibility;—in a word, all the powers and faculties of the new-born soul have experienced a renovating and transforming power. The man is different from what he was before; the change wrought in him makes him a wonder to himself, and a wonder to others, who observe the effects of that change: "old things are passed away;" old thoughts, old principles, and old practices, are passed away; the new creature acts on new principles, is animated by new motives, and is engaged in the pursuit of new ends. Now he is a happy man; before he knew nothing of happiness but the name: he loves now what he did not love before; he hates now what he did not hate before; he is conscious of new hopes and fears; he has new pleasures, and he seeks new company, even that of the excellent of the earth. He is under the habitual influence of a heavenly disposition, and this of course leads to a heavenly practice. "Created in Christ Jesus unto good works," he is careful to discharge every duty he owes to God, and every duty he owes to man. Those who are renewed in the spirit of their minds labour to abound more and more in every good word and work. Their unceasing aim and daily prayer is, to "deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world." They shrink from sin, under any and every form, with a kind of instinctive abhorrence; they fol-

low after holiness in heart and life; they seek to adorn and beautify the tree of profession by the fruits of love and obedience. It were easy to mention various other characteristics of the new creation in Christ Jesus, to open to our view the wondrous effect of Divine grace upon the soul of man.

THE SOUL THE GREAT OBJECT OF MINISTERIAL WATCHFULNESS.*

CONSIDER the object of our watchfulness, the *soul*. This at once invests the office before us (the ministerial) with a solemnity and a weight which belong to no other; inasmuch as the soul of man is to himself the most precious and the most distinguishing of all his gifts from God.

The soul is a conscious being, endued with a power of self-reflection, which distinguishes rational man from all inferior grades, and to which the apostle clearly alludes when he asks, "What man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. ii. 11). It actuates the mind or understanding within, as that again gives motion and direction to the outer frame. This, while it is made the object of our especial watchfulness, is in every one alike the source of his highest happiness and his keenest misery; of all his moral and intellectual feelings; of all that in each one makes the man. Every individual we address, whatever be his outward circumstances, or his inward state of mind and heart, has, it must be remembered, some consciousness within him, conversant with joy or sorrow, desire or fear, right or wrong: and to this inward principle it is our duty to apply suitable arguments, touching and affectionate considerations, awful warnings, and winning invitations into the paths of wisdom and peace. How delicate the structure of that machine upon which we have to act; that soul of man, which it is our part, by all possible means and the most skilful applications, to lead to its own best happiness and true centre of rest! Surely "he that winneth," and even he that thus watcheth for "souls, is wise."

Especially so, when we consider further, that this conscious being, with all its passions and desires, its habits of thought, natural or acquired, its virtues or its vices, is endued with a principle of immortality; and must shortly, perhaps very shortly, pass out of time into an eternal state of existence. At that dread hour which closes this earthly scene, we are expressly warned by Christ himself what will then be the irreversible issue: "he that is unjust, will be unjust still: and he which is filthy, will be filthy still: and he that is righteous, will be righteous still: and he that is holy, will be holy still" (Rev. xxii. 11). Impressive reflection! that every emotion and affection of the soul, tending to degrade, disquiet, and torment it, no less than those which purify, ennoble, and, through God's grace, assimilate it to himself upon earth, shall continue after death; and not only continue, but be stamped with an

* From "The Christian Watchman," a very excellent sermon, by Archdeacon Hoare, preached in the chapel of Farnham Castle, at the ordination of the Lord Bishop of Winchester, Dec. 16th, 1838. London, Hatchards, 1839.

intensity, a vividness and force, expressly suited to that more refined and advanced state of being. In affecting the soul, in watching for its highest and best interests, the labours of the spiritual watchman reach in their results to the invisible and eternal world. Blessings that never end, the riches of immortal souls, await the exercise of our diligence and care: and, on the other hand, reproaches loud and agonising, so as to reach, were it possible, the very seats of the blessed, must issue from those lost souls who may have, to all eternity, to rue the miserable consequences of our neglect—the fruits of ministerial indolence or culpable forgetfulness. Let us “watch,” then, as for never-dying “souls.”

Nor is it only for them as immortal, but as redeemed also, that we are called to watch. He who will be the Judge has now become the Saviour of the soul. Christ himself came down from heaven to redeem it: and he then gave to the “spirit of man” its deepest interest, and the highest proof of its value and importance, when he purchased its deliverance with his blood: while his own most touching question, calculated, as it were, upon the very price which he was about to pay for it, ascertains its surpassing and inestimable worth; “What is a man profited, though he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” We have not indeed looked into the eternal world: we have not experienced the intensity of those joys, or the depth of those pains, which last for ever and ever. But we have the clear testimony of Him before whom, when he spake, eternity lay open; we have the undoubted pledge of truth and love, sealed with blood, to the awful realities of the future and invisible state: and as with an unshaken veracity he who bled for us pronounced from the cross the accomplishment of his own great work, “It is finished;” so with unrivalled affection he committed to our charge those sheep for whom he laid down his life—“Feed my sheep;” “Feed my lambs;” watch for souls whom I have purchased; warn those whom I have redeemed; press the truths that I have taught, the price that I have paid, the debt of gratitude due to me from souls immortal, which eternity itself never can repay. “Ye are not your own; ye are bought with a price;” “All souls are mine.” Let us then “watch,” as for “souls” which Christ hath redeemed.

The commission thus placed in our hands acquires fresh importance from a further consideration, namely, that whilst here on earth, the soul is the subject of the greatest of all possible changes. Fixed as its character and condition must be for ever hereafter, it has here the opportunity of undergoing a most necessary and important change; a change indeed no less important than that of “passing,” in scriptural language, “from darkness to light;” nay, even “from death unto life;” a translation “from Satan’s power,” or from the power of darkness, into the kingdom of God’s dear Son.” Without entering at any length on the meaning of these scriptural expressions, it is not too much to affirm that they denote only what might naturally be expected of fallen creatures; who, finding themselves in a state of rebellion against their Maker, opposed to his holiness and liable to his wrath, are yet invited back, by the tenderest solicitations and most urgent

motives, into a state of reconciliation, communion, and peace with him. Suffice it to say, that there are two leading changes—one of state, the other of disposition—which are designated respectively by the terms justification and sanctification. Over these it is that we are called especially to watch in regard to our flocks; these are the events which render our ministerial charge, beyond all other trusts, critical and vital. They are changes which neither education merely, nor the arts of refinement and civilisation, nor the lessons of philosophy and worldly morality, can of themselves ever produce. Yet do they affect the everlasting interests of man. And in another especial respect they demand our extreme vigilance and care, that they are most liable to mistake or failure; and are, in fact, those against which sin, the world, and the devil, have ever directed their deadliest attacks, and applied their subtlest arts.

It has been the character, doubtless, of all times, no less than our own, it has been an attempt coeval with the fall itself, to substitute something else in the place of those true regenerating acts which restore the soul to God, and qualify it for the everlasting presence and enjoyment of its Maker. With this view have been framed all the idolatries of the heathen, and all the superstitions of the Christian world. In the present day, the faithful watchman has to guard much against the error of supposing even a sound and clear exposition of the truth itself, “as it is in Jesus Christ,” to be the whole (though a necessary part) of vital religion. Nor will he be less jealous of a certain tendency, now abroad, to by-gone superstitions, which would seem to mistake the sacraments of grace for the grace itself which they represent; or which would describe the blessings of justification, and even sanctification also, as changes into which we pass unconsciously; transitions of soul conducted independently of that one great personal act of justifying “faith,” by which our Church expressly declares “we first come to God.” Mistakes or mis-statements of this nature lie at the root of all error; and they essentially weaken the force of those solemn appeals made by the most faithful of all human watchmen; “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace: for we through the Spirit wait for the hope of righteousness by faith;” adding, “ye did run well; who did hinder you that ye should not obey the truth?” And the apostle ends his address in the same strain; “For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No XI.—*David pardoned, but punished.**

By the Rev. FULWAR WILLIAM FOWLE, M.A.
Rector of Allington, and Perpetual Curate of Amesbury.

It has often been remarked that one of the strongest internal testimonies to the authenticity of the Bible as the word of God, is afforded by the impartiality with which it records the failings, the follies, and the crimes,

* See First Lesson for the sixth Sunday after Trinity.

no less than the virtues, of those characters which it holds forth in their general conduct for our imitation. It neither magnifies the one, nor palliates the other. And much were it to be wished that we would act in the same manner when we make these characters the subject of our consideration.

David is first introduced to our notice when anointed by Samuel as the future king over Israel, and the first public transaction in which we find him engaged gives us an instance of his faith and piety. When the armies of Israel fled before the champion of the Philistines, David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." And when Saul remonstrated with him, and said, "Thou art not able to go, for thou art but a youth, and he a man of war," he replied, that the Lord had already enabled him to kill a lion and a bear which had attacked his flock, and that this uncircumcised Philistine should be as one of them, seeing he had defied the armies of the living God. And when the Philistine despised and disdained him, as they drew nigh unto battle, he said to him, "Thou comest to me with a sword, and with a spear, and with a shield; but I come unto thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." The necessary limits of these remarks will not permit us to go through the long and eventful history of David, further than is necessary to the true development of his character, and to shew what it was in him which rendered him, after all the sins into which he afterwards so unhappily fell, still a subject of Divine mercy and Divine forgiveness. This we shall find to have been his faith and trust in God, his humbleness of mind, his zeal for the honour of the Lord. Even when yet a boy, he had killed a lion and a bear in defence of his flock, and he ascribed the circumstance to God. When he slew the Philistine, he declared before the whole army of Israel that the battle was the Lord's, and the victory from him. When persecuted by Saul, every measure which he took for the safety of himself or his friends was with this reserve—"till I know what God will do for me." In all his distress he sought counsel of the Lord. On more than one occasion Saul's life was in his power, and some of his attendants urged him to rid himself of his enemy; he exclaimed, "God forbid that I should touch the Lord's anointed." On another, fainting with thirst, three of his friends had procured him water at the risk of their own lives; he refused to drink it, pouring it out as an offering unto the Lord. The same spirit of faith and piety led him, when he had sinned against God, to go to God for pardon, freely to confess his guilt, to declare the greatness of his iniquity, and that it was only of God's infinite mercy that he could look for forgiveness.

When Saul had fallen in battle, it pleased the Lord to raise David to the throne of Israel; to which kingly office Samuel, by his command, had long since anointed him. It was in this exalted station, when surrounded with every incitement to vice, and every facility to indulge in it, that he committed the complicated crimes of adultery and murder, which shall ever stand against him on God's record upon earth, and which nothing but the all-atoning blood of a crucified Saviour can wash away from God's record on high. The circumstances were briefly these. He accidentally saw the beautiful Bathsheba; he inquired after her—he committed adultery with her. After many fruitless efforts to conceal his guilt, he caused her husband, who was fighting the battles of his country, to be placed in a post of danger, there to be deserted by the rest of the army, and to fall by the hands of the enemy. But he soon found, as sooner or later we all shall find, how bitter are the fruits of sin. The Lord sent his prophet Nathan to him; first to convict him of his guilt, and then to pass the sentence of Divine retribution upon it.

"Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold I will raise up evil against thee out of thine own house. Thou didst it secretly; but I will do this thing before all Israel, and before the sun." Oh! most terrible sentence, and yet most just! So terrible, that a sinner uninfluenced by Divine grace would have hardened himself against it; or a sinner unsupported by Divine grace would have sunk into despair. Ahab, when sentenced for his sins, sought to kill the Lord's prophet; and Cain exclaimed, "My punishment is greater than I can bear." But David instantly confessed his guilt—"I have sinned against the Lord." Nor was this merely a hasty and unfruitful acknowledgment of his sin. His grief, his misery, his mental agony, his anguish of heart, his humility, his penitence, are expressed in the 51st Psalm, composed on this sad occasion. And thousands of broken-hearted sinners, since his time, have been permitted in these words of David to give utterance to their godly sorrow for sin, and to receive through them holy consolation. And Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die." David's confession and God's pardon stand in the same verse; and I believe there are some who imagine that the only punishment which David's sins received was inflicted in the death of the infant, which is related in the same chapter. To an affectionate heart, as David's was, the reflection that his guilt had caused the death of his child must have given the most poignant anguish; and we read that it did so, in his manner of conducting himself whilst the child was yet alive. But if any suppose that this was the only retribution with which Divine Justice visited David, it argues a great and sinful ignorance of the Old Testament. The pardon which God had given had been expressed in these words: "The Lord hath put away thy sin; thou shalt not die. Thy sense of thy sin, thy confession of it, thy sorrow for it, thy repentance of it, have led the Lord in his mercy to accept an atonement for thy soul. Thy crimes have incurred the sentence of both temporal and eternal death: but thou shalt not die; thy life shall still be prolonged in this world; and in the world to come I will not close the door of mercy against thee." This was the amount of God's promise. But every particular of the threatened punishment in the sentence which had been passed on him was inflicted upon this unhappy man to the very letter. God had said, "The sword shall never depart from thine house;" and so long as David lived, one after another of his family died by the sword; and his eldest surviving son was put to death just after his father had expired. God had said, "I will raise up evil against thee out of thine own house;" and how miserably this prediction was fulfilled, the remaining history of David abundantly shews.

And here we gladly close our remarks upon the sins and the sorrows of David. Enough, and more than enough, has been said to shew that the sins of David afford no encouragement to the sinner. Never was sin in this world more terribly visited than his. Let the sinner, then, take warning, but no encouragement. David, whose heart from his youth up was generally with God, went down to the grave sorrowing for sin; and how shall that man hope to escape the punishment due to his offences, who has not only repeatedly broken the Divine laws, but has in his heart always departed from the Lord?

The pardon and yet the punishment of David, his spiritual pardon and his temporal punishment, afford

us a great insight into the mysterious providence of God with respect to his dealings with his creatures. We presume not to fathom all his counsel in the dispensations either of his wrath or his mercy—"it is high as heaven, and deeper than hell" (Job, xi. 8); but this we may venture to affirm, that one purpose of the afflictions which he sends—nay, the great and paramount purpose—is to bring us nearer to him. So that in this view afflictions are the greatest of his blessings. But when the Spirit of God has ceased to strive with a man, afflictions may be withdrawn, because that man having withdrawn himself wholly from God, the great end of afflictions, viz. the bringing him nearer to him, is no longer to be attained. Therefore the man is left to the ordinary course of events during his little stay in this world, and is often found in a state of great external prosperity—health good; high in worldly honour, circumstances, and respect; life prolonged; little of sorrow, or trials, or troubles of any kind—not visited here, because reserved for punishment hereafter. But David's afflictions did bring him nearer to God; they brought him back to God, and therefore were they sent. God pardoned him, but he punished him; he punished him, because he pardoned him; he punished him in this life, that he might pardon him in the life to come. So that when we see those who put their trust in God still under his chastening hand, we may confidently hope that they are under his special care and protection; and, on the contrary, when we see those who are far from God in great outward prosperity, we may justly fear for them that the Spirit of God has ceased to strive with them, and that Ephraim is left to his idols. The sinner's punishment, however, generally begins in this world. When or how he shall be visited, is known only to Him to whom vengeance belongeth; but he will probably find, as David did, that "where-withal a man sinneth, by the same shall he be punished;" and that his sufferings shall be, as it were, the fruits of that tree which his own hand has planted. If he has injured the domestic peace of others, his own domestic peace shall probably be broken. If he has been an ungodly father, he may expect disobedient children, and that there shall be enmities, and bickerings, and strivings, around his own hearth, and sitting at his own table; or he shall see his children dying by untimely deaths, and leaving disgrace and shame, and, it may be, families without food, behind them. In some way or other, the sinner shall generally give evidence to the truth of the wise king's observation, that "whereas men have lived dissolutely and unrighteously, God has tormented them with their own abominations."

But to those whose sins are a heavy burden to them, and who grieve after a godly sort, to such we say, that although the sins of David afford no encouragement to the sinner, his repentance affords every encouragement to the penitent. God put away the sins of David, deep and complicated as they were; he forgave him for Christ's sake, because he as deeply repented as he had deeply sinned; he forgave him, because he did not seek to conceal, or to deny, or to excuse his sin, but because he at once confessed and bewailed it, and earnestly prayed to be forgiven: he put his trust in God's mercy, and God was merciful to him. And so he will be merciful to every sinner who turns to him in true and earnest repentance. Let the unrepentant sinner think of David and tremble; but let the penitent sinner think of him and rejoice. For if he repent and believe, as David did, let him rest assured that he who pardoned the sins of the one, will also pardon the sins of the other. The great sacrifice for sin to which David looked in the person of Christ, whose sufferings and exaltation he is ever celebrating in his hymns of praise, shall be efficacious for all those who trust in his atonement. There is one sentence which is worth volumes to the repentant sinner—"the blood of Christ

cleanseth from all sin." It was to save sinners that that blood was shed. His own invitation is to all—"Come unto me, all ye that labour and are heavy-laden, and I will give you rest;" yea, rest unto your burdened souls. Did I not pardon David? and is it not in my power to pardon you? Is my hand shortened that it cannot save as once it did? or is my ear become heavy, that it can no longer hear those confessions of penitent guilt and cries for mercy which it heard when David offered them? Where are all my promises of old? Have I not said to all who return unto me, "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more?" and "though your sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool?"

And now what need I say more than to entreat you all to think of the punishment of David, and to fly from sin; and to think of the pardon of David, and to fly to repentance through Christ. And should you again unhappily fall, never, as you value your soul, never try to palliate your sin, or to excuse it, or to lessen the sense of it in your own mind, for you cannot lessen it in the sight of God. But return unto the Lord with increased earnestness, and with yet deeper humility than before—say, "I am not worthy, O Lord, to draw nigh unto thee, but thou art a God whose property is always to have mercy; have mercy then upon me. Not only forgive me my sin, but make me to hate sin; and when in thy mercy thou dost pardon the past, in thy mercy also give me grace for the future. Help me according unto my need, for I pray unto thee in the name of Him who died to reconcile sinners unto thee." Thus turn, and thus pray unto God, coming unto him in the name of Christ, and he will in no wise cast you out. And if your faith and repentance be sincere, you shall find him to be, what the Scriptures uniformly declare him to be, a God forgiving iniquity, and transgression, and sin, able and willing to save all them unto the uttermost who come unto him through Christ.

SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

No. I.—*Origin and early History.*

IN arranging the following papers on Sacred Poetry, I have deemed it expedient to commence the series with an account of its history from the earliest times to the present period. Since "psalms, and hymns, and spiritual songs," are almost the first examples of religious verse, I shall be led to notice the progress of congregational psalmody, its use among the early Christians, and its influence in furthering the glorious work of the Reformation.

While pursuing the chronological succession of the writers of sacred poetry, I shall allow myself to allude at greater length to those who have drank deepest at the twin fountains of poetry and religion—whose strains, pre-eminent alike for subject and execution, have surrounded their memory with a halo of glory, and made their names "sounds of pleasant import." Surely it will prove an interesting task to contemplate the progress of that "muse of sacred song" with which the "sweet Psalmist of Israel" was wont to solace his troubled soul, or rejoice his glad spirit—that muse which can boast the names of Milton, Montgomery, and Cowper, among her chosen votaries.

Deeply feeling my own inability to treat such a subject in the manner it deserves, I yet trust that a diligent study and fervent admiration of sacred poetry,

joined to some considerable research and labour, has in a measure qualified me for a task which ought to have been undertaken by one who possessed (in addition to a thorough acquaintance with the subject) the "pen of a ready writer." When any of my readers shall detect inadvertencies, defects, or omissions, let them consider the author to request, in the quaint, though beautiful words of the industrious Strype, "that they may be forgiven in one who looks upon himself as a frail and fallible man, and is apt enough to have mean conceits of his own performances, and is very ready to be set right, and thankful to be instructed."*

Poetry, considered as the spontaneous product of the most powerful feelings, probably owes its origin to those emotions which superstitious fear or religious veneration excite in the human breast. History cannot confirm this assertion, although, by the clear light in which it exhibits the early connexion of poetry and religion, it affords presumptive evidence that such was the case.

The Old Testament, which is by far the most ancient specimen of written literature, abounds in examples of lyrical, didactic, and prophetic poetry. In the book of Exodus, where it is recorded that, at the glorious triumph of the Lord over his enemies in the Red Sea, Miriam the prophetess took a timbrel in her hand, and all the women went out with her,—we find the praises of the deliverer of Israel celebrated in a lyrical hymn, which, for grandeur of imagery, loftiness of sentiment, and splendour of expression, has never been rivalled. As I shall have a future opportunity of speaking of the Old Testament poetry, it will not be necessary to allude to it at present, any farther than to state that the composition of sacred hymns and musical accompaniments constituted one of those employments to which the candidates for the prophetic office were accustomed to dedicate themselves.†

In the New Testament, we find that the custom of praising God in psalms was sanctioned and adopted by our Lord himself (Matt. xxvi. 30).

Leaving the sure testimony of holy writ for the assertions and evidences of profane history, we find numerous declarations of the fact, that the earliest station of poetry was in the temple, her primary office to minister at the altar. Plato affirms that the most ancient poetry was addressed to the gods, under the appellation of hymns. Tacitus informs us that the most savage Germans were in possession of songs to the gods, which, by means of oral tradition, had descended through several generations. In the Greek chorus, in the rude lyrical productions of the most desolate of the Americans, the inhabitants of Gaul, Albion, Iberia, the most ancient people of Asia, and the known natives of Africa, we find abundant proofs of the close alliance which ever existed between their poetry and their religion. Indeed it would be difficult to point out any pagan poetry which does not contain frequent allusions to the national mythology. In like manner have the fables, morals, and doctrines of the Koran furnished subjects and illustrations for the gorgeous strains of the Persian and Arabian poets.

The primitive Christians were wont to edify them-

selves, not only with the Psalms of the Old Testament but also with original lays, celebrating Christ as the Redeemer of the world. The early Greek and Latin Churches adopted singing in their public worship, considering that it formed an important part of religious devotion. In St. Jerome's seventeenth epistle to Marcella, the following interesting passage occurs:—"In Christian villages little else is to be heard but psalms; for which way soever you turn yourself, either you have the ploughman at his plough singing Hallelujahs, or the vine-dresser chanting forth somewhat of David's."

The disciples of Wickliffe in the fourteenth century, and those of John Huss and Jerome of Prague in the sixteenth, were celebrated psalm-singers;‡ and many of those who died at the stake, comforted themselves in their last moments by singing the praises of Him who had endured them with sufficient strength to endure the fiery trial.†

The great Martin Luther (with his usual acute discernment) foresaw what a powerful instrument psalm-singing would prove in furthering the Reformation, and on this account eagerly availed himself of it. Having embraced the assistance of many others to versify and set to music psalms in the German language, he himself rendered the most valuable assistance in both parts of the undertaking.‡ The best account of the intention, plan, and execution of this work is furnished in his own modest and simple words. He writes:—"I and some others, to give a beginning and set the example to such as are more capable, have collected some spiritual songs to further and bring into use the sacred Gospel." And, speaking of the tunes, he adds, "they are arranged for four voices, for no other reason than that I am anxious that young people, who should and must be educated in music, should have wherewith to get rid of their lasciviousness and carnal songs, and instead of them learn something salutary, and receive what is good with pleasure, as to youth is meet."§

About this time, Clement Marôt, the favoured bard of Francis I., "that prince of poets and poet of princes," translated fifty of the Psalms into French verse. This project was suggested by Vatable, the professor of Hebrew; and there is very little doubt that he materially assisted Marôt in his version, because, although the latter was unacquainted with the Hebrew language, they are said to be "traduits en rythme Français selon la vérité Hébraïque."

He gives us to understand that he had received assistance—

"—— par les divins esprits
Qui ont sous toy Hébreu langage appris,
Nous sont jettés les Pseaumes en lumière
Clairs, et au sens de la forme première."

It would seem, from the following passage, that Marôt's fancy pictured a scene which had already (in the days of St. Jerome) occurred:—

"O bien heureux qui voir pourra
Fleurir le temps, que l'on orra
Le laboureur à sa charrue,
Le charretier pamy la rue,

* Preface to the Life of Bishop Aylmer.

† Horne's "Introduction to the Critical Study, &c. of the Scriptures," vol. ii. p. 468, 3d edit., 1822.

• Burney, vol. iii. p. 30.

† Ibid.

‡ Hawkins, vol. iii. pp. 76, 77, 445-7.

§ Edin. Magazine, 1818, p. 419.

Et l'artisan en sa boutique,
Avecques un pseaulme ou cantique
En son labeur se soulager;
Heureux qui orna le berger
Et la bergère en bois estans
Faire que rochers et estangs
Après eux chantent la hauteur
Du saint nom de leurs Créateur."

Marôt's version was received with such enthusiasm, that the printers were not able to strike off a sufficient number of copies to supply the public demand. Theodore Beza, who had somewhat assisted Marôt, speedily published a version of the remaining Psalms, which possessed this advantage over his predecessors, that they were "admirably fitted to the violin and other instruments." Ten thousand copies of this work were immediately sold. Calvin, who perceived with pleasure the increasing predilection for psalm-singing, had engaged some of the finest composers to furnish the musical accompaniments to these "songs of Zion." Some time elapsed before this was discovered; during which period Huguenots and Catholics alike solaced themselves with the psalms and music; but when Calvin appointed the psalms to be sung at his meetings, and they were affixed to the catechism of Geneva, the fulminations of the Sorbonne were directed even against Marôt—psalm-singing was declared to be synonymous with an open declaration of "Lutheranism," and all true Catholics were enjoined "henceforth to forsake the heretical practice." It soon became an established form of devotion in the religious services of the reformers; and was carried from the peaceful abode of the sanctuary to the camp and the field of war. In many of the battles which occurred between the Protestants and their persecutors, a devotional psalm, shouted forth by the whole army of the former, served as a signal for the onset. Dr. Doddridge (in his sermon on the 107th Psalm) considers that the 149th Psalm was used in a similar manner by David's army when going forth to war against the devoted nations.

The vast and mighty change which the Reformation effected in the course of men's thoughts, not only caused a revolution in the manners and feelings of the age when it occurred, but also gave a particular direction to literature and the arts. No where was this more evident than in England; the holiest of books had before been bound with the chain of papal bondage—a worse than Egyptian darkness had covered the land; but the Bible was now unbound, and the pure rays of truth had begun to dispel the clouds of ignorance and superstition. The Scriptures were studied with a deep sense of their importance, and several paraphrases of some portions attempted.

Though the singing of psalms was a common practice at the very earliest period of the Reformation, it does not appear to have received the sanction of legislative authority until the year 1548. Encouraged by a license which was then promulgated, and assisted by several coadjutors, Sternhold and Hopkins composed the entire version of the Psalms, which was adopted by the Church of England, and appended to the book of Common-prayer. The accompanying tunes were chiefly selected from the Lutheran and Calvinistic tune-books. Besides the primary use to which they were devoted, viz. public worship, the

authors desired to furnish the common people with songs which would set aside the profane and licentious ballads in such common use at that period; reform their manners, and elevate their devotional feelings. Fuller tells us that "they found their work afterwards met with frowns in the faces of some great clergymen," who, we may suppose, forgetting the many and important advantages arising from the public singing of devotional hymns, foresaw those abuses into which it has at times unfortunately degenerated.* To detail the progress of congregational psalmody from that period to the present time, would neither be interesting to the reader nor compatible with my plan.

Among those writers whom I shall have occasion to speak of, in tracing the history of English sacred poetry from 1562 to 1839, are Southwell, Davison, Fletcher, Drummond of Hawthornden, George Wither, Herrick, Quarles, George Herbert, Crashaw, Milton, Ken, Watts, Young, Blair, Blackmore, Thomson, Parnell, Addison, Smart, Pope, Cowper, Watts, Wesley, Hurdis, William Hayward, Roberts, Grahame, Heber, Wordsworth, Montgomery, Pollok, Milman, Croly, Dale, Moultrie, Hemans, Caroline Bowles, Jane Taylor, Hannah More, &c. &c.

I shall occasionally intersperse among my remarks on these authors and their writings, some of those valuable though scarce scraps which, while equally remarkable for the real poetry and fervent piety which breathe through their verses, remain almost unknown except to the poetical antiquarian.

Garsden, near Malmesbury, Wilts.

THE WITCH OF ENDOR.†

THE singular transaction which occurred at Endor, of the raising of the prophet Samuel, has caused considerable discussion. The history of it may be expressed in a few words. After the death of Samuel, Saul, being engaged in hostilities with the Philistines, encamped at Gilboa in the immediate neighbourhood. His affairs being desperate, and the Divine protection withdrawn from him (1 Sam. xxviii. 5, 6), he resolved to consult a woman that had a "familiar spirit;" and he was informed that one lived at Endor. He had previously banished all those persons; and hence it was necessary to disguise himself, lest the woman might refuse to perform what he desired. Having given her a solemn promise that she would be safe, she asked the disguised king whom she was to raise, and he replied, "Samuel." As soon as the woman saw Samuel, she recognised Saul, and began to entertain fears for her safety; but the king soothed her, and said to her, "What sawest thou? and the woman said unto Saul, "I saw gods ascending out of the earth." The Hebrew word *elohim*, here translated *gods*, is often rendered in the singular, as a god or a great person, which is the true meaning in this case. Others translate the words, *I saw a judge* or *a person like a judge*; but if the plural be retained, we may suppose that, to fix Saul's attention, and to confirm his opinion of her art and power, she pretended that she saw gods rising out of the earth, as if she had brought up several beings by her enchantments. From

* I refer more particularly to many hymns in the Moravian, Methodist, and other collections, which, after making allowance for the peculiar opinions held by the bodies of Christians who use them, cannot escape the condemnation of those who, in addition to true piety, possess pure taste or a cultivated understanding.

† From the Scripture Gazetteer.

the description which she gave of the person whom she raised, Saul "perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself; and Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." The prophet, or the figure resembling him, immediately declared his ruin and his death: "The Lord will deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me;" meaning, not literally the next day, but very shortly the king and his sons would be numbered with the dead. "Then Saul felt straightway all along on the earth, and was sore afraid because of the words of Samuel, and there was no strength in him." The events happened as predicted; the Israelites were defeated, the sons of Saul were slain, and the king ran himself through with his own sword in despair (1 Sam. xxxi. 1-6).

Such is the substance of Saul's interview with the witch of Endor and the raising of Samuel; and the discussion which has originated on this subject has turned chiefly on the points, whether the appearance of Samuel was real, and if real, the power by which it was produced; whether it was an imposition on the part of the sorceress, who might have been acting in concert with a person who made the responses in a feigned voice; or whether it was an evil spirit who appeared with the body and mantle of Samuel, spoke articulately, and held this conversation with Saul. It must be admitted that the history does not say Saul really saw Samuel, and, as his circumstances were desperate, he was in a state of mind peculiarly liable to imposition; but, on the other hand, it is evident that the sorceress herself, who probably at first only intended a delusion, became terrified at the result, and she "cried with a loud voice" when she perceived Samuel. It has been strongly maintained by some that the spirit of Samuel was evoked by this woman, and came on the compulsion of her powerful art; and in deference to the ancient fathers of the Church, who ascribed to magicians and necromancers the power of calling up the souls of the dead, they have supposed that Samuel actually appeared to Saul. But this explanation has been keenly rejected, and even Sir Thomas Brown, who is often on the side of credulity, opposes this literal assumption in the first book of his "Vulgar Errors." After alluding to the opinions of the heathen philosophical schools on this point, he says, "More inconsistent is the error of Christians, who holding the dead do rest in the Lord, do yet believe they are at the hire of the devil; that he who is in bonds himself commandeth the fetters of the dead, and, dwelling in the bottomless pit, calleth the blessed from Abraham's bosom—that can believe the real resurrection of Samuel, or that there is any thing but delusion in the practice of necromancy, or the popular raising of ghosts." It has been therefore urged that the whole story is repugnant to the order of the natural world, and to the doctrines of revelation respecting the state of the dead; that it is inconsistent with our knowledge of the attributes of God to believe that he permits the souls of the departed, even the most eminent prophets and saints, to be remanded back by the practice of the most execrable rites, and at the call of some of the vilest of human beings; and that reason confirms the testimony of Scripture, which represents all magical arts as flagrant impositions. For these and other reasons many believe that the witch of Endor was merely a "cunning woman," who was familiar with the state of public affairs; that, suspecting from the first that the tall stranger who assured her of safety could be no other than the king himself, and being well acquainted, as most of the Israelites were, with the per-

son of the deceased prophet, she undertook the task of deceiving Saul; that Saul did not see the appearance, but trusted to the woman's statement that she saw it; and that the voice which was heard was either produced by the powers of ventriloquism, or by an associate, who imitated the voice and personated the appearance of Samuel. Others, again, who deny that witches are able to disturb the souls of good men, much less of prophets, are nevertheless of opinion that those wretched women caused the devil to counterfeit the souls of the dead, and that in this instance an evil spirit appeared before Saul in the likeness of Samuel; but this notion is met with nearly the same objections as the preceding, and is utterly inconsistent with the fact that the spirit which appeared to Saul was not a tempter, flatterer, or deceiver, but a very severe reprover of wickedness and impiety.

Without giving any opinion on the merits of a controversy which has caused much curious speculation, and on which there will always be a variety of opinions, we merely state a few facts connected with the inspired narrative urged by those learned commentators who contend that the appearance was really that of Samuel, but who deny that the power of the woman or of the devil had any share in the production. The sacred historian expressly calls the appearance by the name of Samuel, nor is there the least hint given that it was not the real prophet to whom Saul was speaking; and hence it is alleged that when the woman was preparing to employ her incantations, Samuel actually appeared by God's permission, to the astonishment and terror of the sorceress herself. This was the opinion of the ancient Jewish Church, which we find expressed in the book of Ecclesiasticus (xvi. 20), where it is said of Samuel, "After his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." On this passage, Dr. Delany, in his "Life of David," observes, "The son of Sirach, who seems to have had as much wisdom, penetration, and piety as any critic that came after him, is clearly of opinion with the sacred historian that it was Samuel himself who foretold the fate of Saul and his house in this interview." Josephus also speaks of the appearance as really that of Samuel. The appearance must therefore be ascribed, not to the power of an imaginary enchantment, but to the immediate appointment of God, as a rebuke and punishment to Saul. This opinion is maintained by Waterland and defended by Delany, but combated by Dr. Chandler, with objections which, so far as they affect the Scripture history of the matter, are answered or obviated by Farmer in his "Dissertation on Miracles." Dr. Hales, in his "New Analysis of Chronology," inserts an able article on this view of the subject, in which he thinks that the following were among the reasons for the permitted appearance to Saul:—1. "To make Saul's crime the instrument of his punishment, in the dreadful denunciation of his approaching doom. 2. To shew to the heathen world the infinite superiority of the oracle of the Lord inspiring his prophets over the powers of darkness, and the delusive prognostics of their wretched votaries in their false oracles. 3. To confirm the belief of a future state by one who rose from the dead even under the Mosaic dispensation." On the whole, we agree with Bishop Horne, that "it remains either that the whole affair of Samuel's appearance was a contrivance, or that, by the interposition of God, there was a real appearance, which the woman did not expect and could not have effected." The same view is also taken by Dr. Gray in his "Key to the Old Testament," to which and to the other works mentioned the reader is referred.

THE SAVIOUR'S INVITATION TO THE
WEARY AND HEAVY LADEN:

A Sermon,*

BY THE REV. JOHN HILL, M.A.
Vice-Principal of St. Edmund Hall, Oxford.

MATT. xi. 28.

"Come unto me, all ye that labour and are heavy-laden,
and I will give you rest."

THE sovereignty of God is manifested in all his dispensations; but in none does it shine forth more clearly than in those which have reference to the redemption of his people.

In the solemn address of which these words form a part, the general principle of that sovereignty is stated on the highest authority; even by Him who is truth itself: "Even so, Father; for so it seemeth good in thy sight." In the same passage also the application of this great principle is variously exemplified. It is traced in the mediatorial appointment of the eternal Son of God: "All things are delivered to me of my Father." It is illustrated by the method by which Infinite Wisdom has seen fit to communicate that knowledge of the Father and of the Son, which is essential to salvation: "No man knoweth the Son but the Father; neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him." And it is evinced in the selection of the persons to whom that saving knowledge is graciously communicated: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

And this sacred train of instruction concerning the deep and mysterious proceedings of the Divine sovereignty is adopted by our blessed Lord as an appropriate introduction to that most cheering and encouraging announcement of his grace; "Come unto me, all ye that labour and are heavy-laden, and I will give you rest."

The simple but important lesson conveyed in this address is, that Christ alone is able and willing to give deliverance from sin and its consequences. It therefore involves three leading topics. It sets forth—

I. An oppressive burden. II. An all-sufficient Deliverer. III. An effectual relief.

May the Holy Spirit of God graciously fulfil his especial office, by leading our minds into a richer knowledge and a deeper experience of the sacred truths connected with these momentous subjects.

I. This address, then, of our blessed Saviour commends itself to those who are suffering under *an oppressive burden*, and who are consequently described as "weary (or labouring) and heavy-laden."

Although there are various modes of application in which this figurative language may be employed, it is obvious that the Divine Speaker refers primarily to sin, and subordinately to other evils, inasmuch as they proceed from sin, or are connected with it.

The burden of sin consists partly in the state of condemnation under which the sinner lies, and partly in the state of bondage to the absolute dominion of sin in which he is involved. Yet it is not simply the fact of being thus enslaved to sin, and subject to condemnation, which constitutes the character whom our Lord here addresses. All men who are not converted by the power of the Spirit are oppressed by the tyranny of sin; and all are by nature so involved in guilt, that if Divine grace interfere not for their rescue, they must sink under its weight into utter destruction. But many feel not their misery and danger. Now the combination of the epithet *ye that labour* (a word which implies *weariness*), with the other descriptive term, *heavy-laden*, specifies those who not only lie under the burden, but are painfully conscious of its existence, and long to obtain deliverance from it. It intimates the removal of that self-satisfied habit which characterises the unawakened conscience; and the experience of that self-abasement, which of old compelled the Psalmist to confess "there is no rest in my bones, because of my sin; for mine iniquities are gone over my head; as a heavy burden they are too heavy for me:" and which still renders appropriate to every spiritual communicant at the table of the Lord, that emphatic acknowledgment, "The remembrance of our sins is grievous to us, the burden of them is intolerable."

This state of mind is not a result of natural reasoning or human wisdom. It is produced only by the operation of the Holy Spirit on the heart; and it is manifested by the fruits of deep and genuine repentance.

1. Consequently, it does not consist in a mere vexation on account of the present or even the future consequences of sin. It is true that the consciousness of deserved punishment must unavoidably be one ingredient in the heavy burden; and until the fulness of the power and grace of the great Deliverer be revealed to the heart by the Holy Ghost, the soul cannot but feel overwhelmed with some degree of dread and horror in the anticipation of that deserved punishment. But this portion of the weight forms a part of the fictitious repentance of a Saul or a Judas, as well as of the genuine contrition of a David or a Peter.

2. There is, however, another burden, independent, in a great measure, of the fear of consequences, and far more oppressive to

the awakened and renewed mind. This consists in the consciousness of the existence of the principle of evil within, of the guilt of original sin, of the defilement of hereditary and inborn sin, and of the actual influence and dominion of sin; joined with the deep conviction of its heinousness, as a transgression of the sacred law of God, an opposition to his holy nature, a rebellion against his authority, an insult to his purity and his goodness, and an indication of natural alienation of heart and enmity against him. When this is felt, sin is found to be burdensome, degrading, polluting, destructive. The sense of separation from God is of itself sufficient to plunge the soul into remediless despair.

3. And this burden becomes increasingly oppressive when the violated requisitions of the divine law are set in contrast with that total incapacity to fulfil them, of which the awakened person is also conscious, and of which his daily renewed anxieties and efforts to yield obedience render him more and more deeply and painfully convinced. For, in proportion as sin is felt to be burdensome, (if the true and only mode of deliverance is not practically discovered), repeated efforts will be made to establish a righteousness by the works of the law. At the same time, increasing acquaintance with the power of inward corruptions, and with the spiritual force and extent of the sacred injunctions of that law, will produce increasing consciousness of defilement, depravity, guilt, and inability for self-deliverance. Thus hope deferred will make the heart sick; and the afflicted soul becomes more weary, while it labours under repeated disappointment.

Nor is it only at the outset of the Christian life that sin is felt to be a heavy load on the conscience. The child of God, throughout his whole life, finds this to be the occasion of his weariness, the burden which oppresses him. Temptation would have no influence, but for the indwelling corruption which is too ready to yield to every unholy suggestion. Afflictions would be exempt from their chief bitterness, were it not for the past offences which they recall to mind, and the present corruptions which they stir up and bring into exercise. And while one great business of the believer's life is to "lay aside every weight, and the sin which does so easily beset him," the inward struggles of the natural principle compel him again and again to exclaim, "O wretched man that I am, who shall deliver me from the body of this death?"

The view of sin thus communicated by divine teaching, and the experience of its character as a heavy burden, is directly op-

posed to the various palliations which the pride, the indolence, and the self-love of men have invented. It may, for example, be quite in character for the corrupt church of Rome to cherish the unscriptural distinctions borrowed from earlier writers, concerning mortal and venial sins, and thus to afford to her priests a kind of scale to which they may adapt their equally unscriptural modes of penance. But the true penitent, while he fully acknowledges that there are degrees of heinousness in different offences, knows at the same time that the offence which, in man's estimation, is of smallest import, possesses a weight of guilt which no temporal penalties can obliterate, but which is sufficient by itself to sink him into the lowest gulf of misery. And the advanced Christian is conscious that the remaining infection of his nature, and consequent concupiscence within, has of itself the nature of sin. It is true that there is a wide difference between the habitual practice of any sin, and the yielding to the force of sudden and vehement temptation; between the thought of evil cherished and dwelt upon, even though not brought into action, and the same thought resolutely checked as soon as it has presented itself to the mind. Yet even the latter is truly sin, and is not in its own nature more venial than the other. No human effort can remove the guilt of either; both alike need the interference of sovereign grace. To the man whose conscience is tender as it should be, the secret sin is as loathsome as the open offence; the evil which man calls light will be dreaded as a weighty and oppressive burden. And all human distinctions calculated to diminish the estimate of any offence against God ought to be rejected with holy indignation and abhorrence.

When impressed by such feelings as these, the mind is prepared to receive the tidings of

II. *An all-sufficient Deliverer*; for the call of our blessed Saviour to the weary, labouring, and heavy-laden is, "Come unto me."

And why does he thus direct the oppressed exclusively to himself? Because he is at once able and willing, and endued with the right and authority to bestow the deliverance which is needed.

1. Does the oppressed sufferer require a deliverer who is able to give relief?

Jesus Christ may say, Come to me; for he is the Almighty God. This glorious truth shines so brightly throughout the sacred word of God, that were all Christendom to unite in its denial, the most simple reader of that word might discover it there. And by those who feel the burden of sin, it will be received not merely as a doctrine theoretically true, but as an invaluable principle of life and consol-

tion. Nothing less than the arm of Omnipotence can give relief. Hence the consciousness of utter depravity and helplessness opens the eyes to the glorious revelation of the Triune Jehovah, and affixes a value beyond conception on that great mystery of godliness, that Jesus our Deliverer is God manifest in the flesh.

2. Again, do we need a deliverer who is willing to espouse our cause?

His free surrender of himself to assume our nature and to fulfil his Father's will in the work of redemption; his miraculous incarnation; his deep abasement; his actions; his sufferings; his death; his repeated declarations of love; and his exceeding great and precious promises,—all manifest his abundant willingness to save to the uttermost all who come unto God by him.

3. And further, do the weary and heavily-laden require one endued with authority and competency to deliver?

On this ground likewise the Redeemer says, Come unto me. He is the appointed Mediator, for whom God the Father had prepared a body, that by partaking of our flesh and blood he might become one with his redeemed, Emmanuel, God with us. The Father hath made him perfect through sufferings, that he might through him fulfil his purpose of bringing many sons to glory. And to evince the fulness of this authority, the Saviour testifies, "all things are delivered to me of my Father," and especially claims his sheep as made over to him by an everlasting covenant, which can never be violated.

To this omnipotent and gracious Deliverer, thus consecrated for his sacred office in the councils of heavenly love, the weary and heavily-laden may approach with confidence.

The emblematic description of faith involved in the expression, "Come unto me," beautifully represents the operation of simple confidence and of earnest desire for an experience of his saving influence. Thus does the sick man come to the physician on whose skill and attention he relies; thus does the destitute come to the liberal benefactor for the supply of his wants; thus does the heavily laden apply to the kind and vigorous friend for the removal of his burden. As Noah entered into the ark provided for his rescue from the flood; as the manslayer hastened to the city whose appointed walls were to screen him from the pursuit of the avenger of blood; so does the deeply contrite soul hasten to Christ. The same Spirit who has revealed the danger and given a consciousness of the burden, inspires the faith which resorts to the Saviour, in obedience to his word, Come unto me. And the exercise of prayer, the study of the revealed word,

and the use of all the other ordinances of Christ's appointment, will be the actings and evidences of that faith by which this spiritual approach to Christ is made.

And all who, in obedience to his word, resort to this Deliverer, will find his promise fulfilled in the experience of—

III. *Effectual relief*,—"I will give you rest."

This promise involves at once the removal of every evil, and the enjoyment of every good.

1. It includes *deliverance from the burden of spiritual ignorance*. It affords an answer to the restless inquiry of the men of the world, "Who will shew us any good?" It is the calming influence of divine instruction, pointing out the way of life to those who have been groping in the gloom of dismal uncertainty. It is the communication of the knowledge, not merely of our own state of sin and wretchedness, but of that God who is love. It is the revelation of the everlasting good-will of God the Father to his chosen people; of the redeeming grace of the eternal Son; of the manifold saving operations of God the Holy Ghost; of the covenanted engagements of the Triune Jehovah. It is the possession of the excellency of the knowledge of Jesus Christ; the experience of that practical acquaintance with God the Father, and with his Son Jesus Christ, through the teaching of the blessed Spirit, which our Lord has characterised as the basis of life eternal.

2. The promised rest comprehends, moreover, a *deliverance from condemnation*; for there is now no condemnation to them that are in Christ Jesus. The pardon conferred by Christ on all who come unto him, is an immediate, an entire, a full, a complete, an absolute pardon. In him, the broken-hearted and penitent believer has redemption through his blood, even the forgiveness of his sins. There is no partial, imperfect, or gradual pardon on record in the sacred word of truth. Even Israel, after repeated rebellions and backslidings, receives the gracious assurance, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." The chastisements of the people of God are by no means intimations that their sins are not wholly and completely pardoned; rather, they are solemn memorials of the absolute evil of sin, and are instruments which God employs in their purification. David was fully pardoned when the prophet declared, "The Lord also hath put away thy sin;" and the many trials which followed him through life, deeply as they were felt by him as chastisements, were exempt from every thing of a penal character. He knew what it was to rest in the consci-

ousness of pardoned transgression, and to rejoice in the experience of the favour of his God.

3. Another essential portion of this rest is *deliverance from the influence of sin*. In the experience of those who live by faith in Christ, this promise is fulfilled, "Sin shall not have dominion over you; for ye are not under the law, but under grace." Being Christ's, they "have crucified the flesh, with the affections and lusts." They "walk not after the flesh, but after the Spirit." The description of St. Peter is realised: "He that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." They who are in Christ know and love the good, and acceptable, and perfect will of God, and advance in conformity to it. The fulfilment of the purpose of God in their sanctification is the present blessedness of his people; and the prospect of the completion of that holiness is one of the great incentives to their earnest desires for that rest which is reserved for them hereafter.

4. The rest which our Lord promises comprehends also *deliverance from unreasonable doubts and fears*, and the communication of solid and permanent peace. The command of the Gospel is, "Strengthen ye the weak hands, and confirm the feeble knees: say unto them that are of a fearful heart, Be strong, fear not." The love of Christ delivers the soul from the restless bondage to the legal covenant under which it once lay. The partakers of this rest are not required to labour with the harassing uncertainty whether they have done or can do enough to contribute their share to salvation, or to rescue themselves from wrath. They see salvation secure in Christ; they know the unchangeableness of the promise; they rest on the everlasting covenant, which is ordered in all things and sure; and they work with all energy and perseverance, not that they may obtain grace, but because they have already received grace. Sinful anxiety is banished; they cast their care on God; they acquiesce with humility and patience in all his dispensations; they receive chastisements as from the hand of a loving and beloved parent; they stand fast in the liberty with which Christ has set them free. The Spirit of God bears witness to their adoption into the family of the redeemed, and teaches them to cry, Abba, Father. They dwell in Christ, are united to him by an indefeasible union; and because they have this security of full salvation, they have nothing to interrupt the steadfast uniformity of their efforts to glorify God and to shew forth his praise.

5. And this rest involves a *calm and assured expectation of eternal happiness*. They who come to Christ are sealed by the Holy Spirit unto the day of redemption. This prospect cheers the believer under the many trials and conflicts which painfully remind him that the rest on earth is but an incipient and incomplete state of blessedness. There is a higher blessedness to the dead which die in the Lord; for they rest from their labours, and their works do follow them. The evils and difficulties occasioned by temptations from without, and by unbelief and the struggles of other partially subdued corruptions within, shall for ever cease; while the works which especially characterised the new man, the works of holy obedience and thankful adoration, shall so follow them into heaven as never to be again interrupted; nay, they shall be brought to their fullest perfection, when that better thing provided for all the Church shall be bestowed, and the whole company of redeemed saints shall, with their risen and glorified bodies reunited to the soul, enjoy the fulness of everlasting rest.

1. Of the many practical inferences which this important subject suggests, that which claims the first attention is this, that there is no genuine and abiding rest except that which is bestowed by Christ.

The methods of relief to which men resort, however various, and however insufficient, agree at least in betraying the uneasiness within. Hence the efforts to drown the consciousness of disquietude by continued occupation in business or in pleasure, according to the varied tastes of the sensual, the worldly, or the intellectual. Hence, too, the sacrifices, and ceremonies, and self-tortures of many among the heathen, and the fictitious modifications of religion among those who name the name of Christ. Some seek rest for the conscience in a course of outward virtues, valuable in their influence on the comfort of society, but worthless, in a religious view, in the eye of a pure and heart-searching God. Others place reliance on the outward services of religion, and even pervert the precious sacraments of Christ's own appointment into substitutes for Christ; putting the emblematic parts of these sacraments in the place of the graces and gifts of which they are the representatives and the channels; interpreting the sound and spiritual language of our own sacramental formularies by the careless, if not erroneous, expressions of early writers, instead of referring them to their genuine prototype, the sacred word of God; while they attempt to supply their still acknowledged deficiencies by acts of will-worship, prohibited by God, and derogatory to the freedom of his grace and the profession

of the work and office of the Redeemer. The Saviour himself decides the point: "I will give you rest." None can communicate the gift but himself; and while the believer thankfully employs those sacraments, as well as other appointed ordinances, as instrumental in leading the soul to him, and as channels by which he may convey the gift of his Spirit, still in Christ alone his confidence is placed; to Christ alone the honour is ascribed.

2. But we may be further reminded, that it is an offence against Christ himself to attempt to preclude any who are labouring and heavy-laden from the rest which he bestows.

The ministers of Christ are not permitted to lay on the already oppressed penitent the heavy burden of despair; and to taunt him with the supposed contrast between his state and the imaginary, but never realised, condition of those who have lived since baptism in unsullied purity. Thus did not Christ to the publicans and sinners who flocked to his instructions. Who, indeed, that knows any thing of the purity of God's law, of the evil of sin, and of the workings of his own heart, can dare to class himself among the pure, or do otherwise than join the publican's cry, "God, be merciful to me a sinner?"

And even in the case of open backsliders, who, after apparent devotedness to the service of God, have wilfully departed from him, and plunged themselves into worldly-mindedness, or other iniquity, may any man dare to withhold from them the promise of the Saviour, when they return, weary and heavy-laden under the sense of their accumulated and aggravated guilt? No, nothing is too hard for the Lord. They whose sins are as scarlet shall be washed in the blood of the Lamb, and made white as snow. It is true, that we know not the heart, and therefore must clothe our language of encouragement with many cautions. But no other source of rest must be pointed out besides the merits and righteousness of the Lord Jesus Christ.

Some, indeed, will say, "I do not seek rest here; my sins deserve it not, and I may well be satisfied with the simple possibility that salvation may be mine at last, although the chains of my guilt weigh me down in sorrow throughout my life."

But this feeling, under a show of humility, is in fact too frequently nothing more than one of the carnal substitutes put in the place of the pure Gospel of free grace. It may seem strange, but it is a fact, that the pride of man cannot indulge itself more effectually than by cherishing notions of self-torture. It would gladly accept deliverance from the burden of guilt by the superadded load of ascetic mortifications, in spite of the inspired

prohibitions against will-worship and voluntary humility; in spite of the contempt thereby cast on the merits and the righteousness of the only and all-sufficient Saviour. The promise of Christ is *rest*. How then can a permanent and self-entailed bondage be consistent with childlike faith and spontaneous and cheerful obedience? No, God is the Father of his people; and he delights, not in the slavish service of one who works with uncertainty of success, and obeys through fear of stripes; but in the happy and filial obedience of those whose hearts are filled with love and confidence. Christ will "not break the bruised reed, nor quench the smoking flax." "Comfort ye, comfort ye my people, saith the Lord," is the characteristic announcement of the Gospel; and "rejoice evermore" is a precept peculiar to the religion of our Lord and Saviour Jesus Christ.

3. Lastly, we are reminded, that as the ministers of Christ are especially, like their Divine Master, sent to the weary and heavy-laden, it is their duty fully and faithfully to teach every thing which the Scripture reveals concerning the excellency and sufficiency of Christ, and the way of salvation through him.

It is an act of criminality to conceal what God has commissioned us to teach. Our business is to make known without reserve the whole counsel of God; and by manifestation of the truth to commend ourselves to every man's conscience in the sight of God. To do otherwise, is to maintain, instead of renouncing, the hidden things of dishonesty, and to handle the word of God deceitfully. Shall the minister of Christ use his own judgment, or the judgment of his fellow-men, as to the portion which he may deem it expedient to conceal of divine truth? Shall the pastor, in a congregation of nominal Christians—shall the missionary, in an assemblage of ignorant heathen,—speak of rest for the heavy-laden, and not let them know that the security for this rest is the eternal Son of God, incarnate for the salvation of his people? Shall they suppress the glad tidings of that atonement, without which there can be no peace, no rest? Shall they leave any one, whom their instructions can reach, uninformed in the glorious revelation of God, the Father, Son, and Holy Ghost? What if any portion of the early Church was guilty of that unholy mimicry of heathenism, that they must have some fancied mystery, some secret, which God had not appointed? Are we, whom God has delivered from such bondage, to follow in their steps? God forbid! If we yield to such a precedent, we shall soon find similar results produced, and rapidly descend from the follies and weaknesses of some of the fathers into the abyss of popish abomina-

tions. May those of us who are called to the service of the sanctuary, and those among us who are anticipating the privilege of that sacred office, remember always, that a dispensation is committed to every one invested with the holy ministry of God's word and sacraments. It is not left to our option what doctrines and what precepts we shall select. The conscience of each should testify within himself: "Necessity is laid upon me; yea, woe is me, if I preach not the Gospel."

And what can be a more delightful, a more privileged office, than to preach good tidings to the meek, to tell of Him who binds up the broken-hearted, who gives liberty to the captives, who comforts the mourners, and gives the garment of praise for the spirit of heaviness? What more blessed than to take up the language of our Divine Master himself, and say, "Come unto Jesus, all ye that labour and are heavy-laden, and he will give you rest?"

The Cabinet.

THE PSALMIST'S CONTEMPLATION OF THE WORKS OF GOD.*—In a former discourse to you on the forty-second Psalm, I recommended the more frequent perusal of this portion of the holy Scriptures, not only on account of its general utility, from its embracing so wide a field of subjects (since there is no holy thought or feeling that may not be found embodied in the Psalmist's words), but also from the beautiful simplicity of the language and imagery employed, which, by engaging the imagination, at once touches the heart, and with greater force and perspicuity teaches the uneducated Christian to know and to understand rightly those great truths, which are able to make him "wise unto salvation through faith which is in Christ Jesus." But besides this high recommendation which is offered, there is yet another, which every attentive reader of the Psalms cannot fail to have observed; and this is, that no one writer of the holy Scriptures more frequently dwells upon the glorious works of the creation. These may be called the poor man's library,—that book of nature wherein he, be he a scholar or not, may, as he works, read of God; where the simple-minded but teachable Christian may trace the finger of the Almighty, and search out his wisdom and goodness; "the wayfaring men, though fools, shall not err therein" (Is. xxxv. 8). And if this be the case, the book of Psalms must be doubly interesting to many of you, my brethren, whose lot it is to be engaged in out-of-door occupations, which must necessarily give you constant opportunities of observing the handy-work of a great and glorious God, some "going forth to their work and to their labour until the evening" (Ps. civ. 23); while others of you, "going down to the sea in ships, and occupying your business in great waters, see the works of the Lord, and his wonders in the deep" (Ps. cvii. 24). How must our hearts at times be overwhelmed with gratitude and love, as we ponder on these things, as we think that for us were they all created, and to us has the government of them been committed. Who, impressed as he must be, with the excellency of his power, can refrain from joining in the chorus of praise into which the enraptured Psalmist bursts: "What is man, that thou

art mindful of him? or the son of man, that thou visitest him? Thou makest him lower than the angels, to crown him with glory and worship. Thou makest him to have dominion over the works of thy hands: and thou hast put all things in subjection under his feet, all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fishes of the sea, and whatsoever walketh through the paths of the sea." Thus did the inspired Psalmist find that the contemplation of the wonderful works of God was one of the best and purest sources of human happiness,—a pleasure that can never be weakened by repetition,—a pleasure that satisfies, inasmuch as there is an inward satisfaction while the mind is so employed; yet unsatisfying too, at the same time, because as it is a pleasure that never cloy or wearies, we desire ever to grasp at more; and therefore the more that such meditations are pursued, the more do they delight the soul, and the more do they raise it to the contemplation of diviner and purer objects, ever to think less of the creature, and more of the Creator. In a word, they shew us our own insignificance, and should therefore teach us humility; we, as we approach God and the things that are God's, should become smaller in our own eyes, like a "heaven-directed spire," which, as it rears its head to the firmament, where the God in whose honour it has been erected dwells in glory unapproachable, feels, as it were, and acknowledges its ascent to his throne by becoming smaller and more tapering.

HOLY SCRIPTURE.—It ought rather to recommend than disparage the Scriptures, that what is revealed is so copious and extensive, that, like a river, it will supply a lamb with what may quench its thirst, and cannot be exhausted by an elephant.—*Boyle on the Style of the Scriptures.*

THE NEW NATURE.—Intimately connected with this doctrine of the justification of the sinner by faith alone, to the utter exclusion of works in any degree whatever, is that of the renewal of the heart to holiness by the power of the Holy Spirit. Man, being by nature dead in sin, must be raised to newness of life. Man, being by nature alienated from God, must be brought nigh by the blood of Christ. And not only so, but a great and saving change must be wrought upon his heart; a change which, though it cannot render him worthy, will qualify him and make him meet for admission to heaven. For "they that are in the flesh cannot please God." The vastness of this change is fully manifested by the terms employed in Scripture to represent it. Figured by the external ablution in the waters of baptism, it is a cleansing of the inner man by the power of the Holy Ghost. Nay, it is spoken of as the possession of a new nature. Observe the striking, forcible language of God's word with reference to this important subject, and the strong terms employed to describe the vastness of the change. It is not a *better* heart that is to be possessed, but a *new* heart. Old things are not merely to be improved, but "old things" are to pass away, and all things are to become "new." It is not simply an external reformation of conduct that is required,—it is the renewal of the inner man. It is not merely the cultivation of many of the graces and virtues, for which even a heathen might be distinguished, and which may be possessed even while the soul is dead in trespasses and sins, and which are never to be confounded with the fruits of the Spirit's influence,—but that deep vitality of religion in the soul which is the source of all true practical godliness. No substitution of outward ablution must be made for this inward washing by the eternal Spirit. "Marvel not," when it is said unto you, "ye must be born again." Let it ever be recollected, that He who uttered the solemn declaration is to be the Judge of quick and dead,—that without being a partaker of this spiritual birth, no man "can see the kingdom of God." We may blot out the sun from the

* From "The Sea is his, and he made it," a Sermon preached in Chideock Church, Dorset, on occasion of the violent hurricane, on the south-western coast, Nov. 1838. By the Rev. Henry Rawlinson, B.A., Curate. London, Burns, 1839; Tucker, Bridport.

firmament sooner than expunge from the oracles of God the vital doctrine of spiritual regeneration. The question may be asked—the question was asked, by one of no mean report or limited acquirements in Israel—"How can these things be?" But the doctrine is indelibly engraven on the records of God's revealed truth. God grant that the power of the doctrine, and its momentous reality, may be experienced by the hearts of all now before me.—*Rev. T. Bissland.*

COMFORT IN SORROW.—The utmost that philosophy can pretend to have is words only, and empty sounds in comparison. Ten thousand such volumes at Seneca and Epictetus can never lie so close at our hearts, or give that sweet repose to spirits in perplexity, as this single text from St. Paul rightly applied would do: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—*Dean Stanhope.*

GOOD WORDS.—Good words will do more than hard speeches; as the sunbeams, without any noise, made the traveller cast off his cloak, which all the blustering of the wind could not do, but made him bind it the tighter.—*Archbp. Leighton.*

THE HOLY SCRIPTURES.—If we believe and know that the Scripture is inspired by God, then we can entertain it with no other than an awful address; and we cannot be Christians if we do not so believe. Every clause, therefore, of that God-inspired volume must be as reverently received by us, so seriously weighed and carefully laid up, as knowing that there is no tittle there without his use. What we read, we must labour to understand; what we cannot understand, we must admire silently, and modestly inquire of. There are plain truths, and there are deep mysteries. The bounty of God hath left this well of living water open for all: what runs over is for all comers; but every one hath not wherewith to draw. There is no Christian that may not enjoy God's book, but every Christian may not interpret it; those shallow fords that are in it may be waded by every passenger, but there are deeps wherein he that cannot swim may drown. "How can I, without a guide?" said that Ethiopian eunuch: wherefore serves the tongue of the learned, but to direct the ignorant? Their modesty is of no less use than the other's skill. It is a woful condition of a Church when no man will own himself to be ignorant.—*Bp. Hall.*

Poetry.

NATIONAL BALLADS.—No. V.

IMMORALITY THE BANE OF ENGLAND.

BY M. A. STODART.

(For the Church of England Magazine.)

ENGLAND! a crown is on thy brow,
Thy sceptre's on the sea,
And tribute-treasures round thee flow,
The mighty and the free;
A glory too, from years gone by,
Around thy path is thrown—
Nations have crouch'd before thine eye,
And trembled at thy frown.

My country! tear-drops force their way
In thinking what thou art—
So great, so mighty in thy sway,
So frail and false of heart!
I love the land my fathers trod;
And scarce can I record
That thou, the favour'd one of God,
Rebell'st against his word.

Yet so it is—along thy streets

The winds loud curses waft,
And vice the idle passer greets
With sparkling, burning draught;
The drunkard sits within the gate,
And Christ is made his song,
And jokes and gibes upon him wait,
In careless, reckless throng.

Lady of kingdoms! doff thy crown,
And bow thee to the dust;
Thou canst not stand God's withering frown,
Thou knowst that frown is just:
The plague is even now begun,
The cry is loud and deep;
O rouse thee, ere the work be done,
Shake off thy fatal sleep!

I cannot sing as poets sing,
My harp is faint and weak;
And yet the sounds within me ring,
My very soul would speak.
The levelling cry is heard around—
More loud its thunders swell:
England! 'tis thine alarm-sound,—
Neglected, 'tis thy knell!

OUR OLD CATHEDRALS.

(For the Church of England Magazine.)

I LOVE our old cathedrals,
When the morning sunbeams shine
Through the richly painted windows,
Above the altar-shrine;
I love our old cathedrals,
When the evening lamps burn bright,
And through the lofty arches stream
Their rays of softest light.

I love our old cathedrals,
With their organs pealing high,
While the choristers are singing,
And the vaulted roofs reply;
I love our old cathedrals,
With the anthem pealing loud,
When praises are ascending
From the densely mingled crowd.

I love our old cathedrals,
When heaven-devoted zeal
Unites the heart and voice in prayer
For man's eternal weal;
I love our old cathedrals,
Where truths divine are taught,
The myst'ries of that holy faith
For which our fathers fought.

I love our old cathedrals,
When silence reigns around,
And the faint footstep's hardly heard
To break the still profound;
I love our old cathedrals,
The cloisters' solemn gloom,
Where I may muse a pensive hour,
And wand'ring thoughts call home.

I love our old cathedrals,
 Whether amid the choir
 My every word and every thought
 To the heavenly realms aspire ;
 Or whether slow I pace the aisles,
 In melancholy mood,—
 I love our old cathedrals
 That have for ages stood.

J. R.

Miscellaneous.

STATE OF SOCIETY IN SYDNEY.—In 1836 the free population of New South Wales amounted to 59,255, of whom about 17,000 had been convicts. In 1834 the free population of Van Diemen's Land did not exceed 23,315, of whom about 3000 were ex-convicts. Of the state of society in the towns of these colonies, a general idea may be formed from a description of the town of Sydney, according to the accounts given of it by its chief police-magistrate, and by Mr. Justice Burton. In 1836 Sydney covered an area of about 2000 acres, and contained about 20,000 inhabitants; of this number 3500 of them were convicts, most of them in assigned service, and about 7000 had probably been prisoners of the crown. These, together with their associates amongst the free population, were persons of violent and uncontrollable passions, which most of them possessed no lawful means of gratifying—incurably bad characters, preferring a life of idleness and debauchery by means of plunder, to one of honest industry. Burglaries and robberies were frequently perpetrated by convict servants in the town and its vicinity, sometimes even in the middle of the day. No town offered so many facilities for eluding the vigilance of the police as Sydney did. The unoccupied bush, near and within it, afforded shelter to the offender, and hid him from pursuit. He might steal or hire a boat, and in a few minutes place an arm of the sea between himself and his pursuers. The want of continuity in the buildings afforded great facilities for lying in wait for opportunities of committing crime, for instant concealment on the approach of the police, and for obtaining access to the backs of houses and shops; and the drunkenness, idleness, and carelessness of a great portion of the inhabitants, afforded innumerable opportunities and temptations, both by day and night, for those who chose to live by plunder. The greater portion of the shopkeepers and of the middling classes had been convicts; for the tradesmen connected with the criminal population have an advantage over free emigrants. Those of the emancipatists possessed of property had generally gained it by keeping grog-shops, gambling-houses, by receiving stolen goods, and by other nefarious practices: they led a life of gross licentiousness; but their wealth and influence were such, that one-fourth of the jurors who served in the civil and criminal courts during the years 1834, 1835, and 1836, belonged to their number. More immorality prevailed in Sydney than in any other town of the same size in the British dominions; there the vice of drunkenness had attained its highest pitch. The quantity of spirits consumed in Sydney was enormous. Even throughout the whole of New South Wales, the annual average for every human being in the colony had reached four gallons a-head. With a free population little exceeding 16,000, Sydney contained two hundred and nineteen public-houses, and so many unlicensed spirit-shops that its chief police-magistrate felt himself incompetent to guess at the number. The great portion of these public-houses were kept by persons who had been transported convicts, and who were notorious drunkards, obscene persons, fighters, gamblers, receivers of stolen goods, receivers and harbourers of

thieves, and of the most depraved of both sexes; and who existed upon the depravity of the lower orders. Such, according to the authorities we have quoted, are the towns to which transportation has given birth; and such are the inmates furnished to them by the criminal tribunals of this country. In the country districts of New South Wales and Van Diemen's Land, the proportion of convict men to women is as seventeen to one. As the greater proportion of the agricultural labourers belong to the criminal population, they constitute a peasantry unlike any other in the world—a peasantry without domestic feelings or affections, without parents or relations, without wives, children, or homes—one more strange and less attached to the soil they till than the negro slaves of a planter. They dwell crowded together in miserable huts; the hours of recreation which they can steal from the night are usually spent in the unlicensed spirit-shops to be found in the vicinity of every estate. In these places, kept by some ticket-of-leave man or emancipated convict, the assigned servants of settlers generally purchase the means of gratifying their appetites for liquor, gaming, and every species of debauchery, by the proceeds of their depredations on the flocks and herds, and other property of their masters.—*Report of House of Commons' Committee.*

RELIGIOUS DESTITUTION OF TROOPS ABROAD.—Next in importance, if not even more important than any considerations connected with the arrangements of the medical staff, I would call your lordship's attention to the great, and I might almost say criminal, negligence of the government, in not providing a sufficient number of chaplains for the forces on foreign stations. While a regiment continues in Great Britain or Ireland, the men are made to attend divine service regularly, at some church or chapel, on every Sunday throughout the year; but the moment they are embarked on board ship for colonial service, all care for their souls' welfare is entirely lost sight of. There is not, in the whole of our West India possessions, a single church or chapel where a regiment can be assembled to hear the prayers of the Church read, or the Gospel of Christ preached. There is not even a shed where they can meet to receive any religious or moral instruction. They are literally compelled to live without God in the world; and Sunday becomes, of all days, the most distinguished for drunkenness, and all manner of irregularity; and generally sends more patients to the hospitals than all the other six days of the week. There is, it is true, with the early dawn of every Sunday morning, what is generally (I had almost said, in mockery) called a church parade. The men are assembled in front of their barracks, exposed to the damp and noxious exhalations from the moist earth, and the slanting beams of the rising sun; when some clergyman of the colony, in a hurried manner, reads over the prayers of the morning service, or perhaps only a part of them; and of what he does utter, few, if any, of the soldiers can hear one word. The men are then dismissed, and the day is spent by the great portion of them in listless idleness in their barrack-rooms, or in sleeping exposed to the currents of air in the verandas or corridors; while the more profligate crowd into the canteens and grog-shops, to get drunk and quarrel with each other. From this Sabbath idleness, and these Sunday broils, arise many of the diseases which prove most fatal in the colonies.—*From a Letter to the Right Hon. the Secretary at War, &c., by Sir Andrew Halliday, M.D.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
 ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 173.

JULY 13, 1839.

PRICE 1½d.

THE NEW CREATION.

BY THE REV. CHARLES RAWLINGS, A.B.
Curate of Towednack, Cornwall.

II.

It should ever be borne in mind, that the new creature is a complete creature. The moral change produced on him is an universal change; the energy of the Spirit's work pervades the entire man. Not one, but all the powers and faculties of the new-born soul, are enstamped with the sacred seal of heaven. There is a constant, a persevering, mortification of the lusts of the flesh; for they that are Christ's have crucified, and do crucify from day to day, "the flesh, with the affections and lusts." There is the habitual exercise of self-denial carried out and exhibited in a thousand ways; and there is a growing victory over the world in the power of divine faith.

Immeasurably important is it to be the subjects of the new creation in Christ Jesus. It is the exhortation of an apostle, "Examine yourselves whether ye be in the faith; prove your own selves." Self-examination cannot be too often enforced, because it is always a necessary task. There are who labour under a delusion in reference to the state of their souls: and almost innumerable are the sources of delusion to the fallen spirit of man. In the presumptuous confidence of the Laodicean Church, we may say we are "rich, and increased with goods, and have need of nothing;" whilst the deeply humbling fact is, "we are wretched, and miserable, and poor, and blind, and naked." This is the awful reality of the spiritual condition of multitudes before God, and yet they know it

not. Satan labours to keep up the delusion, to silence the appeals of conscience, and to confirm his tyrant power. The voice of warning is addressed to us in almost every page of the inspired volume. It is solemnly declared, "there is a way which seemeth right unto a man, but the end thereof are the ways of death;" "there is a generation which are pure in their own eyes, and yet is not washed from their filthiness;" there are who name the name of Christ, and that is all they do; to whom it will be said another day, "I never knew you; depart from me, all ye that work iniquity." A conscience penetrated with the arrows of conviction, a trembling apprehension of the wrath of the Almighty due to sin, a feeling of intense earnestness about the salvation of the soul, a fleeing for refuge to lay hold of the hope set before us in the Gospel, even a crucified Redeemer,—these are among the decided evidences of the new creation: all this must be the experience of those who are in Christ. There must have been a sense of disease, before there could be an application to the Physician for a cure; there must have been a consciousness of guilt, before there could be a desire to wash in the fountain of a Saviour's blood; there must have been a dread of condemnation and eternal vengeance, before there could be an anxiety to escape both, and find shelter in the ark of safety. An humble submission to the terms of Gospel-mercy, a grateful welcome of Christ to the soul in the glory of his Person, the perfection of his righteousness, and the all-sufficiency of his atoning sacrifice,—this must precede and does accompany the new creation. There is nothing of equal value and importance to an interest in the Redeemer's merits;

there is nothing which will support a man in the sick and dying hour, but a persuasion that Christ is ours and we are his. Here is the true rest of the soul amidst all the fluctuations of time, and in the deeply solemn prospect of eternity. But once more: a renewal of the heart and affections, by the power of the Holy Ghost, is discovered at once by its blessed effects on the disposition and practice. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Those who are created in Christ Jesus are sensible of a constraining power to the performance of good works, "which God has before ordained that they should walk in them;" they seek increasingly to realise in their souls the life and spirit of religion; they labour to abound yet more and more in "the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." "We know," says St. John, "that we are passed from death unto life, because we love the brethren." Love of the brethren in Christ Jesus, is one striking proof that we are spiritually alive unto God; careful and anxious should we be to exhibit this proof. Let us love the people of God because they are his people, and bear his image enstamped upon their souls. Let us love the people of God with a tender and an affectionate love; consider them "fellow-citizens with us, and of the household of God;" think of them as children of the same Father, heirs of the same glory, and travellers to the same home.

THE OLD HALL.

BY THE AUTHOR OF "THE STUDENT."

"Yes, he who roams in deserts bare,
That were not always wild,
Will sigh to think how sweetly there
Full many a flow'ret smil'd;
Will pause to mark th' uncherish'd beam,
The tree uprooted torn;
And sit immers'd in pensive dream
By many a now-deserted stream,
To meditate and mourn."

NEELE.

TRAVELLING, a few years ago, in a midland county, while my horse was resting at the village-inn, I strolled through some neighbouring fields, until I suddenly arrived at a dilapidated gateway, ornamented with mortuary coats of arms, which was obviously the entrance to a park of considerable magnitude. The rusty gate was open; and I proceeded for upwards of a mile on a broad, grass-grown walk, before I reached a large and stately mansion, the appearance of which betokened marks of decay. The approach to it was almost a wilderness of rough weeds, and strikingly contrasted with the neatly trimmed lawn of a new-built parsonage, on which were some blithe children at play, and the equally well-kept burial-ground of an ancient Gothic church at no great distance. Seated at the principal door of the mansion was an old woman, exceedingly neatly dressed for her rank in life, knitting stockings, to whom a girl was reading from a large Bible. Proffering a kind of apology for my intrusion, to which she curtsied in return, I made some observation as to the exquisiteness of the weather, and the beauty of the surrounding scenery.

"I think by your dress, sir," said the old woman, "that you are a clergyman; and I am always glad to see you gentlemen. I am thankful to say, sir, that our good vicar, who lives there (pointing to the house already referred to) is a very kind friend to me. His good lady and himself generally come and see me two or three times a-week, and read and explain the Scriptures. But should you like to walk into the hall, sir, and rest? for it is very hot." There was something peculiarly interesting in the scene, and in the demeanour of the good old woman; and I gladly accepted the offer. The hall was a noble building, in the Elizabethan style of architecture; but its damp walls,—damp and desolate even amidst the bright sunshine of a bright July day,—told a melancholy tale; and while under the guidance of my conductress, who hobbled along as fast as rheumatism would permit, I passed through the magnificent chambers, on the walls of which were here and there suspended some fading and mouldering portraits,—I was insensibly led to indulge very melancholy feelings. One portrait for a moment riveted my attention. It was that of an elegant girl, probably about seventeen, and bore all the marks of being the production of a master-hand—perhaps that of a Kneller. "Ah, sir," said the old housekeeper, observing that I was attracted by the painting, "that is the picture of the old squire's mother, Lady Alice Blanche. The old squire by his mother's side was of noble blood. She died in childbed of her first—the old squire that was. Old squire's father married again, an excellent lady, as I have been told, kind to the poor, and beloved by all the neighbourhood: a fine family they had; and she loved the old squire as much as if he were her own; but, some how or other, my own father, the old squire's father's butler that was, has often told me his master never was the same man after Lady Alice's death. Father has often seen him leave the drawing-room when all was gay and cheerful around him, and his merry family were in high glee, and come and look upon this picture; and has seen his large fine eyes filled with tears as he sat on the chair opposite to it. They say, sir, there is no love like youth's first love;" and she wiped a tear away with the corner of her white apron; "but, sir, we must not set our hearts and affections on things of earth." Perhaps even the experience of this good old woman bore testimony to the truth of her remark.

I confess I was amazingly struck with the scene around me. The mansion was obviously that of a family of the highest grade among the commonalty of the land; and curiosity would have prompted me to inquire beyond what was right into the peculiar circumstances which had led to the desertion of the mansion. I found, however, my conductress silent upon the subject. She spoke much of the days of her youth, when she recollected the old squire's marriage. She descanted largely, and with apparent satisfaction, on the magnificent style of the establishment; on the festivities which used at certain seasons to be kept up. "I think I see the squire," she said—"I was but a child then—going to church of a Sunday with all the family and servants. It was a noble sight. The old squire's half-brother was the vicar, and much liked he was; faithfully he preached the Gospel, when such preaching was rare; but he died of a decline. There was not a tenant that thought of being absent from divine worship. We were all like one family, as it were; but now things are all contrary. It makes my heart sad of a Sunday to see the old family-pew with no one in it; and the old crimson lining does look so faded and worn. I need not, however, tell you more."

I saw there was a keeping-back on her part, which prevented my questioning her further—a keeping-back which raised her the higher in my estimation; for it is peculiarly disgusting to find the domestic of a

family, as I have often found, expatiating on its faults: but I afterwards learned, that this good woman had, from a very early age, been under the influence of deep religious feelings; and these feelings led her, as they invariably do, to dwell but slightly, if at all, on the faults and failings of others. Alas, how fearfully do they deceive themselves who think that calumny and slander are consistent with a profession of the Gospel of Christ! It may safely be affirmed, that no individual who has been brought to a saving knowledge of Divine truth can ever feel inclined to expatiate on the errors of others, however truly he may deplore them; and the very fact that there is such an inclination, is an unquestionable evidence of the want of true religion in the soul.

Returning to the small inn, I there found from the landlord the true cause of the desolation of this once splendid mansion, of its dreary chambers, and the decay manifested all around it. The old squire, so designated by the housekeeper, having died, the estate came into the possession of his only son, nay, only child, who squandered his fortune in vice and riotous living. Gambling, horse-racing, and cock-fighting, were the chief amusements of the day, and deep drinking the business of the night; and many a young man might trace his ruin to his intimacy with this new squire. — Hall became notorious for its profligacy; and no one who valued his own or his family's reputation would visit there. It became the haunt of characters, male and female, of the worst description, who lived on the wealth of its abandoned possessor, until that wealth was entirely squandered. It was in vain that the vicar, his uncle, expostulated with him. He forbade the good man entering his door; and he never went to church himself. Sunday was one of his most riotous days. In youth he had been sent to travel in foreign countries, and had imbibed not a few of the lax notions too prevalent on the subject of religion. He became, in fact, a confirmed unbeliever; and the fruit of his unbelief was a total disregard of the restraints of morality, or even the common decencies of life. He had found an early grave while resident on the continent; for he fell a prey to his licentious habits; and those present at his last hours declared that nothing could exceed the horror and agony of his mind. He died intestate; and the estate became the subject of endless litigation. It was now suffered to go to ruin during the uncertainty of a long-pending Chancery suit. The advowson had gone into other hands; and the old housekeeper and an old gardener were the sole inmates of the hall, kept there by trustees, who scarcely allowed them the means of support.

"The stately homes of England,
How beautiful they stand,
Amidst their tall, ancestral trees,
O'er all the pleasant land!
The deer across their greensward bound,
Through shade and sunny gleam;
And the swan glides past them with the sound
Of some rejoicing stream." HEMANS.

"Stately and beautiful," to use the language of the poetess, the old Hall still stood, though the voice of merriment no longer resounded in its chambers, and its tall, ancestral trees were fast hastening to decay. It stood a monument of the ruin which inevitably follows in the train of guilt. It seemed to speak, with the voice of solemn warning, "the wages of sin is death." It read to all a valuable lesson, that "he that soweth to the flesh shall of the flesh reap corruption." Few incidents in my life, I confess, have made a deeper impression on my heart than the desolation and stillness of old — Hall.

Z.

NATIONAL EDUCATION.

BY THE REV. NEWTON SMART, M.A.

Master of Farley Hospital, Wilts; and Chaplain to the Bishop of Ripon.

II.

IN considering the subject of national education, the first inquiry which naturally presents itself is, as to the existing provision for the education of the children of the labouring classes. It would seem, indeed, hardly necessary to bring proofs of a fact which all admit, that such provision is totally inadequate, but it is desirable, as far as possible, to ascertain the amount of popular education supplied by the various societies, and by private schools, by which, though imperfectly, the ground is already occupied. It is, however, impossible, from any documents yet furnished, to obtain accurate information upon this point. The select committee appointed by parliament in 1838 to consider the best means of providing useful education for the children of the poorer classes in large towns throughout England and Wales, state in their report that they "have to lament that the materials are so scanty which are afforded them for giving an account of the present state of education of the humbler classes. Until very recently, the subject appears to have entirely escaped the attention of government. There appear to be no returns to parliament of any authority on this point; nor, indeed, are there at present adequate means of making them. The returns made to queries sent out by the committee on education of 1835, are found to be incorrect as well as defective; and on this matter, important as it is to the welfare of all classes, there seem to exist no sources of information in any department of government." In the absence, therefore, of a full body of authentic documents, an approximation to the amount of popular education is all that can be obtained, and is sufficient for the present purpose, which is not to supply an accurate list of schools and scholars, but to shew that the existing provision for the education of the labouring classes is, however excellent in part, deficient in quantity and defective in quality, when taken as a whole, and considered as a provision for the nation.

England is suffering deeply at this time from having outgrown the provision made for the instruction of the people. In 1710, the population of England and Wales was 5,066,000; in 1831 it was 13,897,187; now it is more than 15,000,000. The numbers between the ages of 2 and 16, requiring cheap education, have been calculated at nearly 4 millions. The results of the parliamentary inquiry in 1833 were, upwards of one million of day-scholars, and upwards of one million and a half of Sunday-scholars. These results have been rejected, as deduced from inaccurate returns; but it is probable they are below the real amount of day and Sunday scholars, allowing for duplicate returns where the same child attends both a day and Sunday school. It appeared in evidence before the select committee of last session, that the statistical society of Manchester states, "That the gross amount of error actually detected by the committee in the government-tables, in the 5 towns they have examined, is, 34,000 scholars; and the real error is probably considerably more;" "that is to say, there was a return of fewer scholars

than there really were by 34,000." Indeed, the returns of 1833, as including all schools and colleges except the two universities, are proved, by the reports of societies, to fall short of the number of children actually receiving education in different schools. The National Society for promoting the Education of the Poor on the Principles of the Established Church, in their report for 1837, give as the grand total for England and Wales, in connexion with the established Church, 12,391 places, 16,924 schools, 996,460 scholars. The report for 1839 is not yet published; but from an abstract read at the annual meeting on the 1st of May, there appears to be a considerable increase; and if the increase has been proportionate to that of former years, the number of scholars must considerably exceed one million; for during the 6 years preceding 1837, there was an increase of 3610 schools, and 96,048 scholars. From the report of the British and Foreign School Society, it appears that during the year ending March 1838, 218 schools had been visited, and 20,547 children examined by their inspector; but no return is made of the number of schools conducted and scholars educated throughout the country upon the principles of this society, which is supported by both Churchmen and Dissenters, "has no connexion with Sunday-schools, no catechism or creed is introduced, nor is any form of prayer taught or used in the schools." The secretary stated to the select committee of the House of Commons, that he "should suppose the number of scholars must be very large." "The schools of the Sunday-school Union are said to have been doubled in their amount within the last fifteen years." This society is supported by both Churchmen and Dissenters, and requires the conductors of its schools to be persons of good character, and believers in "the deity and atonement of Christ, the divine influences of the Holy Spirit, and that all Scripture is given by inspiration of God." No opinion is given as to the accuracy of the report of the Sunday School Union as to its numbers, which were stated to the select committee: if correct, they nearly equal the whole amount returned in 1833, and quoted in the report of the committee of 1838. It is, however, but common justice in this account, to state the great efforts which have been made by this and other societies in establishing and conducting Sunday-schools. In the report of the select committee, the Sunday-scholars of Dissenters, inclusive of Roman Catholics, at Manchester, are returned at nearly 23,300; and at Birmingham and Leeds at 12,000. The other societies for the promotion of education are, the Society for the Support and Encouragement of Sunday-schools throughout the British dominions, which arose out of the exertions of the Rev. T. Stock, of Gloucester, who, supported by Mr. Raikes, had the high honour of leading the way in the establishment of Sunday-schools; and the Home and Colonial Infant-school Society, and the Central Society of Education, both recently established.

The returns as to the common day and dame schools are very defective; and yet it appears that the number of children instructed at such schools throughout the kingdom is very large. It appears from a table published by the select committee, that at Liverpool 14,024 children attend better schools, and 11,336 attend

very indifferent schools of this description; at Manchester nearly the same number; and at Birmingham 6,180 attend indifferent schools, being double the number of those who attend better schools. The aggregate, therefore, of day-scholars educated at the schools of private individuals and societies, will not be overstated at one million, and the Sunday-scholars at one million and a half. At any rate, let this amount of education be assumed, that there may not be even an appearance of exaggerating the deficiency of the existing provision, which will be found sufficiently appalling. According to the population-returns which have been made, "it appears that one-fourth of the population of any given place may be considered as children between the ages of 5 and 15; and a still larger proportion between 3 and 13. Taking, therefore, the population of England and Wales, in round numbers, at 16 millions, daily instruction should be provided for 4 millions; and yet the numbers receiving daily instruction were returned in 1833 at only one million, although it included all who were receiving education, with the exception of the youth at our universities. But if the middle and higher classes be deducted, and large allowance be made for those who, from obtaining early employment, or assisting their parents at home, are prevented attending school, the select committee considered it would be unnecessary to provide daily school education for more than one-eighth the population of any large town." Assuming this proportion to be right, although Prussia has one-sixth of her population receiving education at her primary schools, still it would leave more than one million of the children of the labouring classes without education at a day-school. This deficiency is not equally spread over the country, but is concentrated in some districts with an intensity of evil which hardly seems to admit of remedy. The select committee, quoting from a return of the Statistical Society of London, gives the case of 5 parishes holding a mean station between the more opulent parishes of the west, and the lower and more crowded parishes of the north-east and south-east of London, in which, as a general result, some sort of daily instruction is afforded to about one in 14 of the population; and that afforded to one-third the scholars is very indifferent. But the case of the populous parish of Bethnal Green, with a population, according to the census of 1831, of 62,000, is far worse: "there are, at this moment, from 8000 to 10,000 children in Bethnal Green alone, not only without daily instruction, but for whom no means of daily instruction are provided. They hold it to be an established fact, that in that one parish, thousands are growing up uninstructed in their duty either to God or man. And when it is added, that this is only one parish out of many, and that the neighbouring parishes are almost as poor and as destitute of the means of education as this, they think they have established a claim to all who are interested in the welfare of London." The conclusion to which the committee come is, that "throughout this vast metropolis, the means of useful daily instruction are lamentably deficient." Nor is this deficiency confined to London; it is even greater in some of our large manufacturing and seaport towns, where the general results are, that one in 12 receive some sort of daily instruction, but only about one in 24 an education likely to be

useful; and in Leeds only one in 41; in Birmingham one in 38; in Manchester one in 35.

But the deficiency in the amount of education is only part of an evil, which is fearfully aggravated by the very defective nature of the instruction given in many of the common day and dame schools, "the worthless nature" of which is such that in many places it may be left almost out of account; and if these be entirely omitted, then "the amount of instruction given in public schools will average one in 27 of the population, without allowing for the deficiency of attendance, calculated at 15 per cent, or for the increase in numbers since 1831." The select committee, which sat for many months during the last session, have collected a large and very valuable body of evidence on this subject, and have, in their report, given the following as the conclusions at which they arrived: 1st, That the kind of education given to the children of the working classes is lamentably deficient. 2d, That it extends, bad as it is, to but a small proportion of those who ought to receive it. 3d, That without some strenuous and persevering efforts be made on the part of the government, the greatest evils to all classes may follow from this neglect." The committee next refer to the evidence given by certain most competent witnesses, who "describe, in strong terms, the misery and crime likely to arise from the neglected education of the children of the working classes in populous places;" and then state their own full persuasion, that to this cause, embracing the want of religious moral training, is to be chiefly attributed the great increase of criminals, and consequently of cost to the country."

"It appears from the second report of the Inspectors of Prisons," laid before the last session of parliament, and quoted by Mr. Horner, in his preface to his translation of Victor Cousin's work on the state of education in Holland, that the "number of boys, aged 16 and under, committed to the gaols in the metropolis alone, in the year 1836, was 3132;" and from the extracts from the report which he gives to shew the enormous proportion of the offenders in England and Wales destitute of education, it appears further that, in that year, of the total number of 78,157 offenders, the state of instruction of 54,928 was ascertained, and it was to the effect that "40,992 might be said to have been deprived of all moral training from education." Mr. Horner also gives the results of the examination of 2000 children from 19 different factories, situated in different parts of Manchester, having "restricted himself to children of 13 and 14 years of age, in order to see the state of those whose elementary education ought to be completed, and who, by working twelve hours a-day, could have no time for their mental and moral improvement;" and the following is a summary of the results:—of the 2000, 1067 could not read; 322 read the Testament with difficulty, and 611 read it with ease. "What proportion of these, upon further inquiry, had been found to understand the meaning of what they read, there was no opportunity of ascertaining; but judging from an examination of some children of the more advanced classes in a Sunday-school in Manchester, made for that purpose, the probability is, that the number of those who had got beyond a mechanical facility of pronouncing the words, would have been very small."

The two principal societies for promoting the education of the children of the labouring classes, the National Society, and the British and Foreign School Society, fully admit and deplore the inadequacy of the existing provision. The committee of the latter, in the report for 1838, use this strong language: "England, comparatively speaking, is still an uneducated country; and your committee will not cease, year by year, to reiterate the painful assertion, so long as facts illustrative of its truth continue to crowd upon their notice." The committee of the former, entering at great length upon the subject in their report for the same year, make the following statement: "The committee have not ceased to urge upon the public, as testified by their reports, the deplorable ignorance and neglect of many rural districts and agricultural parishes, and to suggest remedies by which, with exertion, the evils might at least be partially removed;—they have repeatedly dwelt upon the wretchedness and spiritual destitution of large masses of the population in the colliery, the mining, and manufacturing parts of the kingdom; and they have earnestly called for a supply of resources, and a combination of exertion, without which it was vain to hope that any effectual remedy could be found. In confirmation of their former arguments, and in proof that it is no imaginary evil to which they refer, they can now appeal to experience gained by a series of inquiries conducted on an accurate and systematic plan. They refer especially to an address made, at no distant period, to all places in the kingdom having a population of 1000 souls;—to inquiries twice instituted in every parish and chapelry of the kingdom, when the general school circulars were issued in 1831 and 1837; besides which, they have before them documents issued recently by parliamentary committees, shewing, among other things, that there are 720 places, with a population of above 200 souls, without any kind of school whatever; and 2806 places of smaller population similarly situated;—that where schools of some description do exist, there is an urgent necessity for their extension, and for the establishment of additional schools;—and from other returns, received in the last year by the society itself, that in 2071 places Sunday-schools are carried on in churches or chapels of ease, for want of what ought to be the appendage of every sacred edifice, a sufficient and well-arranged school-room. With an accumulation of such facts continually present to their view, they want no argument for appealing to the friends of the Church; but notwithstanding, they feel themselves bound to call attention once more to another important subject, viz., the necessity of a permanent improvement in the character of existing schools and of the instructions which they impart—objects which, if they are effectually pursued, must occasion great additional labour and expense. A large and increasing demand for teachers of schools has been apparent in recent years. Between thirty and forty applications on the subject have come before the school-committee in the last twelve months, which they have been unable to meet. Inquiries for a higher and better qualified class of persons are constantly made by the managers of schools; but the committee must again insist, as they have done publicly before, that the condition of these persons must be improved, if we

desire their qualifications to be raised to the requisite standard. The desirableness of the object admits of no question; and in consistency with the declarations of their former reports, they are disposed to sum up this matter by stating three propositions, which appear to be evident in themselves, and which all their experience tends to confirm:—they are satisfied that (1.) without a good system of moral and religious education, the nation can never be prosperous, or look for the blessing of God; (2.) that without good teachers, such a system of sound and wholesome education can never be brought into operation; and (3.) without adequate pecuniary remuneration, or other advantages, it is vain to hope that the services of good and well-informed teachers can be secured."

After this temperate and very forcible statement and appeal, it is unnecessary to adduce further evidence in proof of the deplorable deficiency which exists in the means of obtaining secular and religious education, open to the children of the working classes: it only remains to state very briefly what has as yet been done towards the remedy of this appalling evil, so injurious to the best interests of the country. The plan of the government has been to afford aid, through the National and British Foreign School Society, only in building school-rooms. In this way upwards of 100,000*l.* have been expended during the last 5 years, ending 1838, in the following proportions: through the National Society, 69,710*l.*; through the British and Foreign Society, 35,285*l.* It appears from the report of the National Society, that the government grants have been awarded to 707 applications; and that 160 fresh applications have been recommended to the lords of her majesty's Treasury, which, if granted, will secure a farther outlay of 51,420*l.*, and additional accommodation for 29,471 scholars. Parliament granted 10,000*l.* for the establishment of schools for teachers, no part of which has been as yet applied. The National Society last year appointed a committee of inquiry and correspondence, with a view to the improvement, development, and extension of their system. The result has been already a fair prospect opened to the society of greatly extended usefulness and increased support. Local boards have been formed in several dioceses, with a view to the attainment of the following objects: 1. To provide a better class of teachers, by improving the education, condition, and prospects of schoolmasters. 2. To ascertain and bring into notice such improvements in the management of schools, as might with advantage be introduced into those in which the national system is followed. 3. To offer to the middle classes, on moderate terms, a useful general-education, based on the religious principles of the Church. Such are the plans which the committee have proposed, "in order to remedy the defects and evils which are experienced at present, and to extend the operations of the National Society to new wants and further purposes." Encouraged to endeavour to take up a more commanding and useful position, by the good which, with very limited resources, they have already been enabled to effect, the National Society for promoting the education of the poor on the principles of the established Church, now make a strong appeal to the Church and country at large. Hitherto the measure of sup-

port afforded has been small and most inadequate, when compared with the wide and barren field which required cultivation. Established in 1811, incorporated by royal charter in 1817, during the 27 years of its existence, its annual subscriptions have never reached 1000*l.* Its principal means have been drawn from collections made under the authority of royal letters, which have been applied in building school-rooms; but the produce of these royal letters, with a certain proportion of benefactions and legacies, and with about 20,000*l.* supplied by district committees, make a total, thus appropriated, of only 140,000*l.*,—less than half what the far less wealthy kingdom of Prussia expends annually on national education. May the pious hopes which have cheered the committee and lightened their path, "amidst all their labours and anxieties for the moral and religious welfare of the labouring classes," be at last realised; and may they receive the support, both from the government and country, which they so well deserve, and are so justly entitled to ask! It is vain to expect from private charity an amount of funds sufficient to supply the fearful deficiency which exists in the present provision for the education of the labouring classes; it is therefore the duty, as it is the interest, of the state, to provide useful, sound, and religious education, for even the poorest and most degraded of the subjects of the sovereign, who now, in vast numbers, in the haunts of vice, and amidst scenes of profligacy, are, from their earliest years, trained up in the paths of sin and wretchedness; and, victims of a guilt not their own, become a curse to themselves, a pest to society, and a foul blot upon England as a Christian country.

Biography.

ROBERT FERRAR, BISHOP OF ST. DAVID'S.

OF the subject of the present memoir comparatively little is known in very early life. He was one of those, however, who, in the dispensations of God's providence, were led to testify at the stake their uncompromising adherence to the Gospel of Jesus Christ, at a period when popish thralldom threatened to enslave the nation, and the pure light of Divine truth was in danger of being extinguished. Robert Ferrar, ancestor of the Ferrars of Little Gidding, memoirs of whom have appeared in the pages of this work, was born in the parish of Halifax, Yorkshire, about the beginning of the 16th century. Having been educated at Cambridge, when young, he was appointed canon regular of St. Mary's in Oxford, a religious house of the order of St. Austin, whither he removed; and at length, through the teaching of Thomas Garrett, curate of Honey Lane, London, a Lutheran, was led to embrace the doctrines of the Reformation, as they are usually termed, but more properly the doctrines of the Gospel promulgated at the Reformation. In 1533 he became B.D., and was chosen prior of St. Oswald's monastery, Yorkshire. He was subsequently appointed chaplain to Archbishop Cramer, and married—a heinous offence, be it recollected, in those days, when the abominable doctrine of the celibacy of the clergy was insisted on with the utmost rigour.

Mr. Ferrar was much engaged in public affairs. In 1535 he accompanied Bishop Barlow in an embassy to Scotland. He was also entrusted with the removal of some books of great value from the dissolved monastery of St. Oswald's to the Archbishop of York. In 1543 he was appointed Bishop of St. David's,

through the influence of the Duke of Somerset; and was consecrated at the archbishop's house at Chertsey. Soon after his consecration, he resolved to visit his diocese, great disorders having therein taken place. His notice was particularly directed to the gross corruption existing in the chapter of Carmarthen, where Thomas Young, chanter, and Rowland Merick, canon of St. David's, commissioners of the diocese, had spoiled the cathedral-church of plate, jewels, and ornaments, to the value of five hundred marks, or more, converting the proceeds to their own benefit. They had also sealed many blanks, during the vacancy of the see, without the king's license. The bishop accordingly issued a commission to his chancellor to visit the chapter, as well as the rest of the diocese. The chancellor, in drawing up the requisite form, worded it incorrectly. Instead of asserting the king's supremacy, the old form used under the papal ascendancy was employed; though the bishop professed to visit in the king's name and authority. This informality afforded a handle to the two guilty individuals referred to. Availing themselves of the absence of the requisite authority for legalising the commission, they not only refused to obey it, but accused the bishop of a *præmunire*, as having exceeded his powers. With them was leagued his registrar, George Constantine, a person on whom he had bestowed preferment. At the instigation of these, and other enemies, information was laid against the bishop before the council, by Hugh Rawlins, a priest, and Thomas Lee. It consisted of fifty-six articles of accusation; and he was obliged to go to London to exonerate himself. How absurd many of these articles were, may be judged from the following, selected from among others:—

"48. Item. To declare his folly in riding, he useth bridle with white studs and snaffle, white Scotch stirrups, white spurs, a Scottish pad, with a little staff of three quarters long, which he hath not only used superstitiously these four or five years, in communication oftentimes boasting what countries he hath compassed and measured with the same staff. 49. Item. He hath made a vow that he will never wear a cap; for he saith, it is comely wearing of a hat; and so cometh in his long gown and hat both into the cathedral-church, and to the best town of his diocese; sitting in that sort in the king's great sessions, and in his consistory, making himself a mock to the people. 50. Item. He said he would go to the parliament on foot; and to his friends that dissuaded him, alleging that it is not meet for a man in his place, he answered, 'I care not for that; it is no sin.' 51. Item. Having a son, he went before the midwife to the church, presenting the child to the priest, and giving his name Samuel, with a solemn interpretation of the name, appointing also two godfathers and two godmothers, contrary to the ordination; making his son a monster, and himself a laughing-stock throughout all the country. 52. Item. He daily useth whistling of his child, and saith that he understood his whistle when he was but three days old. And being advertised of his folly, he answered, 'they whistle their horses and dogs, and I am contented; they might also be contented that I whistle my child;' and so whistled him daily, all friendly admonition neglected. 53. Item. In his ordinary visitation, among other his surveys, he surveyed Milford Haven, where he espied a seal-fish tumbling. And he crept down to the water-side, and continued there whistling by the space of an hour, persuading the company, that laughed fast at him, that by his whistling he made the fish to tarry there."

The charges were appointed to be heard before Sir John Mason and Dr. Wotton; and the bishop having cleared himself, Constantine and Young came forward as witnesses; but finding their statements to be deficient, they obtained a commission for the examination of witnesses in the country, and were allowed three

months for that purpose. The bishop was meanwhile detained in London, lest he should be enabled to obtain proof against his enemies, who returned with strong evidence against him; no less than a hundred and twenty-seven witnesses having been examined. Even Cranmer was influenced by the testimony adduced; although afterwards he saw his error. Thus Ferrar was, through the malice of his enemies, kept in prison during the latter part of Edward's reign.

On the accession of Mary he was still an object of suspicion, and was still retained in the Queen's Bench. His companions were Taylor, Bradford, and Philpot; men whose names cannot be mentioned without reverence by every true friend to the Protestant cause. It was intended by the queen's council, the next year, that the bishop, with others, should be sent to Cambridge to a disputation; but this project was ultimately abandoned. Of Bishop Ferrar little is known for some time after this, until the 4th Feb., 1555, when he was summoned before the Bishop of Winchester. It was proposed at first to condemn him, but he was remanded to prison until the 14th; when he was brought up before Gardiner, Tonstal, and others, and treated in a very harsh and cruel manner. Many false accusations were brought against him. It was stated that he was in debt to the queen, and that he had an ill name in Wales; on his disclaiming which imputations, Gardiner called him a false knave. Ferrar then rose up (for he had all the time been kneeling), and said, "No, my lord; I am a true man; I thank God for it. I was born under King Henry VII.; I served King Henry VIII. and King Edward VI. truly, and have served the queen's majesty that now is truly with my poor heart and word: more I could not do; and I was never false, nor shall be, by the grace of God." Gardiner then said, "How sayest thou, wilt thou be reformed?" "My lord," replied Ferrar, "I have made an oath to God and to King Henry VIII., and also to King Edward, and in that to the queen's majesty, the which I can never break while I live, to die for it." The Bishop of Durham objected, that he had made another oath before, and a vow. This he simply denied. Gardiner observed, "that he had made a profession to live without a wife:" to this he answered, "that he had made profession to live chaste, but not to live without a wife." Finding him still resolute in adhering to his oath, they called another of the prisoners, and dismissed him. He was now removed from his confinement, and sent to Wales for condemnation. On the 26th he was conducted by Leyson, the sheriff of Carmarthen, into the church of Carmarthen, and presented before Henry Morgan, who had supplanted him in the bishopric of St. David's; Constantine, his former registrar, acting as public notary. Morgan, having discharged the sheriff, and received the prisoner into his own custody, committed him to the charge of a keeper, and at the same time declared to him "the great mercy and clemency which it was the pleasure of the king and queen's highness should be offered unto him, and which he there offered to him; that is to say, that if he would submit to the laws of this realm, and conform to the unity of the universal Catholic Church, he should be pardoned." Finding the bishop answered not, Morgan laid before him the following articles:—

1. Whether he believed the marriage of priests lawful by the laws of God and holy Church, or no?
2. Whether he believed that, in the blessed sacrament of the altar, after the words of consecration pronounced by the priest, the very body and blood of Christ is really and substantially contained, without the substance of bread and wine? To these articles Morgan required the bishop to answer upon his allegiance; to which Ferrar replied, that he would answer when he saw a lawful commission, but would make no further answer at that time. Nothing more now

passed. He was ordered back to prison, until a new monition should be had; and was instructed to employ the intervening time in deliberation concerning his answer to the propositions.

The last day of February he was again examined before Morgan, when interrogatories in writing being presented to him, he again refused to answer until a lawful commission and authority could be produced. Morgan now pronounced him contumacious, and for the punishment of his contumacy to be accounted *pro confesso*, and accordingly declared him to be so by a written instrument. On the 4th of March, he submitted himself as ready to answer to the articles and positions before mentioned, only requiring that he should be furnished with a copy of the articles, and that a competent time should be allowed him to answer for himself. March 7 being appointed him for that purpose, he delivered a written answer to the last articles proposed by Morgan, which were to the following effect:—

1st, That he required him, being a priest, to renounce matrimony. 2dly, To grant the natural presence of Christ in the sacrament under the forms of bread and wine. 3dly, That the mass is a propitiatory sacrifice for the quick and the dead. 4thly, That general councils, lawfully congregated, never did, nor can err. 5thly, That men are not justified before God by faith only, but that *hope and charity are also necessarily required to justification*. 6thly, That the Catholic Church, which only hath authority to expound Scriptures, and to define controversies of religion, and to ordain things appertaining to public discipline, is visible, and like unto a city set upon a mountain, for all men to understand.

To these articles Bp. Ferrar refused to subscribe, affirming, "that they were invented and excoigated by man, and pertain nothing to the Catholic faith." A copy of the articles was now delivered to him, and the Monday following was appointed for his answer and subscription to the same, either affirmatively or negatively.

On that day he came again before Morgan; but his subscription to the articles, to which he subjoined "*tenens se de equitate et justitia esse Episcopum Menevensen,*" was not such as to satisfy his judge, who, with the hope probably of inducing him yet to acknowledge the authority of the papal Church, still further delayed pronouncing the final sentence until the Wednesday following. He was once more demanded by Morgan, "whether he would renounce and recant his heresies, schisms, and errors, which hitherto he had maintained, and if he would subscribe to the Catholic articles otherwise than he had done before." Ferrar then exhibited a certain schedule, written in English, appealing at the same time from Morgan, as from an incompetent judge, to Cardinal Pole. Morgan, however, proceeded against him, and pronounced sentence from a written document, condemning Ferrar "as an heretic excommunicate, and to be given up forthwith to the secular power." His degradation from the priesthood followed, and he was delivered up to the sheriff of Carmarthen for execution.

On Saturday, 30th March, he was led out to the place of execution, in Carmarthen; the stake being prepared on the south side of the market-cross. He endured the torments of the fire with great patience. He had pledged himself, indeed, to bear his dreadful death with fortitude; for when, shortly before his execution, a person named Richard Jones lamented to him the painfulness of the death which he had to suffer, he observed, "that if he saw him once to stir in the pains of his burning, he should then give no credit to his doctrine." Being bound to the stake, he never moved, but held up his arms while they were gradually burnt to stumps; until at length some compassionate bystander struck him on the head with a staff, and caused him to fall lifeless amidst the flames.

T.

THE CONFESSORS AND DENIERS OF JESUS CHRIST:

A Sermon,

BY THE REV. J. KING, M.A.

Minister of Christ Church, Hull.

LUKE, xii. 8, 9.

"I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men, shall be denied before the angels of God."

WITH what calm and natural dignity does the Saviour put forth his high and just pretensions to the universal homage of mankind! Could we suppose him to be nothing more than man, the demand of the text would seem most arrogant. Let us imagine to ourselves any human being, however highly distinguished by tokens of Divine regard—such as Moses, or Elias, or St. Paul—claiming, as Christ here does, the recognition of his authority and the profession of devout attachment to his name; and how incongruous, how vain, how blasphemous, should we deem the assumption!

But when we regard the Son of man as the Son of God, we are no longer oppressed by the difficulty which such lofty language would otherwise present. We feel that we are in the presence of One who has a right to speak with Divine authority, while he also condescends, on other occasions, to speak with more than human sympathy. The extremes of dignity and tenderness meet in the same person. He who denounces judgment against sinners weeps over their doom; and yet there is a consistency and harmony in the several parts of his mysterious character, which imposture could never have feigned, nor art have imitated.

Keeping in view, then, the fact, that Christ here addresses himself to us as the Searcher of hearts, before whose judgment-seat we must all appear, let us, with seriousness and prayer, receive his words as a solemn message to our own souls; making such application of it to ourselves as shall, by the Divine blessing, incline us to maintain a full, practical, and consistent profession of discipleship to Christ; a profession which he, according to his promise, will finally meet with an honourable acknowledgment that we are the sheep of his fold, the objects of his love, and the inheritors of his heavenly kingdom.

To understand the true import of the text, it will be proper to inquire:

I. What is meant by confessing, and what by denying Christ before men.

II. What is the consequence of such confession or denial to those by whom it has been made.

I. We have two opposite characters set before us; one of persons who confess Christ,

the other of persons who deny him before men. Let us consider them apart, and then compare them together.

1. In considering them apart, we observe that those who confess Christ are not such as merely make an outward profession of the Christian religion. Such a profession is not without its value; though it may often be the result of circumstances over which we have no control—such as birth, early education, the general diffusion of Christian light, knowledge, and privileges, through the community to which we belong. We ought, therefore, ever to remember with gratitude that God, in his infinite mercy, has fixed the bounds of our habitation near his sanctuary, where his word is proclaimed; that he has admitted us into his Church by the sacrament of baptism; that he has favoured us with his Sabbaths, and various religious ordinances suited to that day of rest; that he permits to be read in our tongue the record of his own will; and that we are not trained in barbarism, in idolatry, in superstition, and in crime. Yet these blessings, both positive and negative, do not amount to that confession of Christ before men, which is the first and highest duty of the true disciple of the cross.

We know, from the awful testimony of Scripture, that it is possible to "have a name that we live," and yet to be "dead" in the sight of God. It is possible not only to be Christians in name, but also to make a bold profession of our Christianity, without reaching the mark intended by the Saviour, when he requires us to confess him before men. The charge had long ago been brought against some who had made a high profession of religion. "This people draweth nigh to me with their lips; but their heart is far from me." And to such as these God speaks in language indignantly rejecting their service, when he says, "Who hath required this at your hands, that ye should tread my courts?" Nor are the Saviour's words less explicit: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

From such testimonies of Scripture as these, we may conclude that the confession which Christ requires of his disciples is sincere, bold, and practical.

(1.) *Sincere.* It must spring from a real purpose of the mind to honour Christ, otherwise it is but either a thoughtless or a hypocritical service. If it be thoughtless, it is worth nothing; if hypocritical, it is worse than nothing—it is an insult, it is solemn mockery of Heaven. If, then, you would truly confess Christ, let what you say of

him before men be the result of what you have felt and known of him from actual intercourse and communion with him in your own soul. If, as a sinner, you have called upon him for mercy; if you have trusted in him for salvation; if you have sought and found redemption through his blood, the forgiveness of your sins; if by faith you are united to him, as the branch is united to the living vine,—then from the fulness of your heart let your mouth speak; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This sincere and cordial acceptance of the Saviour, which the apostle styles "believing with the heart," is the only sure basis of a genuine and acceptable confession.

(2.) This confession must be *bold* and *courageous*. It is to be the free and spontaneous acknowledgment of our obligation to Christ, in the face of a world which despises him and rejects his salvation. We must set our face like a flint, and must stand as a rock, against all who would trample on the Saviour's honoured name, and must say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world." We must testify that "there is no other name under heaven given among men whereby we must be saved." We must acknowledge Christ as "our Lord and our God," as the foundation of all our hopes, the source of all our joy, the object of our supreme regard.

(3.) And our confession must be *practical*. That is only a questionable attachment which spends itself in words, and shrinks from all acts of self-denying service. Such adherence Christ rejects with abhorrence. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye know these things, happy are ye if ye do them." The practical effects of religion are the only true proofs of its reality. "Faith without works is dead;" a profession of religion without practice is "sounding brass and a tinkling cymbal." What avails it for you to speak honourably of Christ, if you act so as to disgrace the holy name whereby you are called? This is not to confess Christ, but to deny him before men; to confess him in appearance, to deny him in fact: and such confession is the worst of all denials.

2. But we proceed to speak more particularly of those who deny Christ before men. Let it be noted, that there exists no neutral class, who are alike remote from a confession and a denial of Christ. Every man stands on one side or the other of that line which separates the confessors from the deniers of

the Lord who bought them; and therefore, if you are not with the former, you are with the latter. All, therefore, deny Christ who neglect or refuse to confess him. As a mere profession of religion is not enough to make a man religious, so the mere abstinence from a bold and contemptuous denial of Christ is not enough to prove that you do not belong to the class of persons censured by the Saviour in the text. You deny Christ, not only when, like Peter, you declare with awful imprecations, "I know not the man;" not only when you cast out his name as evil; not only when you hate and persecute him in his disciples; not only when you disregard his ordinances, and turn aside from his house and its sacred services;—but when you refuse to accept the invitations of his grace; when you allow his message to fall unheeded on your ear; when you shield your hearts beneath the pleasures, the business, or the cares of the world, against the gentle influences of his Holy Spirit. You deny him, when you allow him to stand at the door of your heart and knock, without arising to open the door and to admit the heavenly guest. You deny him, when you shrink from confessing his name in the presence of his enemies; when you seek your own ease, or honour, or advantage, by avoiding the reproach of Christ, which Moses esteemed "greater riches than all the treasures in Egypt." You deny him, when you refuse to obey his command, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Alas, how many are there whose names stand high as professors of religion, who, if examined by this text, will be found in heart deniers of the Lord Jesus!

And yet it is often asked, What great difference is there between these two classes of persons? Why should those be set down as irreligious, who, though they are reputable in all the ordinary relations of life, may not perhaps make a profession of ardent attachment to the Saviour's cause? Why should the man who acknowledges Christ and honours him be so greatly preferred to another, whose only fault appears to be, that he is not so attentive as he might be to religious duties? Such questions can be asked only by persons who are themselves strangers to every thing valuable and essential in true religion. Is it a light thing that the Saviour should be dishonoured, that his authority should be slighted, that his cause should be neglected? It might be so, if this world were our place of rest; if there were no hereafter; if we had no immortal souls, which need redemption and salvation. But if the present life is indeed a dream, and the future life a reality; if there is a heaven and a hell beyond the grave; if

eternal bliss or misery must be the portion of every human being,—then it is not a question of indifference whether you honour the Saviour or not. They who in sincerity and truth confess Christ, and they who deny him, however small may be the difference between them in the judgment of fallible men, are "wide as the poles asunder" in the infallible judgment of heaven. One is a servant of Christ, the other his enemy; one obeys Christ, the other rebels against him; one loves, the other hates him; one lives to Christ, the other lives to himself; one sets his affection on things above, the other on things on the earth; one is dead to the world, but alive unto God through our Lord Jesus Christ; and the other alive to the world, but dead to God—dead in trespasses and sins.

We proceed therefore to inquire,—

II. What is the consequence of such confession or denial of Christ to those by whom it has been made?

If we would know the true character of actions, we must look forward to their final issue. To judge by the immediate effects of any given course of conduct, is only to betray ourselves into endless mistake. It is not the intention of the divine Governor of the universe that we should be able to form accurate judgments of character from the immediate results of human conduct. "He hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained." And then shall we return and discern "between the righteous and the wicked, between him that serveth God, and him that serveth him not." The text unfolds to us the great rule of judgment which shall be acted upon in that day. The Saviour arrests attention by the emphatic words with which he introduces his solemn topic: "I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God."

There is not one among us, brethren, who is not deeply and personally interested in this solemn declaration. As all have either confessed Christ or denied him on earth, so shall all be confessed or denied by him at the day of judgment. Let me beseech you, therefore, to hear for yourselves; to examine the state of your own souls; to inquire, Do I confess Christ or deny him? Am I his disciple, or his enemy? One or the other I must be: I may in my judgment be halting between two opinions; but I cannot be found hovering between the two states described in the text. I must be either a confessor or a denier of Christ; and consequently, according to his own declaration, I must be either acknow-

ledged or rejected by him in that day which shall irrevocably fix my everlasting destiny. With such thoughts and feelings, let us contemplate,—

1. The Saviour's acknowledgment of his disciples, "Whosoever shall confess me, him will I confess."

"Whosoever"—mark that universal term. Whatever your circumstances on earth may be, —whether you are poor or rich; whether you are learned or ignorant; whether you can command the respect and attention of your fellow-creatures, or are dependent on them for your livelihood, and are treated by them as unworthy of notice,—yet, if you are confessors of Christ, he will not despise your tribute of acknowledgment; he who delighted to hear from the lips of babes the song of humble praise, will not turn away his ear from you. He will accept your prayer; he will register it in the book of his remembrance; he will unfold that book before assembled worlds; and will recognise you as the children of his love in the presence of the angels of God.

And what shall be the substance of his acknowledgment?—"This my son was dead, and is alive again; he was lost, and is found. He was as a sheep going astray; but I sought him in the wilderness, and brought him home rejoicing. He was a rebel against my government; but I taught him, by my grace, to take my yoke upon him and to learn of me. He heard my voice, arose at my bidding, and followed me in the rough and thorny path which leadeth unto life. He trusted in my righteousness, was justified through my blood, sanctified by my Spirit, and prepared, by the silent operations of my grace, and by the corrective discipline of my unerring providence, for eternal glory. He was not ashamed of me and of my words in an adulterous and faithless generation; and now I am not ashamed of him before the angels of God. He confessed me before men; and I confess him before my heavenly Father. He opened his heart when I stood and knocked at the door for admittance; and now I open the kingdom of heaven to him, and all who, with him, are believers in my name. Behold I, and the children whom thou hast given me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Brethren, to be owned by the Son of man in that day, how great, how indescribable the privilege! It sets the seal for ever on your bliss; it frees you for ever from all temptation, from all danger, from all sorrow, from every shade of evil, from every possibility of harm; it leaves you nothing to wish for, nothing to ask, as well as nothing to fear.

One word of approval then from the lips of Jesus will involve an immortality of perfection, of glory, and of bliss. May we all in that day be found in Christ, be acknowledged by him as his servants, and be admitted at his command into the mansions of glory which he has prepared for them that love him!

But there is another view, which truth compels us to take, before we dismiss the subject of inquiry; and that respects,—

2. The Saviour's denial of his enemies. "He that denieth me before men, shall be denied before the angels of God." All are enemies of Christ who are not his friends; and all shall be treated as deniers of him who have not dared to confess him in the presence of a sinful world. And, I ask, is it possible for language to describe what is the full import of that dreadful sentence which the neglected, wounded, and resisted Saviour will pronounce on all who have been ashamed of him and of his words in this sinful world? Will he not remind them of the privileges they have slighted, of the mercies they have abused, of the solemn warnings they have ridiculed or forgotten? Will he not shew them his pierced hands and feet, and tell them that they had crucified unto themselves the Son of God afresh, and put him to an open shame? Will he not set before them all their secret sins, and uncover, in the presence of all intelligent beings, the deeds of darkness which they had vainly thought to conceal from every eye? Will he not shew them the folly of having attempted to weave the flimsy garment of self-righteousness, as a substitute for the only righteousness through which a man can be justified before God? Will he not say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?" O, how dreadful will be the execution of this judgment! Who shall abide it? And yet we ask again, Who can escape it? No denier of Christ, no rejecter of the mercy of the Gospel—none who is a lover of pleasure more than a lover of God.

Mark, however, the true benignity of the Saviour's character, in the manner in which he announces the doom of the guilty. While he says of the righteous, "him will I confess," he does not say of the wicked, though he means it, "him will I deny;" but rather, "he shall be denied." He declares the effect, but conceals the instrument. He shews that, after all, judgment is his strange work, while he delighteth in mercy. And he acts as the executioner, whose sympathy with the sufferer compels him to turn away his eyes, while his hand inflicts the necessary and fatal stroke: "He shall be denied before the angels of God."

Brethren, this day choose your service; and, in so doing, choose your state for eternity. Will you confess Christ, and be confessed by him? or will you deny him, and take all the bitter consequences? Ponder the question in the retirement of your chamber; and God grant that you may never have to repent of the decision you make.

JESUITISM.—No. VIII.

BEFORE closing these remarks on the subject of Jesuitism, it may be interesting to record an extraordinary prediction concerning this body, and which was regarded to have been fully verified, when, as we have already seen, by the almost unanimous consent of the European powers, they were no longer permitted to exist. The prediction was by Bronswell, archbishop of Dublin, in a sermon preached by him in 1558, when Laynez, general of the society, and the immediate successor of Ignatius, had formed the Jesuits into a mere political body.

"There is lately risen up," says the archbishop, "a new fraternity, a society of men called Jesuits, who shall seduce many people; they are actuated by the spirit of the Scribes and Pharisees; they shall employ all their talents to destroy the truth, and they shall be near succeeding. They are a generation who assume all shapes; with Pagans they will be Pagans; with Jews, Jews; with the Reformed, Reformed; Atheists, with Atheists; wholly to discover your views, your designs, your inclinations, the bottom of your hearts, to render you in the end like the fool who said in his heart, 'there is no God.' This society will be spread over the whole earth; they will be admitted into the counsels of princes, who will not be the wiser for so doing; they will bewitch them so far as to oblige them to lay open their hearts to them, to entrust them with their greatest secrets, even without perceiving it. They shall be deceived in this sort for having forsaken the law of their God, neglected to follow the rules of the Gospel, and shut their eyes to the sins of their people; but in the end, to make known the righteousness of his law, God shall speedily extirpate this society by the hands of those who protected it most, and who served themselves most by it; so that these men shall become odious to all nations, and be in a worse condition than the Jews. They shall no more have any fixed residence on earth, and at that time a Jew shall find more favour than a Jesuit."*

There is, indeed, a very striking coincidence in their history with the statements here made; and it had been well for the peace of nations, and for the cause of Divine truth, had Jesuitism never again been permitted to rear its head. After the downfall of Napoleon, however, the restrictions laid upon it were in many places removed, and the Romish see was too glad again to employ, as emissaries in its behalf, the members of a society, which had been declared by a sovereign pontiff to be illegal in its constitution, and highly prejudicial to the interests of the Church.

That Jesuitical influence is at this present moment at work in our own country, and its great object is to overthrow the constitution in Church and State, cannot admit of a rational doubt. Whatever restrictions may have been laid upon them as a body, it is certain that they have seminaries amongst us; that they are indefatigable in erecting places of worship; and they sometimes come forth from their lurking places to join in public processions. Are the people at large fully acquainted with these circum-

stances? Is this great Protestant nation fully alive to the encroachments of popery? Are the members of our own Church, the strongest bulwarks against the attacks of the man of sin, fully alive to it? There are, indeed, associations formed for the promulgation of the doctrines of the reformation, for stemming the tide of popery that is set in,—and may they be abundantly blessed in the furtherance of the objects they have in view!—but the question does not seem to occupy the Church at large; and yet it is one of momentous importance, which may involve our own temporal and eternal happiness, as well as that of our children's children to many generations.

At the late great Protestant meeting, held at the Horns Tavern, Lambeth, the following printed statement of the progress of popery was distributed:—"Popery has been advancing, not only in wealth and influence, honour and power,—it has been progressing in every direction, and by every means. At court, where the required work cannot be efficaciously performed by deputy, we find that Roman Catholics appear in person. The treasurer of the household is a Roman Catholic; the Marchioness Wellesley, Lady Bedingfield, and the Earl of Fingal, all of whom have been about the court for some time, are Roman Catholics; and several others of the same kind have been placed in minor situations. Many high offices in the state are now held either by Roman Catholics or *pseudo*-Protestants. In Ireland almost every legal situation which has fallen vacant during the existence of the present government has been given to a Roman Catholic. As instances, we may mention that the master of the rolls, the chief baron of the exchequer, the chief remembrancer, the clerk of the Hanaper-office, the attorney-general and solicitor-general, the lord lieutenant's confidential legal advisers, are all papists. In the colonies the same system of mal-administration prevails. The newly appointed governor of New South Wales is Sir Maurice O'Connell, whose very name speaks volumes. In 1792, there were not in the whole of Great Britain 30 Roman Catholic chapels; there are now 519, and 43 building. In that year there was not one single Roman Catholic college; there are now 10, and 60 seminaries of education, besides chapel-schools. In the United States, although it is not 40 years since the first Catholic see was created, there is now a Catholic population of 600,000 souls, under the government of the pope, an archbishop of Baltimore, 12 bishops, and 341 priests. The number of churches is 401; mass-houses, 200; colleges, 19; seminaries for young men, 9; theological seminaries, 5; novitiates for Jesuits, monasteries, and convents, with academies attached, 31; seminaries for young ladies, 30; schools of the sisters of charity, 29; an academy for coloured girls at Baltimore; a female infant-school; and seven Catholic newspapers. Thus in every part of the world popery is pursuing its triumphant course, trampling on the consciences of mankind."

To this may be added another important document, deserving serious consideration:—

"Much has been said in many recent publications, and at many important public meetings, concerning the power and alarming increase of popery in the British colonies; but not enough has yet been stated on this serious and momentous subject. Not enough, because the people of England appear still too ignorant of the facts, and because they are still indifferent to the national inconsistency of supporting abroad a religion which as a nation we profess to repudiate at home. We know not, therefore, that we could at the present time fulfil a more acceptable duty than to develop the truth on this matter, so far as it is possible to do so; and we sincerely trust that the facts we have collected, and shall enumerate, will assist in awakening the public mind, and in restoring some portion of the ancient Protestant spirit of the people.

"In Upper Canada, it appears that there are thirty

* Histoire générale de la Naissance et du Progrès de la Compagne de Jésus, tome iv. p. 253. See also Ware's History of Ireland, p. 152, edit. 1705.

Roman Catholic missionaries, to each of whom 50*l.* a year is paid by the government, and to whose bishop a pension of 100*l.* per annum is assigned. Nor is this all. While the papists are allowed for Upper Canada one bishop, and for Lower Canada two, the Protestants are compelled, notwithstanding their petitions, to be content with the solitary Bishop of Montreal. Again, the grants to the papists are likely to be increased, in accordance with Lord Durham's suggestion; while the grant of 16,000*l.* to the Protestant clergy was, during the last session of parliament, withdrawn.

"In Lower Canada, the Protestants are about as numerous as the papists are in Upper Canada. Yet have the Protestants, though with this claim to have as much as the papists enjoy in the other colony—have the Protestants thirty missionaries allowed them? Far from it. Only seven Protestant rectories are supported: and if it be true that 1000*l.* a-year is granted to the Protestant Bishop of Montreal, the papists are carefully kept in good humour, for the same sum is given to another of their prelates. But this 1000*l.* a-year to the Romanists must not be considered all their allowance. Oh no! Popery in Lower Canada is the established religion; popery in that colony has the tithes, and not only the tithes, but an immense territorial possession also.

"In Newfoundland the case is worse still. The Protestants here have nothing at all but a paltry grant from the English parliament of 300*l.* a-year for an archdeacon. And what has popery? Why 75*l.* a year for a bishop from the British parliament. And is she content with that sum? Are the popish advocates of the voluntary principle willing to support themselves? Not at all. The population of the colony is equally divided; half of the people being Protestants, and the other papists. But the latter class has succeeded in returning a majority to the House of Assembly, because Lord Glenelg in his wisdom thought proper to establish something like household suffrage, and therefore the mobs carry the elections as they please; and the respectable portion of the community being Protestants, are excluded from all influence. The consequence is, that the sum of 7,000*l.* is annually granted to the popish bishop and priests, and not one shilling to any other religious ministers. Recently it appears that success has emboldened the bigoted and deluded colonists, and they have made arrangements for building a Roman Catholic cathedral, for which government has granted eight acres of land.

"In the Mauritius, the papists enjoy from the government funds 2,520*l.* a-year; while the Protestants are disposed of with less than half that sum, namely, 1,081*l.*

"In Trinidad, popery has 2,487*l.* per annum, and Protestantism about a third as much, namely, 860*l.* only.

"In St. Lucia, there is one Protestant minister of the Gospel, and three papists; in Gibraltar, the papists have 196*l.* a-year, the Protestants 465*l.*; in Malta, popery reigns supreme and triumphant, while Protestantism has been so scandalously neglected, that our excellent and truly religious and gracious Queen Dowager, on visiting the island, instantly gave orders for the building of a noble Protestant church, to the erection and endowment of which she appropriated 8,000*l.*

"In the Ionian Islands, the papists are allowed to share equally with the Protestants the bounty of the Crown: in Ceylon, the Cape of Good Hope, and many of the West India Islands which we have not mentioned, this is also the case. In other places the government altogether neglects the spiritual wants of the colonists, and leaves the Protestants to the care of the Society for the Propagation of the Gospel in Foreign Parts.

In New South Wales, popery received in 1833, 1,200*l.* In 1836 this sum had risen to 3,040*l.*; and besides this, the control of the system of education has been taken from the Protestant clergy, and the Irish Bible-mutilating system has been forced upon the colony, in compliance with the request of the late popish governor, Sir Richard Bourke.

"In India, in 1836, 1,669*l.* 14*s.* was paid to the papists, besides the stipends allowed to the popish missionaries for ministering to the Roman Catholic soldiers in the army.

"What will our readers say to these things? Are they not too bad? If the reply be in the affirmative, we go on to say, that if this statement be deplorable, it contains not one-half of the whole truth. At present the parliamentary returns respecting some of the colonies are extremely defective and imperfect; and consequently a very considerable portion of the amounts paid to popery are unknown. For instance, the extent of aid given to popery in Jamaica, Barbadoes, Bermuda, Honduras, St. Vincent, Mont Serrat, Dominica, &c., is not as yet before parliament. But we trust that before the session is over, we shall be able still more fully to acquaint our readers with the facts of this important matter. In the meantime we ask them to view our statements as samples and specimens, rather than as complete and sufficient descriptions of the truth."*

It is almost needless to state, that the aspect of the religious world is at present lowering. The Church of England and Ireland is beset with many adversaries; men of different religious views are leagued together in an unholy union to effect her overthrow; and the descendants of those who preach the great doctrines of the reformation—nay, even some who preach those doctrines themselves, are not unwilling to league with papists and infidels—to meet them on committees—to laud them on platforms—to espouse their cause at elections—and to praise them as the champions of civil and religious liberty, as the maintainers of the rights of man. The grand bond which links together this motley assemblage is, I repeat, the overthrow of the Established Church. This is portentous; still we have no fear. God will arise, and his enemies shall be scattered. Amidst much to excite alarm from within and from without, the Church is daily advancing in efficiency, in spirituality, in the promulgation of sound Gospel truth. Never, at any former period, had she a greater hold on the affections of the right-minded part of the community. It may be verily believed that God is with her; and the question then immediately suggests itself, who can be against her? If she is destined to go through the fire, she will come forth the more purified; and, in the dispensations of a gracious God, will doubtless be the instrument in turning myriads to righteousness. While her articles, her homilies, her formularies, are unimpaired, she cannot but be the harbinger of truth. While she places the word of God in the hands of the people, and refers to that alone as the sole ground of their faith and hope, God will not desert her; cast down she may be, but not ultimately destroyed. While she faithfully acts up to her principles, she must be a bulwark for the truth; and while her ministers proclaim fearlessly, and her people adhere implicitly, to the doctrines of the Cross, she may rest secure that God will help her, and that right early.

TAU.

SUNDAY REFLECTIONS.—No. XIII.

BY MRS. RILEY.

"I will curse your blessings."—*Mal.* li. 2.

How fearful is the state of either nation or individual against whom this decree of the Lord is gone forth,

* By the author of the Progress of Popery, from Protestant Magazine for March.

and the very mercies we had regarded as tokens of his love become the ministers of his vengeance! This vial of God's wrath was indeed poured out upon the stubborn and unrepentant Israelites. They had innumerable blessings: the peculiar people of Jehovah, under his especial guidance and protection, they madly rejected his sovereignty, and demanded an earthly king. For a while their pride was gratified; victory and prosperity were permitted to them. But how soon the bright scene faded! their earthly guides led them into division and idolatry,—a fearful course, ending in defeat and captivity. They were blessed with commandments written by the hand of God, and ordinances of his own appointment; but the broken law became a curse to them, the neglected ordinances their condemnation. They had Sabbaths and Sabbatical years, provided with miraculous abundance, and preserved from hostile infringement by God's peculiar care; but these hallowed seasons of rest, instead of blessings, brought upon them, by their neglect, the curse of banishment, that the wearied land might in their absence "enjoy her Sabbaths." And they had prophecies of deliverances and blessings still in store for them as God's favoured family, ultimately fulfilled to the letter; but, alas! only to witness to their temple burned, their beloved Jerusalem laid prostrate, and themselves cast forth into all lands, bearing to the world the completion of the awful denunciation, "I will curse your blessings." And we may trace the same retributive justice meted out to other nations. Civilisation and refinement are in themselves great blessings; but they may be polluted. The architecture and sculpture of the Greeks are even yet our wonder and admiration; but they only remain to us in the beauteous forms by which they portrayed their false deities, and the temples dedicated to their worship. The wisdom taught in their schools was of the earth earthy; their philosophy pointed hesitatingly to a dim futurity, and raised an altar "to the unknown God;" their laws wanted the morality of Scripture, their lives its purity; and we find the cultivated inhabitants of the most polished city of the world spending their time "in telling or hearing some new thing."

Power is a blessing of incalculable magnitude. Delegated by God, himself the Omnipotent, power becomes a blessing or a curse, an engine either for good or evil, as its mighty force is directed. History records the annals of a nation whose power extended over the then known globe; did happiness accompany its progress? were truth and justice the principles which regulated its exercise? Alas for human nature! uncurbed power soon degenerated into unchecked cruelty; pride and luxury kept pace with art and ingenuity; and it was in obedience to the mandate of a Roman governor, that a Prisoner in whom was found "no fault" expired in agony upon Mount Calvary.

Can we not, as a nation, find appropriate warnings in these records? We are favoured with religious and civil privileges, above all that have yet risen and sunk upon the horizon of history: we have a constitution founded on liberty, and tested by experience; our power and our language extend into every quarter of the globe; arts, sciences, and knowledge, are spreading around us; we stand high in the scale of

nations, perhaps upon a dizzy pinnacle. Oh! let us plead with our God to uphold us with his right hand, and not to write upon our constitution and our liberty, our honour and our power, our knowledge and refinement, "I will curse your blessings!"

But let us not shield *ourselves* under the excuse of national responsibilities and general requirements. A nation is composed of individuals; and each member of the state, in his vocation and ministry, may either add to its sins, or assist in fulfilling its duties. As individuals, we share in the public blessings of civil liberty and religious protection; but to those who hurry liberty into anarchy and confusion, it ceases to be a blessing; and he who throws a firebrand into the sanctuary, must not wonder if he suffers in the conflagration. We have the Bible, God's own blessed book, in our hands, and no restriction prevents the meanest from claiming its promises: let it not be as a sealed book—or, worse than all, those words that would, by God's blessing, be a savour of life unto life, become, by his curse, a savour of death unto death. The intellectual powers, if rightly directed, who can estimate their value? but if misused or defiled, where will the mischief end? not with time—that will quickly pass away, while the undying spirit will compute its ruin by the measure of eternity. Knowledge may be a blessing to ourselves, and a privilege to impart to others: let the warning be remembered of one who sought it for herself in forbidden paths, and communicated with it to another the seeds of a curse not yet shaken off:

"The tree of knowledge was not that of life."

Influence is a deposit that we sometimes undervalue; but its effect is not the less laid against us in the balance, if we misuse it; for no individual is so isolated but that his example may have weight with some; and we shall do well to imitate St. Paul's watchful care, lest by our example we induce some brother to transgress. Time will witness to its own importance, writing either our acquittal or condemnation on the tablet of eternity, and conversation testify to the current of our thoughts. Alas! alas! if for every idle word and misspent hour God bring us into judgment, how needful is the prayer, "keep the door of my lips!" for "if thou, Lord, be strict to mark what is done" and said amiss, who shall stand uncondemned?

Health and prosperity—love and affection—peace and happiness,—those blessings that shed their light upon our hearths and homes, are dearest to our hearts; but if health tempt us to forget that the thread of life is frail, and "as the tree falleth, so it shall lie"—if prosperity induce even the inward feeling, "soul, take thine ease"—if love be linked to earth, instead of ascending to Him who has said, "Give me thine heart!"—if affection dwell below, instead of being "set on things above"—and peace and happiness render this world so fair that we are tempted to make it our rest, forgetful that as heirs of heaven we have "here no abiding city,"—all these sparkling jewels will be dimmed, and we shall find inscribed upon the casket in which we fondly treasured them, "I will curse your blessings."

Then, while we implore our daily bread, with the continuance of our many mercies, let us also pray that they may not lead us into temptation; and in the

bounties which God's providence bestows upon us, nationally or individually, let us ever remember that he sets before us either "a blessing or a curse."

The Cabinet.

THE LITURGY.—If now a doubt remain on the mind of any individual respecting the transcendent excellence of the liturgy, let him only take the litany, and go through every petition of it attentively, and at the close of every petition ask himself, What sort of a person should I be, if this petition were so answered in me, that I lived henceforth according to it? and what kind of a world would this be, if all the people that were in it experienced the same answer, and walked according to the same model? If, for instance, we were all, from this hour, delivered "from all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness;" if we were delivered also "from all other deadly sin, and from all the deceits of the world, the flesh, and the devil;" what happiness should we not possess! How happy would the Church be, if it should "please God to illuminate all bishops, priests, and deacons, with true knowledge and understanding of his word; so that, both by their preaching and living, they set it forth and shew it accordingly!" How blessed also would the whole nation be, if it pleased God to "endue the lords of the council, and all the nobility, with grace, wisdom, and understanding; and to bless and keep the magistrates, giving them grace to execute justice and to maintain truth;" and further to "bless all his people" throughout the land! Yea, what a world would this be, if from this moment God should "give to all nations unity, peace, and concord!" Were these prayers once answered, we should hear no more complaints of our liturgy, nor ever wish for any thing in public better than that which is provided for us. May God hasten forward that happy day, when all the assemblies of his people throughout the land shall enter fully into the spirit of these prayers, and be answered in the desire of their hearts; receiving from him an "increase of grace, to hear meekly his word, to receive it with pure affection, and to bring forth the fruits of the Spirit!" And to us in particular may he give, even to every individual amongst us, "true repentance; and forgive us all our sins, negligences, and ignorances; and endue us with the grace of his Holy Spirit, that we may amend our lives according to his holy word." Amen and amen.—*Rev. C. Simeon.*

THE KINGDOM OF GOD.—Let us fear, lest the kingdom of God should be taken from us, and given to others, who may bear better fruits. "That kingdom of God" is faith reigning in us, and governing all our thoughts. Happy he who has eyes to see this kingdom. Flesh and blood cannot discern it. The wisdom of the animal man is wilfully blind to it. The inward operations of God appear as a dream to him. To know the wonders of God's kingdom, we must be born again; and to be born again, we must die: this is what the world cannot consent to. Let the world, then, despise and censure, and condemn the truth, as it pleases; as for us, O Lord, thou hast commanded us to believe, "and to taste thy heavenly gift." We desire to be of the number of thine elect, and we know that no person can be of that number who does not conform his life to what thou teachest.—*Fenelon.*

CONSOLATION IN BEREAVEMENT.—There is a healing in the bitter cup. God takes away, or removes far from us, those we love, as hostages of our faith (if I may so express it); and to those who look forward to a re-union in another world, where there will be no separation, and no mutability, except that which arises from perpetual progressiveness, the evening of life becomes more delightful than the morning,

and the sunset offers brighter and lovelier visions than those which we build up in the morning clouds, and which disappear before the strength of the day. And faith is that precious alchemy which transmutes grief into joy; or rather, it is the pure and heavenly euphrasy, which clears away the film from our mortal sight, and makes affliction appear what it really is, a dispensation of mercy.

Poetry.

LAYS OF PALESTINE.—No. II.

"The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name."—*Psalms lxxxix. 11, 12.*

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

God of unchanging love!
Who reign'st enthron'd above
Ere this fair world from darken'd chaos sprung;
When, from the realms of light,
Descending seraphs bright
Glory to thy great name in rapturous anthem sung.

Thine was the eternal word,
Each star obedient heard,
And in heaven's vault in silvery radiance shone:
Form'd by thy mighty hand,
In beauteous order plann'd,
The universe exalts thee, high and lofty One!

Exultant at thy voice
Tabor's proud heights rejoice,
Whose groves the air with balmy fragrance fill;
While still, from flower to flower,
At morning's orient hour,
On Hermon's steep the dew doth tremblingly distil.

Amid the forest-trees,
Fann'd by the woodland breeze,
The rustling leaves do whisper forth thy praise;
While on the rippling stream,
Beneath the noon-tide beam,
To thee the murmur'ing sound of adoration plays.

Oh! shed abroad thy light,
Till flee the shades of night,
And prostrate nations own thy sovereign voice;
Till earth's remotest bound
The note of praise resound,
And ocean's myriad isles in thy great name rejoice!

THE DEAD SEA.

THE wind blows chill across those gloomy waves;
Oh! how unlike the green and dancing main!
The surge is foul, as if it roll'd o'er graves:
Stranger, here lie the cities of the plain.

Yes, on that plain, by wild waves cover'd now,
Rose palace once and sparkling pinnacle;
On pomp and spectacle beam'd morning's glow,
On pomp and festival the twilight fell.

Lovely and splendid all; but Sodom's soul
Was stain'd with blood, and pride, and perjury;
Long warn'd, long spar'd, till her whole heart was foul,
And fiery vengeance on its clouds came nigh.

And still she mock'd, and danc'd, and, taunting, spoke
 Her sportive blasphemies against the Throne :
 It came! the thunder on her slumber broke—
 God spake the word of wrath! her dream was done.

Yet, in her final night, amid her stood
 Immortal messengers, and pausing Heaven
 Pleaded with man ; but she was quite imbued,—
 Her last hour waned—she scorn'd to be forgiven!

'Twas done !—Down pour'd at once the sulphurous
 shower,
 Down stoop'd, in flame, the heaven's red canopy.
 Oh! for the arm of God, in that fierce hour!
 'Twas vain, nor help of God or man was nigh.

They rush, they bound, they howl, the men of sin ;—
 Still stoop'd the cloud, still burst the thicker blaze ;
 The earthquake heav'd! then sank the hideous din!
 Yon wave of darkness o'er their ashes strays.

REV. G. CROLY.

Miscellaneous.

FOOD OF INFANTS.—Nature has provided for every thing in the best possible manner; and to obey its laws is the highest wisdom. The organs of infants are imperfect, exceedingly weak, and easily disordered. The organs of mastication are wanting, and therefore solid substances are unfit for their support. The difficulties which might hence arise in the rearing of the young are completely obviated by the opening of a source of nourishment simultaneously with the birth of the child—of nourishment perfectly adapted to its wants, and amply sufficient to furnish it with all needful strength. The only food fit for infants is that which they derive from their mothers; and hence those who are supported in this way are generally stronger and enjoy better health than those who are brought up differently.—*Curtis on Health.*

CRIME IN SCOTLAND.—Scotland is the great example to which the advocates of secular education constantly pointed, as illustrating the effect of intellectual cultivation upon the character of mankind; and boundless have been the eulogiums pronounced upon the moral virtues, steady character, and provident habits of that most intellectual portion of the European population. Doubtless, as long as Scotland was an agricultural, pastoral country, and education was based upon religion; when the school-house stood beside the church, and both trained up the same population who afterwards were to repose in the neighbouring churchyard, Scotland was a virtuous country, and its population deservedly stood high in the scale of European morality. But since manufactures have overspread its great towns, and a population has grown up in certain places—educated, indeed, but without the means of religious instruction, and almost totally destitute of religious principle,—the character of the nation, in this respect, has entirely changed; and it is a melancholy fact, that the progress of crime has been more rapid in that part of the British dominions, during the last thirty years, than in any other state in Europe. It appears, from the evidence laid before the combination committee last session of parliament, that the progress of felonies and serious crimes in Glasgow, during the last sixteen years, has been, beyond all precedent, alarming; the population having during that period advanced about seventy per cent, while serious crime has increased six hundred per cent. Crime over the whole country is advancing at a very rapid rate, and far beyond the increase of the population. In England, the committals, which in 1813 were 7164, had risen in 1836 to 20,984, and in 1837 to

23,612—that is to say, they had tripled in twenty-four years. This advance will probably be considered by most persons as sufficiently alarming in the neighbouring kingdom; but it is small compared to the progress made by Scotland during the same period, where serious crimes have advanced from 89, in 1813, to 2922: in 1836 and in 1837, 3126; being an increase, in four-and-twenty years, of more than thirty fold. The celebrated statistical writer, Moreau, thus sums up the progress of crime in the United Kingdom for the last thirty years:—"The number of individuals brought before the criminal courts in England has increased five-fold in the last thirty years; in Ireland five and a half; and in Scotland twenty-nine fold. It would appear that Scotland, by becoming a manufacturing country and acquiring riches, has seen crime advance with the most frightful rapidity among its inhabitants."—*Blackwood's Mag.*

DOMESTIC DUTIES.—Seeing that almost the whole of the day is devoted to business abroad, and the remainder of my time to domestic duties, there is none left for myself, that is, for my studies. For, on returning home, I have to talk with my wife, prattle with my children, and converse with my servants; all which things I number among the duties of my life,—since, if a man would not be a stranger in his own house, he must by every means in his power strive to render himself agreeable to those companions of his life whom nature hath provided, chance thrown in his way, or that he himself hath chosen.—*Sir Thomas More.*

GRATITUDE AND INGRATITUDE.—Gratitude is a virtue disposing the mind to an inward sense and an outward acknowledgment of a benefit received, together with a readiness to return the same, or the like, as occasions of the doer of it shall require, and the abilities of the receiver extend to. Ingratitude is an insensibility of kindness received, without any endeavour either to acknowledge or repay them. Ingratitude sits on its throne with pride at its right-hand, and cruelty at its left,—worthy supporters of such a state. You may rest upon this as an unfailling truth—that there neither is, nor ever was, any person remarkably ungrateful, who was not also insufferably proud; nor any one proud who was not equally ungrateful. Ingratitude overlooks all kindnesses; and this is because pride makes it carry its head so high. Ingratitude is too base to return a kindness, and too proud to regard it; much like the tops of mountains, barren indeed, but yet lofty; they produce nothing, they feed nobody, they clothe nobody, yet are high and stately, and look down upon all the world about them. It was ingratitude which put the poniard into Brutus's hand, but it was want of compassion which thrust it into Cæsar's heart. Friendship consists properly in mutual offices, and a generous strife in alternate acts of kindness. But he who does a kindness to an ungrateful person, sets his seal to a flint, and sows his seed upon the sand; upon the former he makes no impression, and from the latter he finds no production.—*Dr. South.*

TO CORRESPONDENTS.

We are obliged to F. M. for the extract from Ignatius; but, on comparing it with the original, we find the translation far too loose—not to say unfaithful—for insertion. We beg not to be understood as imputing blame for this to our correspondent: it is the fault of the foreign work from which the passage was selected.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 174.

JULY 20, 1839.

PRICE 1½d.

THE VISION OF DRY BONES CONSIDERED WITH REFERENCE TO MISSIONARY EXERTIONS.

BY THE REV. R. G. L. BLENKINSOPP, M.A.
Curate of Ryton, Durham.

I.

THE passage in the book of the prophet Ezekiel relative to the vision of dry bones (xxxvii. 3) is peculiarly striking. The prophet saw a valley full of dry bones — "very many, and very dry." After exhibiting them to him, God asks of him, if these dry bones can possibly live? and he answered, "O Lord God, thou knowest." Upon this, God directed him to prophesy to these bones, and to say to them, "O ye dry bones, hear the word of the Lord." To some, this may appear a strange command; and scoffers might be disposed to reason upon the absurdity of prophesying to dry bones. The prophet, however, obeyed. And "as he prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld," says Ezekiel, "lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

These words, in one sense, undoubtedly refer to the general resurrection. As, in the vision, the prophet saw the bones come together, so will it be in the day of the Son of man. "Then shall the sea give up her dead,

and death and hell shall give up the dead in them," and all shall stand before the judgment-seat of Christ. The winds may have scattered the dust of the body; the frail tabernacle may long since have mouldered away; but when the Son of man shall give the word, all shall again come together; our bodies shall rise perfect from their graves; our souls will again enter their former habitations; and all will stand upon their feet, "an exceeding great army."

But the vision is also intended to encourage the desponding Jews, and to foretell their restoration to their own land after their captivity; and it likewise points out the recovery of Judah from their present long dispersion in all lands, and their final settling in their former country. The dry bones well represented the ruined condition of Israel and Judah. And that this is the right interpretation of the prophecy, is evident from the context, wherein we are informed that God said to Ezekiel, "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost." And accordingly we know that a day is approaching, when they shall again be gathered together, and brought back to the land of their forefathers.

Upon this point, however, I must not at present dwell, but proceed to consider the prophet's language in another point of view, namely, as representing too truly the present condition of the heathen world, which may be likened unto "dry bones," and concerning whom many may be disposed to ask, "Can these bones live?" And viewed in this light, they will afford us abundant matter for serious reflection.

D

I propose, in the present essay, to confine my remarks to the vision as descriptive of the state of the heathen world. Nothing can more expressively describe the state of those who are ignorant of the one true God, than bones without breath in them, without any appearance of vitality; and a valley which was full of bones is an apt emblem of a world lying in wickedness. Those who are conversant with the Bible will be aware, that they who continue in sin are, in the language of Scripture, dead. They may possess all the semblance of active and vigorous health; they may engage, with unbounded ardour, in all vain schemes of worldly business; they may appear to all around them full of life and energy: but if, amidst all this apparent health, they are neglecting the concerns of eternity, and forgetting God their Maker, Scripture tells us they are dead—dead to the hope of everlasting life. Thus we read, that the Ephesians were at one time “dead in trespasses and sins.” The prodigal son, whilst he continued in wickedness, was “dead;” but when he returned to his father’s house, and repented of his sins, he was said to be “alive again.” Our Saviour says, “He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” Again: St. Paul says, “We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again.” Of the Church of Sardis, it is said, “Thou hast a name that thou livest, and art dead.” And all these various texts are explained by St. Paul (1 Tim. v. 6), when he says, that “she that liveth in pleasure is dead while she liveth.”

And such, alas! is the melancholy and mournful condition of the heathen at this time—they are “dead in trespasses and sins.” Heart-rending, it must be, to the sincere and faithful Christian, who worships the one true and living God, and loves his Saviour, to reflect upon the lost state of millions of the human race, who bow down to stocks of wood and stone, and are sunk in the lowest depths of ignorance and sin. When we thus view the fallen condition of so vast a portion of the globe, and consider that more than eighteen hundred years have passed away since the Sun of Righteousness arose with healing in his wings; and that no enlightening ray of Christian doctrine, no genial beams of Christian love, have shone upon them,—we are lost in wonder and sorrow, and almost tempted to exclaim, “Can these bones live?”

Thanks be to God, they can live. Impos-

sible as it may appear to men, it is possible with God. And as the bones in the vision of the prophet became clothed with flesh and covered with skin, and breathed, and lived, so can the heathen, however hopeless their present state may now appear, rise to newness of life, and become partakers of the kingdom of heaven.

Now, the direction given to Ezekiel was, “Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.” So accordingly Ezekiel prophesied as he was commanded; and “as he prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone; and lo, the sinews and the flesh came upon them, and the skin covered them above.” And, in like manner, as Ezekiel was commanded to prophecy to these bones, and say to them, “O ye dry bones, hear the word of the Lord,” even so are we directed “to go into all the world, and teach all nations.” The great instrument employed for the conversion of sinners is the preaching of the word; for “the word of God is quick and powerful, and sharper than any two-edged sword.” And we are expressly told by the apostle, that “after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” So, it is evident that the conversion of sinners is to be effected by the preaching of the word. Preaching is the means which God himself has appointed, and that which he peculiarly blesses: as it is written, “How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!” If, then, this is the means by which the conversion of the heathen is to be effected, it is clearly our duty to further it, as far as we are able, by our contributions, prayers, and cordial support; for Satan still holds a fearful portion of our fallen world in subjection to himself; he reigns undisturbed over whole nations; his empire is even at this present time more extensive than that of our blessed Lord.

ORDINATION OF A MISSIONARY.—BISHOP STEWART, OF QUEBEC.*

THE sun was just gilding the horizon, as I entered a caleche in the month of August 1833, to be present at the ordination of an old class-mate by the late bishop of Quebec. Though years have since rolled on, and our late most excellent “father in God” is gone to his rest, and my friend and myself seen many changes, yet that and the following days are still fresh in my memory. The season was truly delightful. Our route lay first through a French-Canadian settlement, and afterwards through that portion of Lower Canada called the

* From “The Church,” published at Cobourg, Upper Canada. We are glad to find that this periodical, which contains many extracts from our pages, is increasing in circulation, and that it maintains its ground.—Ed.

"Eastern townships." The beautiful Richelieu ran for many miles on our left, and enlivened the journey by its rapid stream and lovely banks. And when we left its course and bent our way towards the east, the "Green Mountains," jutting out into that part of Lower Canada, invited our attention by their boldness, and demanded our admiration for their beauty.

My companion was a French Canadian, who had never been beyond the seigniories, and, accustomed to the long, narrow, two-field farms, with their neat houses and miserable barns thrust directly on the road-side, had never seen farms laid out and stocked as Europeans and Americans love to have them. He was a lover of the wretched French train; and, accustomed to it from infancy, counted but as a slight "grievance" the miserable roads, constantly cut up by their two-wheeled vehicles to be every where met with in the flat, rich, seigniorial country south of the St. Lawrence. It may therefore easily be imagined, that he was surprised when he beheld the nicely arranged premises, the immense barns, and the fine large and sleek cattle, cropping the rich, well-watered pastures, or lying in the shade of some noble tree, every where seen on the latter part of our route; and though from his childhood accustomed to the heavy clay-roads of his native parish, he could not but admire the delightful gravel-roads, sometimes crossing a living stream clear as crystal, and at others winding around the foot of a projecting hill, ever presenting to our notice some new and interesting object.

As we approached Frelighsburg the country became still more beautiful; the mountains seemed more frowning, because more near; and the beautiful vale on our right, with the "Pike river" meandering through, and skirted down to the water's edge with thick shrubbery, appeared richer than any thing yet seen. The first object that attracted our notice on approaching the village was (as it ought always to be) the church. It is situated on an eminence, and, as well as the parsonage just opposite its door and within the same enclosure, overlooks the road leading into the village. They are both neat and commodious—monuments of our late worthy bishop's liberality and zeal. The village itself is small, but beautiful for situation, lying in a romantic spot at a short distance from the peak of the frowning Green Mountains. When we arrived at the parsonage, the good bishop and my friend were busily engaged in the examination of the latter for holy orders. But in the evening I was joined by my friend, with whom I had sweet converse till late at night. He had gone the previous year as a missionary to the Sault de Ste. Marie; and his account of the Indians, and of his success amongst them, was highly delightful and interesting. Every thing was new to me; and though I had risen before day-light, and had passed over fully fifty miles that day, yet I did not regard the hours as they rapidly passed away.

Of the many striking things mentioned by my friend, I shall notice only two; the one indicative of the shrewdness of the Indian character, and the other shewing the influence which the preaching of the cross has upon even the untutored savage. Immediately on my friend's arrival at the Sault, he had a council of Indians called, and stated to them that he had been sent by the Church, and by their "great father" at Toronto, as their teacher. "Echo," their chief speaker, arose, and in a speech abounding with native eloquence, expressed the sense of the nation on my friend's appointment. "But," said he, "how are we to know that you are sent by our 'great father' at Toronto? We have had several offers from as many persons desirous of becoming our teachers, and all professing to come from our 'great father.'" He paused for some time; then narrowly examining the seal on my friend's credentials, remarked, "I am no longer in the dark; the sun has just risen upon me: I

perceive that the seal on 'Blackcoat's' letter from our 'great father,' and my medal, bear the same stamp. 'Blackcoat' shall therefore be my teacher; for now I feel that he has been sent to us by our 'great father.' I give him my hand, and will open my ear willingly to his instructions."

Soon after this, an Indian came express from one of the most northern posts of the Honourable Hudson's Bay Company. He had "never so much as heard" of the Christian's God. Curiosity had led him to visit the missionary, of whose arrival he had heard from his red brethren. He listened with the deepest attention, whilst my friend laid open to his view the nature of God, the apostasy and corruption of man, and the unsearchable riches of Christ. When he heard of God's giving his own begotten, well-beloved Son, the brightness of his glory, a ransom for sinners, he became restive on his seat. He could not indeed fully comprehend how that could be; yet he felt that it was true. The more he heard, the more restive he became; perspiration oozed from every pore, till it ran in a stream from his face. At length he burst into a flood of tears, and rushed from the room, completely overwhelmed by his feelings. In the course of two months he returned a second time, as express, to the Sault. Immediately he repaired to the missionary, to inquire further about the Christian's God, that so loved sinners as to give his own Son to death for them,—to inform him that he had been telling his brethren at the north of this good God,—and to carry to him the request that he would come and preach Christ to them.

With such cheering accounts as these did my friend beguile the rapid hours, so that we could have listened till daylight, had not prudence warned us that we needed retirement and sleep, to prepare us for the interesting and highly important services of the following day.

When the morning of that day arrived, the congregation began to assemble from all the surrounding parish;—some coming in their comfortable family waggons, the younger ones on horseback, and those living near the church on foot. Never before had Trinity Church, and the green under its windows and about its door, contained such a vast assemblage. An ordination was a new thing here; and when it was known that the young man to be ordained had devoted himself as a missionary among the far-distant heathen, the interest felt in the service was greatly increased. This, together with the anxiety of the people to behold once more their first and beloved pastor, emptied many a house of all its inmates. Every one appeared deeply affected by the solemn service,—and certainly it is a solemn sight to behold a youthful champion of the cross binding himself by the most sacred vows to the work of the ministry, and about to return to his far-distant labours, away from his friends, and away from the comforts and amenities of more favoured situations. None appeared to feel the solemnity and interest of the services more than the reverend preacher of the day, the lord bishop's chaplain. Ere he had finished his excellent discourse, his feelings overcame his utterance, and he probably effected more by being unable to proceed, than he would have done had his feelings not been so overpowering.

In the afternoon many "faithful soldiers and servants of Christ" came forward to ratify before God, his bishop, and their assembled friends and neighbours, their baptismal vows and obligations. I could not help being struck at the appearance of these young people. There was present with them all a sense of the momentous duty which they were engaged in; and the neat white dresses of the young women (so appropriate to the occasion, and so becoming a rural population) were indicative, I trust, of the purity of their minds.

Before leaving, I had a long and highly interesting conversation with that eminently excellent and devoted

man, not inaptly styled "the apostle of the Canadas." The parish where these interesting services were performed was the scene of his first labours in Canada. He found the people "without God in the world." The only preacher of the cross that had preceded him was obliged to leave the village, discouraged by their waywardness and inattention. But no ways disheartened by this, the zealous missionary called the people together in a "hired room" of the tavern: after a time they assembled in a school-house, erected at his own expense; and in the following year, so greatly had their numbers increased, in their present excellent and commodious church—another fruit, I understand, of his liberality. Among this devoted people he had long laboured, willing to "spend and be spent" for their good, spiritual and temporal. And when, through the blessing of God on his self-denying labours, they had become a well-organised parish, he commended them, with many prayers, into the able hands of him who still breaks to them the bread of life; and he moved further on, to build up a new people in the nurture and admonition of the Lord. Here his ample means enabled him, and his large, generous heart constantly prompted him, to assist his parishioners in their temporal difficulties; so that when he removed from this scene of his early labours, the complaint was often made (without considering the vast difference between their two cases), that "priest——was not so good to them as priest Stewart."

It was cheering to behold the delight with which his old parishioners beheld once more their former pastor, and the interest which he still evinced in their welfare. Many hearty welcomes did the good bishop that day receive, and many were the kind and minute questions put by him to his still-beloved people. As he left the church, they pressed around him, rejoicing to behold him again in the enjoyment of comparative health and strength; and all seemed to vie with each other in inviting him (as they did in former times) to their hospitable dwellings. But such were the bishop's various engagements, that he could promise only one old lady the high privilege of "drinking tea" with her.

In giving me some account of his early labours in this place, his lordship remarked: "When I first came here, this country was very different from what you now see it. Then we had to get whatever we wanted from Montreal, as there were no stores in the country, and the northern parts of Vermont were as yet unsettled. Our route to Montreal was much longer than the present one. Whenever I went there, I rode my horse twelve long miles to Missisquoi bay, except where the roads were so bad that I had to dismount and lead my horse by leaping from log to log on the road-side. Across Missisquoi bay I went in an open boat to Plattsburgh in the state of New York, whence I took a large craft to St. John's. From St. John's to Laprairie, over the worst road in America, I went in a waggon, and from the latter place to Montreal in a bateau." Before this devoted missionary, a son of a noble house, could purchase for himself the most common necessities of life, or mingle in cultivated society, he had to take this troublesome journey, then requiring three days to effect what is now easily accomplished in much less than one. As we stood at the parsonage-window, looking at the village lying below and opposite us, his lordship remarked, as he pointed out to me a very poor-looking house, "Mr. —, you see that house. It is the only house I ever owned; and it is much better now than when I had it, for they have put another story upon it!" Not very long after this conversation, I left this delightful parish, thankful for, and I trust profited by, what I had seen; and more convinced than ever of the entire devotedness to his great duties, and the single-mindedness of its first and well-beloved pastor.

THE GIFTS OF GOD IN NATURE AND GRACE.

By MISS M. A. S. BARBER.

No. III. *The Rest of Faith.*

THE word of God abounds with comfort for the tried and afflicted—not only as in a mine, where it must be sought for with trouble, but, as it were, in a treasure-house, where he who has the key of faith, may open and take. There is not a sorrow which can afflict humanity, or an anxiety which can perplex our thoughts, which may not be soothed by the promises of God. "It was an excellent expression of Luther," observes Flavel, in his work upon Divine Providence, "to one that was much perplexed in his spirit about the doubtful events of some affairs of his that were then depending: The Lord shall do all for thee; and thou shalt do nothing, but be the Sabbath of Christ. It is by this means that the Lord gives his beloved sleep (Ps. cxxvii. 2). Though believers live in the midst of many troubles here, yet with quiet and composed minds they keep themselves in the silence of faith, as though they were asleep." This world is the scene of sorrows, in which all have at times their share; but God hath said to his people, "My presence shall go with thee; and I will give thee rest." Faith in his love, his watchful providence, is to the discouraged heart like the refreshing shadow of a cloud in time of heat (Is. xviii. 4). "The sorrow of the world worketh death;" an impaired constitution, an enfeebled mind, a premature old age, are often the consequences of an excess of worldly anxiety, which can corrode the most amiable character, as rust the most finely wrought steel. "Live not in careful suspense," is the marginal reading of Luke, xii. 29. "Lord, if he sleep," said the disciples concerning Lazarus, "he shall do well." Sleep in a fever is often the restorative of health; and thus, if, amidst the fever-fit of worldly perplexities and vexations, we take "rest" in God, we shall "do well." It is written, "all things work together for good to them that love God;" and the soul which really believes that assurance, shall find it an anchor in the stormiest sea. The people of God have also the exceeding consolation of being able to address themselves in prayer to Him who hath said, "Ye are my friends," in the full confidence that he is both able and willing, if he sees good, to remove the trial: thus even in affliction they have rest.

But beside the pressure of unavoidable sorrow, life is beset with a number of trials and perplexities, from which we may take refuge in that commandment of peace, "Thou shalt not covet." It is astonishing what a variety of miseries we might escape, if we formed no unreasonable wishes, indulged no immoderate desires; if we were but "content with such things as we have," resting in the assurance that God is far better able to choose for us than we for ourselves. But though perhaps not an individual could be found, who would in all respects change his lot for that of another person, yet each is perpetually wishing for something which another has, and which has been denied to him. Thus the greater part of life is often passed in looking forward, not to the perfection of rest hereafter, but to some hoped-for possession, in which we expect to find it here. Are not these discontented feelings too much like those of the Israelites, when they said, "Our soul loatheth this light bread?" And whilst we are thus straining our eyes in pursuit of some desired object which is far off, we necessarily overlook contentment, who stands at our side, whom if we are to find at all, it must be close to us, in a humble and quiet enjoyment of those means of comfort which God hath placed within our reach. Whatever we want more, let us commend to him in the spirit of patient prayer and thanksgiving, desiring to leave all things to him; and assured that whatsoever

he sees fit to give us, he will give us in his own good time; and that a distrustful, murmuring temper cannot but be highly displeasing in his sight, even when we have reason to hope that the thing sought is both lawful and expedient.

There is also another remembrance, which should be to the Christian as a watchword at the threshold of his earthly home,—“Immortality.” If he is inclined to be over-anxious, over-careful, over-troubled, about worldly things, let him withdraw himself from them, and take rest in this thought. The present state of existence, whose passions, wants, feelings, and affections take such strong hold of the soul, striving to bend it to their purposes, is but the house of our pilgrimage; a few short years, it may be a few days, and it shall know us no more. It is related, that when Edwin, the Saxon king of Deira, assembled his chiefs in council, to demand their opinion concerning Christianity, and whether they were willing to embrace it, one of them spoke to the following effect: “O king, the present life of man, when considered in relation to that which is to come, may be likened to a sparrow flying through the hall, wherein you and your chiefs and servants are seated at supper in winter-time; the hearth blazing in the centre, and the viands smoking, while without is the storm and rain, or snow; the bird flies through, entering at one door and passing out at the other: he feels not the weather during the little minute he is within; but after that minute, he returns again to winter, as from winter he came, and is seen no more. Such is the life of man; and of what follows it, or of what has preceded it, we are altogether ignorant. Wherefore, if this new doctrine should bring any thing more certain, it well deserves to be followed.”* Thus short continuance, in truth, has man in this world; thus speedily must he pass through it; thus quickly must all earthly blessings fade from his view, as the blazing hearth from the sight of the swiftly departing bird. But the Christian departs not to things unknown; he enters into the perfection of that peace which he here enjoys but in part. Why, then, should he be so careful, so troubled, about the concerns of the “little minute” during which he is progressing through the scene of mortal life?

But if the Christian has rest in his temporal concerns, it is yet more eminently his portion as regards spiritual things. “Return unto thy rest, O my soul,” may be the joyful burden of his strain; “for the Lord hath dealt bountifully with thee: return unto thy rest!” In the midst of convictions, of repentance, and of fears, faith revives the soul, stealing over it like a refreshing wind from a sweet garden which we are approaching, being in itself “the evidence of things not seen,” and reminding the believer of what is prepared for him. “Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.” Through faith, the enjoyment of that peace which shall be perfected hereafter “flows out” upon the soul. We which have believed do enter into rest; not only have we the promise of future rest, but rest here—

“To me the rest of faith impart,—
The Sabbath of thy love.”

“It is finished;” the work of redemption is complete: renouncing, therefore, all trust in ourselves, ceasing from our own works, let us cast ourselves wholly upon the promises of God in Christ. Then shall we enter into his rest, be received into his household, and become his children by adoption and grace. Faith is the home of the soul; what home is to the natural, the rest of faith is to the spiritual affections; there the soul is at peace with God; there we are secure of love, of comfort, of protection, which does not depend upon our own merits, and upon which we may confidently repose, as being unchangeable and unalienable; “there is now no condemnation.” Not

* Southey’s Book of the Church.

that this conviction always follows immediately; days, months, and even years may intervene. Alas! that it should be so—but it too often is; whilst we of “little faith” walk faltering on in the narrow way, bending beneath a load of sins, whose “weight is grievous, whose burden is intolerable.” The soul that has heard the call, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light,” obeys, as the dead obeyed the voice of God, when the command, “Lazarus, come forth!” was heard in the depths of the sepulchre. It rises from the death of sin; howbeit it feels as if still bound hand and foot with the grave-clothes; it hath not yet by faith put on the robe of Christ’s righteousness; it hath not yet in faith applied to itself the welcome command, “Loose him, and let him go;” it knows not Christ has “made it free.” Let the eye that is fixed upon the precepts of holiness turn also to the promise of grace. “Be ye holy,” is the commandment; let the reply of faith be, “In the Lord have I strength;” “thou hast wrought all our works in us.” Trust him to the uttermost; for to the uttermost he is mighty to save. “Come unto me,” is the invitation, “and I will give you rest.”

The Christian, whilst he rejoices in this world in temporal and spiritual rest, has, besides, the glorious anticipation of that which is eternal. From the savage, who buries the bow and arrows by the side of his departed brother, believing he shall wake in more pleasant hunting-grounds, beneath a calmer sky,—to the philosopher placed in the midst of knowledge and civilisation, who calls forth all his reasoning faculties, in the vain attempt to obtain by their aid a glimpse of the world beyond the grave,—immortality, immortality, is the great hope of the human soul, notwithstanding the uncertainty and dread which has always attended the efforts of reason to penetrate its secrets. The ancients described death under the likeness of sleep; the extinguished torch, the closed eyes, the plant sacred to silence, were used to express their mingled idea of darkness and repose; thus death became to them a mysterious, but not an eternal slumber, as the very image which was employed to depict it implied at least a faint idea of the possibility of an awakening. This hope, however, so limited, so vague, so wavering, had little or no influence upon the indulgence of their passions, or the course of their lives; they lived as if there were no hereafter, as if it were the dream of the poet and the philosopher, and the grave terminated their existence for ever. And though none who call themselves Christians would acknowledge such a belief, though most avow their certain expectation of a future state of existence, and that when they die they shall enter that heaven which is promised in the Scriptures,—yet, in defiance of the words of those Scriptures, they live but too often like the heathen of old, as if their life here had no connexion with their life hereafter; as if they thought the grave were really a place “where the weary are at rest,” whether they lie down there in the faith of Christ or not: thus they practically assert death, under whatever circumstances it takes place, to be a state of everlasting repose. If a person has suffered much in trouble, in sickness, in sorrow, the intimation of his death is usually concluded with the assurance, “It was a happy release:” these words sink deep into the heart that has reason to doubt how far it certainly was a happy release. It is, however, not intended to apply these remarks to others,—for “who art thou, O man, that judgest?”—but rather to ourselves; to awaken an inquiry in the hearts of all, whether they have a “good hope” that they shall find death to be rest. “We bless thy holy name,” saith the Church, in the communion-prayers, “for all thy servants departed this life in thy faith and fear.” “And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours.”

The insecure tenure of life, the possibility of an instant, and the certainty of eventual, death, are facts equally well known, acknowledged, and forgotten. Reader, you may have almost reached the boundary of your earthly career, your foot may be already approaching swiftly to your grave; but should you live until the silver cord be loosed, and the golden bowl be broken, even that time will shortly arrive. You are perhaps occupied from morning till night, year after year, in labouring to supply your own wants or those of others, in making your home happy, and seeking to discharge your social duties. Such care is both needful and allowable; but what are your preparations for eternity?—that eternity of whose duration not thousands upon thousands of years multiplied together can give us even a faint idea. Time and space are the cords of man's earthly habitation, and his mind stretches easily along their vastest lengths; but it shrinks into nothing before the great, the incomprehensible thought of eternity.

Ye, then, who whilst your steps are hastening towards the grave, profess to believe it the portal of immortality, reflect upon what are your hopes, what are your possessions there. If you expect to inherit peace and joy, it is laid up there now; the mansion is prepared, the inheritance is the purchase of Christ, but the heirs to it are born whilst in this mortal life; in this mortal life they are "rich towards God." Inquire, then, whether you have treasure laid up in heaven; that when you depart hence, you may but go where your spirit has long been gone before, enjoying by faith the life which is "hid with Christ in God."

Behold the young forest-tree; its slender stem bends to the slightest wind, a few leaves are scattered thinly over its small boughs; returning summers will bring to perfection its massy trunk, its extending branches, and the depth of its foliage: but so short is human life, that its term is far surpassed even by that forest-tree. When that shall appear in the strength of its beauty, when its long deep shadows stretch over the ground, and man rejoices under their refreshing cover, you, and all dear to you, your earthly hopes, schemes, plans, enjoyments, and regrets, will have utterly perished, all trace of them will have disappeared, like the clouds of yesterday, which

"Have left in yonder silent sky
No vestige where they flew;"

you will have passed through the grave and gate of death. Inquire of your own soul, before it be too late, whether it holds fast an assured promise, that when that time comes, you will indeed have entered into rest, and be rejoicing before the throne of God,

Biography.

THE REV. T. T. THOMASON, M.A.

Late Chaplain to the Hon. East India Company.

THE aspect of religion in the British dominions in the East, at the present moment, widely differs from the dreary scene of spiritual desolation which almost every where met the eye at the commencement of the present century. There was then no bishop of the Church of England and Ireland resident in the East, where there are now four—though their number might still be multiplied with incalculable advantage; and every month brings with it the glad news of converts added to the Church—of successful inroads on the powers of darkness, the abominations of heathenism—of a growing zeal manifested even among those who were opposed rather than favourable to the introduction of Christianity among the natives. There is much reason, indeed, to thank God for the great things he has done of late years—much to encourage the belief that, like the grain of mustard, the heavenly seed,

which has already sprung up, shall shelter beneath its branches the votaries of superstition—much to animate to increasing prayer and to increasing exertion in the great work of proclaiming far and wide the only name whereby men can be saved: old prejudices have died away.

And yet we must not suppose that, until the formation of the see of Calcutta, and the residence of its first bishop, Christianity was unknown in the East, or its saving doctrines not faithfully set forth. To the names of Swartz and Buchanan, and Corrie and Martyn, many others might be added of men who long laboured as faithful ambassadors for Christ, and who now rest from their labours, whose temporal privilege it was to preach Jesus in all the freedom of his mercy, and all the fulness of his grace; and whose eternal privilege it shall be, to behold and to hold communion with many brought through their instrumentality from darkness to light, from the power of Satan unto God, amidst the glories of the new Jerusalem.

One unquestionably of these faithful ministers was the subject of the present memoir, who was born at Plymouth, June 7, 1774. His father having gone to St. Vincent's, died while his child was but a year old. It had been Mrs. Thomason's intention to have followed her husband to the West Indies, but it was otherwise ordered; and after residing four years after his death in Devonshire, she went to London. Thomas was placed at Mr. Bakewell's school, at Greenwich. Here he received much kindness from his master, and much spiritual instruction; and, in his ninth year, his young heart became deeply impressed with serious views of religion: his letters to his mother bore evident marks of this. While at school, he obtained the medal from the "Society for the Encouragement of Arts and Sciences," as a premium to the youth who could write and speak the best Latin. When only thirteen, he began himself to teach at Deptford, where he continued till Midsummer, 1789, when he accompanied Dr. Coke to the West Indies, as an interpreter of the French language, in which he was a proficient. This connexion brought him, of course, into contact with the Wesleyan body; but his attachment to the Church of England was firm; and he was ultimately, through the instrumentality of kind friends, and at the expense of the Eiland Society, instituted for the purpose of educating pious young men of scanty means, sent to Magdalen College, Cambridge. Here Mr. Thomason formed an acquaintance with several young men of similar feelings and religious views. His time was spent profitably, as well as pleasantly. His *Memoirs** are peculiarly deserving the perusal of the college-student: he will there find some beautiful illustrations of the value of early friendship, founded on Christian principles, and may be guided as to the choice of companions. When it is recollected how frequently a young man's career, not only in the university, but in after-life, may depend on the set of men to whose acquaintance he is at first introduced, it becomes a point of the utmost importance that his associates should be young men not merely of studious habits, but of deep piety. In this respect Mr. Thomason appears to have been peculiarly favoured,—not that it is to be supposed he would have formed any intimacy with persons of a different stamp; but he might not have enjoyed sweet intercourse with similar spirits. In 1795 he gained the Norisian theological prize, which he afterwards did in 1800, 1801; and took his degree in 1796, being fifth wrangler. In October 1796, he was ordained deacon by the bishop of Ely. The curacy of Trinity Church, Cambridge, and that of Stapleford, about five miles distance, were committed to him. He was now the coadjutor of Mr. Simeon, and failed not to improve by his intercourse with that devoted man. He was soon

* Life, by the late Rev. J. Sargent, M.A., Rector of Lavington. Seeleys.

after elected fellow, and appointed assistant tutor of Queen's, and ultimately tutor. In 1798, he was ordained priest by the bishop of Lichfield and Coventry; and in 1799 married Miss Fawcett, of Scaley Castle. He now resided at Shelford; and his family arrangements, as well as his public professional duties, were conducted in a manner befitting a devoted servant of a heavenly Master. He felt it necessary to increase his income by taking pupils; and he resolved, if possible, to repay the Elland Society all that had been expended in his education. "Having saved about four hundred pounds," says his biographer, "not to exonerate himself from the burden of an obligation, but to enjoy the luxury of performing what is lovely and of good report, he replaced the money in the hands of the Elland institution, with a willing consciousness that a debt still remained that could not be cancelled."

The limits of this brief memoir will not admit of a detailed account of the various incidents which occurred during his residence at Shelford, where he enjoyed the close friendship and almost constant society of Mr. Simeon, and which, from its nearness to the university, enabled him to cultivate the acquaintance of many of its most distinguished members. His house was pre-eminently one of domestic happiness, and in his parishes his name will long be remembered with gratitude.

The commencement of the present century, it is scarcely necessary to observe, was distinguished by the institution of many of those invaluable societies, the object of which is the extension of the kingdom of the Redeemer. It cannot be denied that the missionary spirit had been for a long period at a very low ebb. The Church does not appear to have been alive to its responsibility to endeavour to disseminate the Gospel among the heathen; and amidst much to dispirit and grieve the Christian heart, there is yet, at this present period, what may unquestionably be regarded as one of the most favourable signs of the times—an increasing missionary spirit manifesting itself among persons who, while they differ on many points, and may even sometimes be inclined to view with suspicion the transactions of others with whom they do not agree and cannot co-operate, are yet fully convinced that increasing zeal, activity, and energy, must be employed, not only for the religious instruction of our home-population, but the evangelisation of the heathen abroad. Mr. Thomason had drank deeply of this spirit, and had heartily co-operated with the founders of the institutions referred to. He had also felt himself called upon to embark in the honourable occupation of a Christian missionary; and having been disappointed of a lectureship at South Shields, he accepted, in 1808, an appointment from the East India Company to a chaplaincy, the Mission Church at Calcutta having been assigned to him. "I have commenced the laborious and important work—laborious indeed it will be, but I set about it with unspeakable pleasure, and I trust that God will help me in it. The prospect of spending my strength and my life in the work of the ministry, where help is so much wanted, and the field of labour extensive, is indeed delightful."

In June 1808, Mr. and Mrs. Thomason sailed for India, in the ship *Travers*, and in the early part of November, after a pleasant voyage of five months, "a long interval, crowded with mercies beyond all that can be expressed," drew near to the shores of India. On the coast of Pegu, early in the morning of Nov. 7, the vessel struck upon some hidden rocks; but the passengers and crew, with the exception of sixteen, were mercifully preserved, and taken on board another ship, while their own went down a complete wreck. The remarks of Mr. Thomason on this gracious deliverance, were such as might have been expected. In a letter to Mr. Simeon, he thus expresses himself: "I bless God, the shipwreck has not been wholly forgot-

ten, though I only feel beginning to improve it. If the Lord himself had not been on our side, even such a mercy would have been wholly forgotten. Experience shews us, that except he gives us grace to improve his dispensations, no judgments, no mercies, no warnings, will avail any thing. In our almost miraculous escape from the deep, God has given us a new and impressive call, for which we have reason to bless his name; but more especially have we reason to bless him for not having suffered it to escape from our wretched hearts." It is painful to be informed that the mercies of God did not, in like manner, produce a beneficial effect on the minds of too many of those who had, with Mr. Thomason, been rescued from the deep. The second Sunday after landing at Calcutta, Mr. Thomason commenced his ministry in the old church; and on the same day, his excellent friend Mr. Brown, who had cordially welcomed his arrival, "preached a thanksgiving sermon for the greatest part of the crew of the *Travers*, few of whom, however, attended the sermon, and fewer still the sacrament of the Lord's supper, administered the succeeding Sunday by Mr. Thomason, with express reference to their signal deliverance. At the Lord's table, *four only*, exclusive of Mr. Thomason's family, were present." "Such ground," says his biographer, "is there so often for that sorrowful exclamation: 'Were there not ten cleansed? where are the nine?'"

Mr. Thomason immediately entered on the important duties of his charge, namely, two public services on the Sunday, one in the week, with private meetings for prayer and religious instruction. But the state of society was adverse to the progress of the Gospel. "In addition to the common difficulties," says he in a letter to Mr. Simeon, "arising from the character of the *heart*, there are obstacles here that are tremendous. The civil servants of the company hold the highest rank—you may call them the nobility; then come the merchants, the shopkeepers, the half-casts. These form so many circles of distinction, and so many sorts of pride, which have a sad effect in checking a free intercourse among the people. With certain unavoidable exceptions, these do not mix together, and will hardly be seen together. The religious people I have found in Calcutta have retained these prejudices. The bringing them to worship God in the same room has been a strange thing among them." "The peculiar difficulties which oppose the progress of the Gospel in this place," was his language at a subsequent period, "are prodigious, and in the highest degree discouraging; arising partly from the nature of the society, and chiefly from the close intercourse with the wretched natives, who are more degraded than you can imagine." With all these disadvantages, however, Mr. Thomason's congregation increased; so that before the lapse of six months, it was expedient to enlarge his church. Not a few were savingly converted to God. He was refreshed in his labours by witnessing that they were not in vain. Could it fail to be so? His preaching was the "cross of Christ;" and whether that preaching is heard amidst the sensuality of Corinth, the deep-rooted prejudices of India, or the depravity which, alas! in our own favoured country, prevails on every side,—it cannot be void: it may and must be to them that perish foolishness; it is to them that are saved the power of God.

M.

[To be continued].

THE NOBILITY OF THE BEREANS:

A Sermon,

BY THE REV. ROBERT EDEN, M.A.

Minister of St. Mary's Parochial Chapel, Lambeth.

ACTS, xvii. 11.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

IN following the footsteps of those early servants of Christ, by whose labours the Gospel was first planted, we not only have the records of the process by which Christianity was established in the world, but we meet with many statements of truth, capable of becoming of important use to ourselves, and to every member of the Church throughout her generations. And these truths have a peculiar force, as being warm with life. They are not the mere inculcation of principles, however just, nor of advice, however precious; but they have a vital energy, because they spring out of the transactions of actual life—they are the fruits of personal experience. This book of the Acts of the Apostles is full of interest in this point of view. We are brought into actual companionship with Paul, and Peter, and John, and the other apostles; and we not only go with them from one city and village to another, and see the course of conduct which they adopted in the execution of the commission given them by Christ, to "go into all the world, and preach the Gospel to every creature," but we hear the doctrine which they taught, with their own lips, to the people; nay, more than this, we have sometimes the very record of their private feelings, and an account of the impression made upon their own minds by the scenes in which they had been engaged, and by the characters of those to whom they had ministered. As we thus attend the steps of the first preachers of the Gospel, we are brought to feel how like itself is human nature at all times; and how the very same causes which lead now to the acceptance or refusal of God's message in Christ, operated in that early period of history to produce the same effects: the evil state of heart which now causes many to turn away from the holy commandment delivered unto them, was the root of the mischief then: the honest and good heart, which, having heard the word, keeps it, and brings forth fruit with patience, was then, as it is now, the source of spiritual fruitfulness.

According to the reception which their message met with, was, as might be expected, the treatment of those that carried it. Paul, in his journeyings, encountered various treatment from opposite characters, and in dif-

ferent places. Some rejected it with contempt, as a cunningly devised fable, and cruelly persecuted its messengers as propagators of heresy and sedition; while others gladly received their word, and became the happy subjects of its saving influence. The history before us illustrates this. Paul and Silas had been preaching the Gospel at Thessalonica, a city of Macedonia. It appears that God had permitted their work there to go so far, that the foundations of a church were laid there; when he saw fit to bring upon them a persecution of the most fierce and threatening kind. "The Jews which believed not"—those upon whom the apostles could make no impression—moved with envy, collected together a number of worthless persons, and "set all the city in an uproar." When this storm arose, the apostles, taking it as an indication from God that they must, for the present, quit that place, withdrew, and were conducted by night unto Berea. In this place, though persecution had driven them into it, they found a successful field for their labours. The command of Christ to his disciples, "when they persecute you in one city, flee to another," though it secured the safety of their persons, and rescued them from dangerous violence, was intended to carry on the work of the Gospel: "flee to another," not there to hide, but there to preach the Gospel. We read accordingly, that, on arriving in Berea, Paul and Silas "went into the synagogue of the Jews," and made there their public appearance. Though the Jews at Thessalonica had been their spiteful enemies, and they had every reason to calculate upon the like treatment from those at Berea, yet neither a vindictive feeling for the wrongs they had suffered from the Jews at the last place, nor the dread of what might await them from those here, restrained them from carrying the message of salvation. They would stand up courageously in the synagogue at Berea; though this city also should contribute to establish that charter, by which "bonds and afflictions should every where await them." And God was pleased to honour the unswerving fidelity of his servants. Their word was attentively heard, and candidly examined; and the results were highly encouraging. Many were brought to the knowledge of the truth, whose believing acceptance of the Gospel is honourably recorded in the language of the text; "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

In this account of the conduct and conversion of the Bereans, we are struck, *first*, with—

The willing permission they gave to the apostles to declare their errand. For we must remember how different were their circumstances from those in which we ever have been, or can possibly be found. They were Jews, who had never, until this moment when Paul and Silas entered their synagogue, heard of any other system than the law of Moses. We might therefore expect, from our knowledge of the nature of man, that every prejudice and principle of resistance would have been waked up at the mention of the name of Jesus of Nazareth, as him of whom "Moses in the law and the prophets did write." But they manifested a very different temper. They were men in whose minds the avenues of conviction lay open; they were willing to give a hearing to the arguments of reason, and to admit their force, and to subscribe to that which should hereafter approve itself to them as truth, even though it should be contrary to their former opinions, and should have to set itself up in their minds upon the ruins of some of their most dearly cherished prepossessions. Scarcely any sacrifice is so costly to flesh and blood to make, as that of long-established and deeply rooted prejudice. The heart will yield up almost any thing rather than the tenets it has adopted, if these have been built up by inveterate habit and dear association. But the Berean Jews were prepared to make even this surrender. They not only regarded the apostles as men of wisdom and piety. This they might have done without making any nearer approach to the Gospel; for you will constantly find those whose hearts are fast closed against the message of God, and who are incased within a triple breastplate of impenetrableness, yet giving that measure of attention to the things of religion which is extorted from them by the respectability (and in some cases the high esteem) of those who are appointed publicly to teach the things of God. You will find that the notes of musical eloquence to which the Gospel is sometimes set, obtain a measure of pardon for that which, without the melody, would be flatly condemned. It makes no part of their plan to be governed by what they hear: a change in the spirit of their mind is never for a moment contemplated by them; nay, such an idea, if it found an entrance, would speedily be dismissed. But the Bereans rose far above this state. They had, indeed, the most respectful sentiments towards the apostles as wise and pious men; and, even on this ground, would treat them with urbanity and kindness; would make them to understand that they had come to men of a gentler spirit than those unbelieving Jews, who had lately driven them out of the

city of Thessalonica. But their respect was shewn to the commission of the apostles, not to their persons only. They were aware that these men professed to turn their fellow-men "from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus." They gave themselves out to be "the servants of the most high God, which shew unto men the way of salvation;" and even if the Bereans were not yet sensible of their absolute need of a Saviour, they were, at all events, aware of the solemn import of the subject itself, and could not treat it with total neglect. When Paul and Silas, therefore, rose up in the synagogue, and declared that Jesus Christ was the subject of their ministry, and that they were sent forth to preach him as a deliverer from the wrath to come; that through this man—the man whom they could not conceal as having been crucified by men of that very nation of the Jews, not long before, at Jerusalem—that through him was preached unto them remission of sins; and that by him, by this crucified Jesus, the guilt of whose blood lay upon their heads, they might be justified, and could only be justified from those things, wherefrom they could not be justified by the law of Moses;"—startling and shocking as we may suppose the hint of such things might naturally have been to Jews, they yet gave a patient hearing to all that the apostles had to propound. We may imagine that Paul would begin his address by saying, These are sacred truths which I am about to teach; give me a fair hearing. We speak as to wise men: judge ye what we say. To those of you who obey our message "we are the savour of life unto life;" to you who refuse it we are equally "the savour of death unto death." By such solemn appeals to the consciences of the Jews assembled in this synagogue, they would, if by any means, secure that preliminary degree of respect which must be yielded before the truths with which they were charged could reach their hearts. They were interested to know more of that which was so grave a topic. They neither prejudged the cause, nor were moved with envy against the promoters of it, as the Jews at Thessalonica had been. They were free from that blind partiality, which would cause them doggedly to cling to first impressions, whatever they might chance to be: they were free from those darkening influences of passion, which would determine them to love darkness rather than light, not from any deficiency in the evidence, but because their own "deeds were evil." In this state of mind, so becoming the finite, whilst receiving the pro-

fessed communications of the Infinite; so proper in the limited being man, whilst under the sound of that voice which announces itself as the voice of the all-wise God,—whilst cherishing such a frame of mind, God met the Berean Jews, and blessed them. He fulfilled his promise, “To him that hath shall be given:” he made good the assertion, that to the diligent cultivator of grace bestowed, “he giveth more grace:” he left them an example upon record, that while God resisteth the “proud” unbeliever, he “giveth grace unto the lowly.”

Such were the Bereans in this first particular of their character—candid listeners to the errand of the apostles. We ask not whether you approve of their candour: it were impossible you should not. But, whether the Gospel of God, whether religion in general, has met at our hands the same treatment,—this is a useful, and, probably, a necessary inquiry. For that it gets a fair hearing with the great majority of men, cannot be a question: it certainly does not. Look throughout the ranks of men in Christendom itself—in that territory where Christ is professedly known and received—and what shall we perceive? Alas! not men calmly and systematically listening while the Gospel is pleading its cause; not a race of patient listeners; but men contentedly resigning all the interest they can possibly possess in the truth of God, through indifference, or through prejudice, condemning it unheard. “Doth our law condemn any man unheard?” was the question of one who would not allow injustice at a human tribunal; and shall the Gospel of our salvation find worse treatment? The most careless among us, the most avowedly indifferent—(for there are found some who do not care to confess how lightly they think of all such matters—these are your brave men, who will not incur the disgrace of being known to “cringe under apprehension of death and the devil”),—are bound to reply to thus much that we ask them. Is not the *subject* of the Gospel of supreme importance—at least, the subject? It speaks of “perishing, both in body and soul, in hell:” and is not the very sound, the bare possibility of such a condemnation, unutterably fearful? It speaks of “everlasting life;” and is not the bare prospect of such a gift unspeakably blessed? And if the record, that tells both of the one and the other, asserts that the one doom cannot be averted but by repentance towards God, is it a slight thing whether we come to repentance? That the other cannot be gained but by faith towards our Lord Jesus Christ; may it be left to chance whether we believe to the saving of the soul? With how many has the Gospel had no better fate, than those

unhappy persons find whose lot it is to wait upon some proud patron, or dilatory judge, who has promised to grant an audience, but has never yet done it, and still promises, and still postpones? We cannot hear God continually addressing us in his word, and crying with a loud voice, “He that hath ears to hear, let him hear;” we cannot hear God continually sounding in our ears, not only the message of his Gospel, but the importance of it to ourselves, and incur no guilt, if we put it away from us. We cannot hear Christ’s invitation to receive him into our souls, and banish the sound of it, without sinning against God. Religion involves our immortal happiness: it is, then, unquestionably a matter of supreme import; it deserves our paramount regard. Its ministers present themselves before you as “ambassadors for Christ;” against Christ, then, is the affront, when they receive not a serious and thorough hearing. Do we hear the word of God with submissive patience? do we ask of God, that that which we know not, he will teach us; that he will lead us into all truth? With sincere affection, do we desire to participate the saving power of his word? do we regularly embrace every opportunity, and improve every privilege? Do we feel and speak of his Gospel, “not as the word of man, but as the word of God, which effectually worketh in them that believe?”

We are prepared now for a *second* particular in the conduct of the Bereans. As they allowed the apostles to declare their errand, so we find that *they gave a glad reception to the message itself*. An ingenuous spirit opens the fairest door to the entrance of truth. Bigotry pronounces sentence against it before a trial; and decides that it shall not have a trial, lest it should prove to be an overmatch. Candour opened their ears to what Paul and Silas had to urge; and, by that opening, conviction entered. They had been, from the first, willing to embrace the truth under any circumstances; and now that they had confessed its importance, they received it “with all readiness of mind.” They will not subscribe to the articles of the faith, dismiss the apostles, and with them all farther concern in the subject: they are not only converts, but zealous converts. They have heard of a “deliverance from the wrath to come;” and they will forthwith flee for refuge to the hope set before them; they have heard of “life eternal,” and they will immediately “lay hold” of it. Theirs was a contrast to the unbelieving part of the Thessalonians, who quarrelled with the word, and sought occasion against the preachers of it; they welcomed it to their hearts, as a man welcomes his friend, whom he is

heartily rejoiced once more to receive under his roof. They had decided that the things of which the apostles discoursed were unspeakably momentous; and therefore it was impossible for them to cavil. They perceived in the ministry of these men a wondrous simplicity and energy, which captivated them, and induced them to receive the word with avidity. They wish not to get rid of it, but they wish to retain it; and therefore they will admit Divine truth on its own evidence, and put a candid construction on every thing that is said in its favour. They were more honest than the Jews in Thessalonica; but walked in the same spirit, and in the same steps with the Gentiles there; of whom it is said, that they "received the word with joy of the Holy Ghost," and "turned to God from idols." These were, indeed, an exemplary race of primitive Christians. O that there were such a spirit among ourselves—the spirit of gladness at the first hearing of the overtures of the Gospel!

Such were the earliest disciples, and as such they are described; "they that gladly received the word." A spirit this, differing altogether from that of Herod, who heard the word gladly, having a curiosity to know what kind of matters it treated about, but having no desire to enlarge his acquaintance with it, when he found that it laid the axe to the root of his sins; but a gladness, going the whole length of the Gospel itself, the glad receiving, as well as hearing of it. We shall resemble the Bereans in this "readiness of mind," when, becoming acquainted with God's word, and knowing all that it calls upon us to admit and to deny, we can still persist in our preference of it; glad that it is offered to our acceptance; glad if God has given us the grace to receive it, whatever consequences may follow our acceptance of it. Who amongst us desires to know whether we are inheritors of this Berean "readiness of mind" towards the Gospel of God? We are so, if we yield ourselves to the fair influence of truth; if we desire instruction; if we are not biassed by our peculiar associations, bound by the fetters of custom, deferring to the opinions of any men, however learned, who may lack the Spirit of Christ; if we are conscious that we are not the slaves of custom, not blinded by vulgar prejudice, not kept from embracing truth by the terrors of persecution. Is the Gospel new to any of us, through our own faulty neglect in time past? and does its novelty excite our fears, not knowing whither it may lead us? or, from the same cause (its newness), does its simple character excite our contempt? Then, in either case, we have not this "readiness of mind." We have it not, so long as it is ne-

cessary that we be dragged up to it by the study of truth, expostulation, and reproof, instead of going out to meet and to embrace it. Such an entrance into our souls it demands; and only so entering, can it become personally profitable and saving; only as it is received "in power, and in the Holy Ghost, and in much assurance."

There is yet one more point of excellence in the conduct of the Bereans; *they seriously examined the claims of the Gospel.* We have seen that they were too rational to condemn it without a candid hearing; that, having heard it, they were interested in its message; and now we see them "searching the Scriptures daily, whether these things were so." Paul reasoned with them out of the Scriptures of the Old Testament, to shew that Jesus was the Christ. If he be indeed the Christ, then is he their king, and they must obey him: the point is most interesting to them, and they must examine it. To the law, therefore, and to the testimony they had instant recourse; they re-considered the passages to which Paul had referred them, examined their scope and bearing upon the whole argument, compared them with other parts of Scripture, sifted their precise meaning, and decided whether Paul's inferences from them were natural and fair; and so they came to a decision.

Brethren, the doctrine of Christ fears not a scrutiny. Let no man take it up because it is generally professed, or because it has a measure of popular favour; but, on the ground of personal conviction of its truth. Say not, "We are Christians, because all around us are so:" a religion so superficial will neither honour God nor benefit yourselves: but, on the other hand, say not, "We stand aloof from Christianity;" rather, like the Bereans, without prejudice or partiality, investigate the claims of the Gospel, "whether these things are so." But, take notice, that there is no encouragement given here to the licentiousness of scepticism, or what some would fain dignify with the name of *rational* religion. The appeal of the Bereans was to the tribunal of the "Scriptures." These, and not their reason in the feebleness of its fallen state, were the authority to which they would bow. They searched, it is true, before they gave their verdict; but the search was made, not in the shallow soil of human reason, but in the deep mines of the word of God. They teach a lesson, too, to those who, while they never presumed to doubt, are too indolent to search the Scriptures to establish their faith. It is the presence of such as these in our congregations which dispirits us in our ministrations: we seem continually to be "bringing strange things to your ears,"

because *you* are strangers to the daily searching of the Scriptures. We are always speaking "in an unknown tongue," because *you* are not conversant with that word of God from which we draw our reasonings and our phraseology. While things remain so, we cannot hope to make any way. And shall we rest contentedly, while casting such a dishonour on God himself, as this neglect of his word implies? Shall God leave but one book to his Church's study, and shall it not be read? Shall we be told, even by God himself, the author and inditer of the Bible, that there is a rich treasure laid up in this mine; and shall we continue so beggarly in our knowledge, rather than expend some little pains by digging to reach it? The rust of our gold and silver, which are gotten with harder labour than is required to gain the treasures of heavenly wisdom, will it not rise up in judgment against many, and say, You could drudge for us, that are now turned to rust and decay; but could walk over the field of the word, where lay the incorruptible riches of Christ, and would lose it rather than your sloth. O where is to be found—in what breast now lingers, the zeal of former saints to the word of God! Have they not counted it above rubies and precious stones? Have they not traversed sea and land to gain a sight of it; drained their purse, nay, even parted with their garments, to purchase a few leaves of it; and have been ready to part with the very blood out of their veins, rather than forego the treasure they had found in it? And is its worth so fallen, because it is procurable at so cheap a rate; because the copies of the book itself are poured forth into the world in cheap and teeming abundance? While we continue to speak to those who leave to *us* the whole task, and bestir not themselves to investigate and compare our statements with the word of God, we "speak it may be ten thousand voices, and none of them is without signification;" but we are "barbarians unto you, and we speak into the air." Do you desire that the word preached may profit you who hear it? You must imitate the Bereans: it was in the synagogue, on the Sabbath-day, that they heard the word from the lips of the apostles; but they were "searching the Scriptures daily afterwards, whether those things were so." It is added, "therefore many of them believed." Employing the grace vouchsafed, they were blessed with a fresh communication of it; their diligent use of means was attended with a divine energy; and Christianity wrought within them its enlightening, transforming, and hallowing influence. They obeyed the command of God in searching his Scriptures; and he fulfilled

to them the promise, "If any man will do his will, he shall know of the doctrine whether it be of God."

And now, after this review of the conduct of the Bereans, shall we hesitate to award to them the title given in our text, "These were more noble than those in Thessalonica?" True nobility, then, is not the spurious expansiveness of infidelity, but the reverence of Scripture as the test of truth. Let us imitate their dignified conduct, replete as it is with instruction to all who hear the joyful sound of the grace of the Gospel—neglecting not the truth presented to us through apathy or rashness, but bringing it to the decision of the written word of God. We need not your countersignature of our credentials; we await not your verdict, whether that book whence we draw our reasonings be, or be not, the word of God; but, assuming the majesty of the Scriptures, we call on you to confront our assertions therewith, and to be found among the number of those "children of wisdom" who rise up to "justify" her. Let us imbibe their spirit, which was open, teachable, and free from censoriousness; searching, as they did, the lively oracles of God, to be made "wise unto salvation." This "noble spirit" is indispensable to "receive with meekness the engrafted word, which is able to save our souls." Let us emulate their example. How honourable to the Bereans to be handed down as "noble," upon the imperishable page of the word of God; so that wherever the Gospel is preached, their fameshall be spread! Who of us would not covet such an undying honour? There is not one amongst us who may not at least entitle himself to the same honour, if we "receive the word with all readiness of mind, and search the Scriptures daily." Upon the pages of Scripture we cannot be immortalised, as were the Bereans; but for all such there is an eternal record in the Lamb's book of life.

CHURCH OF ENGLAND MISSION IN JERUSALEM.*

Jerusalem, January 10, 1839.

MY VERY DEAR SIR, — Your very kind letter of August 15, 1838, is as precious, and was as welcome, as it is short. I am truly thankful for it. It is a blessed privilege to be remembered and prayed for by Christian friends, and it is a rich solace to know it. But perhaps you will think the delay of my acknowledgment of your kind lines not very consistent with this sentiment. It did not actually reach me till the 7th ult., and then just at the time when I was obliged to hurry through a long official communication to Mr. Cartwright, in order to secure its arrival at Beyroot in time for the steamer of that month. I could not

* This interesting account of the Church of England mission in Jerusalem is comprised in a letter from the Rev. John Nicolayson to the Rev. E. Bickersteth, by whom it has been inserted in a provincial newspaper. The subject of the Hospital has already been brought before our readers, in our notice of Dr. McCauley's very excellent sermon.

therefore possibly find time then to write to you, and one steamer missed, a full month is gone. This, I trust, will reach the next; though at present communication with Beyroot is greatly embarrassed, partly by the severity of the season, and partly by quarantine-regulations, our city being again shut up because of plague within its walls. I cannot attempt to be so brief as you; yet you will bear with me while I attempt a sketch of the history and present state and prospects of this mission, as brief as I can make it.

Notwithstanding the slow progress, and the many and various perplexities, anxieties, and vexations of it, the history of the purchase of ground for the church can be briefly given. It was finally concluded early in September last. I must not attempt to describe the ground, and yet I must just tell you that it is in the very best situation, right on Mount Zion, directly opposite the Castle of David, near the Jaffa Gate, just bordering on the Jewish quarter. It consists of two adjoining houses, with premises and gardens, and is just sufficient for the erection of the church, and houses for four mission families. Moreover, some adjoining premises may yet be had, if required. The whole amount of the purchase-expenses is 800*l*. The purchase was (of necessity) made in the name of a trusty native, an Armenian Christian; but I have made application to his highness Mohammed Ali Pasha for permission to purchase and hold in my own name, and I expect a favourable answer by the steamer now due. It will then be transferred in my own name, to hold it for the trustees of the society. Contracts have been made for building-materials, to be ready against spring, when, if duly authorised and furnished by the committee, I shall commence the work, please God; and so I trust we shall in due time see a Protestant church completed on Mount Zion. But what is of more importance, I can tell you of a nucleus of a living Church, already begun to form, not only of those who have been sent us from England, but of converts on the spot, or at least candidates for baptism, of whom we have seven in number—one family of four, and three single individuals. These all attend our services, and are under regular instruction. Some of them I hope to baptise next Easter.

But let me now attempt a hasty sketch of the history of the mission. Early in July last, Messrs. Puritz and Levi joined me. The plague was then in the city; but as soon as it subsided, the missionary work was resumed with trebled energy. Discussions were daily held with Jews, either at our own houses or theirs, or in their synagogues, and some general stir excited. In the latter half of August I had to make a journey to Beyroot, on behalf of the purchase. During my absence, a young rabbi, who had already come frequently for discussion, made an open (perhaps premature) profession of his faith in Christ. The rabbis now took alarm. He was forced to divorce his wife, and at length prevailed on to leave for Constantinople. We still entertain hope of him; but the rabbis have succeeded in preventing his being baptised in the holy city, as the first rabbi of this place. Our other proselytes were not previously resident in this city. Some of them are natives of Poland and Wallachia, and one of Mogadore, and had only lately come here. The rabbis now issued a formidable ban or excommunication against all who should come near us. From the absolute dependence of the Jews here upon the resources from Europe, which are under the control of the chief rabbi, such a measure is tantamount to the punishment of starvation. All communication with them was therefore now completely cut off. Our hope, under God, was the expected arrival of a missionary physician, whose influence might break this terrible spell. On the 7th of December Dr. Gerstman arrived; and a very few days sufficed to realise that hope. Nothing could stand before him, or rather before the need and eagerness of the poor and suffering Jews to obtain

medical aid. From that time the direct missionary work has revived with increased power. We have now all our hands full. Very encouraging tokens of good have appeared since. An earnest desire after the Hebrew Bible is frequently expressed, and often also after the New Testament. Several individuals come regularly, not so much for discussion as for instruction. We have two Nicodemuses, who, holding like him a prominent place among the rabbis, feel it necessary for the present to act upon his plan, and come secretly and by night for fear of the Jews. I cannot enter into the detail of our internal arrangements; but I will now add a sketch of our ecclesiastical history. Ever since the 22d July, we have had regular worship every Lord's day in the full form of our Church, in the morning in English, and in the afternoon in Arabic; and since the 23d of September, in the evening in German. So you see I have to preach three times every Lord's day, in three different languages, and to read the service too. On the 5th of August I administered the sacrament of the Lord's supper, for the first time it has ever been administered in Jerusalem in the order of our Church. We were then only four communicants. Since that time I have continued to administer it every first Sunday in the month, and our numbers have increased since. Last time, the first Sunday in the present year, we were six; and next time, perhaps, we may hope to be eight, being joined by our still-expected consul and his lady. At Easter and thenceforward we shall, please God, have an accession of communicants from among our present candidates for baptism. Ever since the 25th of July we have had daily morning and evening prayers in Hebrew, in a room set apart and fitted up for that purpose in my own house, till it shall be superseded by a regular church. At this service our full and regular attendance amounts only to ten persons as yet. We have occasionally, but rarely, a stranger (Jew) join us. Thus you will see that I am pretty fully occupied with ministerial work already. To this is to be added, daily instruction of candidates for baptism, in German and Hebrew; besides the secular work of purchase, building, renting, repairing, and the general correspondence of the mission and its accounts. I trust that these hasty sketches will tend to engage your interest, and call for your thanksgivings on our behalf. Allow me now also to try to enlist your sympathies with us, and your intercessions for us, by attempting an account of our two grand difficulties. And first and chief, that of finding support and employment, or rather support, in the way and by means of employment, for proselytes and inquirers. This is a most pressing difficulty. The society's means must not be touched, and our own resources are already overcharged. Simeon and family fall to my share, two others to Mr. Puritz, and one to the doctor's. But it is a growing as well as a pressing difficulty. Unless we leave the place, we shall have more to provide for. We dare not stop preaching to the Jews, and arguing with them, from fear of their becoming convinced of the truth: and yet we are almost driven to it; for what shall we do with those thus convinced? It is absolutely impossible that they can live here without our assistance, and whither shall they go? Shall we bid them deny Christ again, yea, curse him, and return to the synagogue? or shall we exhort them to resign themselves to starvation? But how can we do this, so long as we have bread ourselves? On this principle, ought we not to starve with them? Another alternative surely must be found, if possible. It is indeed the intention of the committee in the course of time, to place the mission here on such a footing, that much might be done to furnish employment; but this lies far off yet in the distant and uncertain future, and our wants are immediate and pressing. A special fund must be raised, for furnishing the means of support and employment to the proselytes and

decided inquirers at Jerusalem in immediate connexion with the mission. I have written to Mr. Cartwright on the subject, and would earnestly beg that you too would lend us a helping hand. If this measure is brought fairly and fully before Christians in England, it will operate as a practical test, to prove whether the Church is being prepared for the conversion of the Jews. It will then appear whether the fulfilment of St. Paul's prophecy, "by your (Gentiles) mercy they (Jews) shall obtain mercy," is at hand, at least in its beginning, or yet afar off; and it will bear in the same way upon that other sign of the times in Ps. cii. But as all are not prophets, nor even students of prophecy, let the simple fact be pressed home upon all Christians, that the mission at Jerusalem must either be broken up, just now when the work is fully opening to us, and exactly because it opens, too, rich promises of success; or else a fund must be raised for the purpose stated above. Christians will then have to make choice between these two alternatives. If they choose the former, we shall need no church here either, unless the wish be to establish a regular convent, that shall finally bolt its iron doors against both Jew and Gentile, and take care not to let its light shine before men, lest they should see the truth and embrace it.

We have another, less vital indeed, but still important, difficulty. The medical department, you will perceive, is intimately connected, nay, essential to the practical bearing of the mission on its direct object, as the connecting link between it and the Jews. It ought therefore to be rendered as efficient as possible; but here our most practical difficulty meets us. The abject poverty and absolute destitution of the poorer classes of the Jews here, are such as to threaten to defeat in great measure the professional labours of the doctor among them. I accompanied him lately to about a dozen of his poorer patients (and these not the very worst, he says), and such was the appalling misery I witnessed among them, that I immediately resolved to lend the doctor every possible assistance, to obtain some relief at least for these sufferers, so as to render their recovery, often from very loathsome diseases brought on by absolute destitution, possible at least. We therefore want an hospital for that purpose, and should have no objection to its being called St. Simeon's, if any chose. But be not alarmed at the notion of a London hospital. Our idea is simply this: if by making application to Christian friends on this subject, we can obtain 1*l.*, or 5*l.*, or 10*l.*, or 15*l.*, we will apply these to procure a little broth for one, a little linen for another, &c. If we could obtain 20*l.*, we could then begin by taking a clean and airy room, and remove the most destitute patients into it. I have written to Dr. McCaul to take up this subject for us, and I shall write also to a few private friends about it.

Thus I have succeeded to bring my sketches within narrower limits than I expected; and so have room left for more; nor should I want for matter to fill it, but I really have not time, and I doubt that you would have either time or patience to read much more. In the middle of plague, and spite of confinement within the city-walls for these two months past, we all, thank God, enjoy excellent health. We make no private quarantine this time. Having had the plague during the spring and the former half of the summer, we feel tired of quarantine; it would interfere so seriously with the work.

Some native Christians, both of the Latin and Greek Church, being regular attendants at the Arabic service, are anxious to fully join our Church, by admission to the Lord's supper. I have hitherto succeeded in putting them off, and shall endeavour to do so till we get properly organised, and have a location of our own. But thus they remain unconnected with any Church, as they have for a long time broken off all connexion with their own Churches. I shall need a clerical assistant by and by. During the winter months, I

have vigour enough both of mind and body; but during the relaxing summer months, which make up at least two thirds of the year here, I know not how I shall get on. Luther used to say, "*Deus providebit*;" and I will endeavour to say the same. I hope, dear sir, that this scrawl may serve to make you abound still more and more in your prayers and intercession for me, for all of us, and for our work. I should love dearly to be amongst you once more; and still more to see you and some of yours here—but I scarcely hope for either. Mrs. Nicolayson unites with me in most affectionate regards to you, and (though unknown) to Mrs. Bickersteth and family also. Please to remember me most kindly to all friends. I thank you for the printed part of your letter too. May the Lord bless you and yours, and your labours abundantly. You have a wider space than we. May all be consecrated to our common Lord and Redeemer, and redound to his praise.

The Cabinet.

PRAYER.*—But, brethren, consider, could the Almighty make Elisha acquainted with every word spoken by the king of Syria in his bed-chamber; and shall not God himself hear every prayer and number every petition which ascends from yours? It cannot be otherwise; believe, then, to your unspeakable comfort, that not the faintest sigh, arising from a broken and contrite heart, although clogged and crowded by the millions of similar aspirations which are perpetually ascending from a suffering world, but is still known to God, with every particular of the wants and weaknesses of him who utters it, as perfectly, as distinctly, as if throughout the illimitable realms of space but one sigh alone was breathed, but one petition offered. There is a little incident in our Lord's life which beautifully illustrates this. When Jesus was upon his way to one of his many miracles of mercy, surrounded by the crowds who on such occasions usually attended him, a certain poor diseased woman came behind him, and touched only the hem of his garment, and immediately was made whole: yet at that very moment hundreds of others also were crowding around the Saviour as he passed along; for St. Peter said, "Master, the multitude press thee and throng thee, and sayest thou, Who touched me?" How perfect must have been the knowledge which could discriminate that single touch of faith! how perfect the power, as well as the love, by which its unuttered prayer was known and answered! Who shall doubt, then, that the same wonderful attribute is at the present hour exercised with regard to the feeblest petition which faith can offer, to the faintest aspiration which confiding love can breathe? Surely not one, but shall, through the merits of an ever-blessed Intercessor, ascend to the abode, and enter into the ears of the Lord God Almighty.

FILIAL LOVE.—Cherish filial love by every mode of present duty and of distant thought. For it is not a simple and isolated instinct, confined to one independent class of objects—it is a powerfully pervading principle; it extends to all our impressions; it touches with a gentle influence upon all the springs of conduct; it mixes itself with, and modifies, the whole mass of our feelings and habits—repelling whatever is selfish, inconsiderate, and unamiable, and drawing forth whatever is benign, unassuming, and affectionate. It forms the heart to virtuous friendship. It is intimately allied to all the charities of life; and, by

* From "Lectures on the History of Elisha." By the Rev. H. Blunt, M.A., Rector of Streatham, &c. Hatchards, 1839.—We cordially recommend this excellent volume. In perusing Mr. Blunt's Elisha the reader will be safe, and will not have to walk "delicately," as when he ventures on the Krummachers, and such-like foreign writers, in whose pages, we are constrained to say—and we speak deliberately and advisedly—the most serious dangers lurk.—*Ed.*

consecrating the very spot of our birth under the emphatic name of the "land of our fathers," it warms and expands into patriotism itself, pouring into the soul a spirit of enlarged emulation to tread in the footsteps of the great and good, whose glory shineth "like the brightness of the firmament," and "as the stars for ever and ever." But it has a still loftier object. It leads to still more sublime contemplations; it draws us to the throne of grace; it calls us from this "dim spot" of coldness and corruption, to the blessed realms of purity, and light, and peace. It raises us even to the Supreme Being, who is "most high over all the earth." When our Saviour, in compassion to our infirmities, delivered to us a form and model of prayer, consider under what name he taught us that God himself should be addressed. It was not by his "great and terrible name"—the Almighty One, clothed in unapproachable majesty, and "speaking from the midst of fire;" by whom "the nations are counted as the small dust of the balance," and before whom the foundations of the universal world are shaken and "melt;" in whose "hand is the soul" of all created beings, and whose "face no man shall see, and live." So awful an opening would have cast down our thoughts into utter despondency. But he instructed us to "hallow" his "name," as "our Father" which is "in heaven." Call frequently to mind with what themes that brief address is pregnant! what a crowd of emotions it is calculated to awaken! how perfectly it is congenial to our sensitive nature! how admirably adapted to our mortal condition! It is as a Father—that, by an expression drawn from the most endearing of all earthly ties, and appealing to the most familiar of all human relations, he might encourage us to assume that confidence which the unassociated idea of power infinite might annihilate. And it is as our Father—that our views might be naturally turned, in brotherly love and kindness, to the great family of mankind, over which his paternal care and "tender mercies" are equally extended. He it is that is the "Helper of the fatherless." He it is whose enduring pity and forgiveness are shadowed out in the parable, under the affecting image of the parent who "saw" his repentant son while "yet a great way off," and "had compassion, and ran, and fell on his neck, and kissed him," with the glad burst, "This my son was dead, and is alive again; he was lost, and is found." His is the faithfulness, his the affection, in comparison with which, maternal fondness itself, with all its unwearied solicitude and intensity, is but faint and feeble: "Can a woman forget her child," whom she carrieth "in her bosom?" "Yea," saith our heavenly Father, "they may forget; yet will I not forget thee."—*Rev. J. A. Jeremie.*

Poetry.

THE DEDICATION OF THE TEMPLE.

"Arise, O Lord, into thy resting-place."—*2 Chron. vi. 41.*

BY THE REV. E. B. WERE.

(For the Church of England Magazine.)

'Tis done; departed are the workmen-bands,
Sublime in air Jehovah's temple stands,
In majesty complete;
Far flash the glittering turrets on the sight,
As crowds climb up Moriah's sacred height,
With eager pilgrim-feet.

And lo, before the countless, panting throng
A scepter'd king is borne in pomp along,
Great David's pious son!
He goes, he goes in high and holy state,
That gorgeous, new-raised pile to consecrate,
The mighty Solomon.

And now are seen the priests in lengthen'd line
Bearing the sacred ark—mysterious shrine,
With Deity possess'd!
Lift up your heads, ye everlasting gates,
The Lord of hosts, the King of glory waits,
Impatient for his rest!

To celebrate the great and glorious deed,
Ten thousand horn'd and fleecy victims bleed
Before the ark on high:
The ark moves awful on; and straight around
Cymbal, and harp, and trumpet's thrilling sound
Blend in deep harmony.

White-vested choristers advance and sing—
"Praise ye the Lord, the great and gracious King,
Whose mercy faileth never;
Laud, bless, and magnify his holy name;
Let earth and heaven re-echo with his fame
For ever and for ever!"

Grateful that anthem to Jehovah's ears,
For lo, a bright, propitious sign appears—
A beauteous, rolling cloud;
Upon it rides sublime the King of kings,
While slow it spreads its awful shadowy wings,
Which prince and people shroud.

The royal Solomon the glory saw;
And rising up, with joyful, pious awe,
To hail the present God,
He bids him welcome to his temple-home,
Entreating him with peace and love to come,
And grace his new abode.

With outstretch'd arms the suppliant monarch prays:
"O thou unseen, eternal God, whose ways
Are hid in clouds and gloom,
Come now in all thy majesty divine,
And take possession of this earthly shrine—
Here be thy rest, thy room.

"And ever deign to lend a list'ning ear
To all the prayers and praises offer'd here,
In sorrow or in joy;
So will we victims to thy altar bring,
And tuneful hymns to thee unceasing sing,
Nor of thy service cloy.

"And you, ye priests, who in the temple stand
In shining robes, a sacred votive band,
Beclot'd with righteousness;
And all ye saints conspire once more to raise
A shout of pious gratitude and praise,
God's goodness to express!"

He ceas'd; and straight a gracious answer came;
For lo, from heaven a bright devouring flame
Consum'd the sacrifice:
A flood of glory streams before each face—
The priests, awe-stricken, leave the holy place,
Dazzled their mortal eyes.

Prostrate at once the congregation falls,
And every head within those crowded walls
In worship low is bow'd:
They rise; and now the gilded roofs rebound
With rapturous hosannas rolling round
In chorus long and loud.

MERCY.

"Blessed are the merciful, for they shall obtain mercy."
Matt. v. 7.

BY MISS A. BEALE.

(For the Church of England Magazine.)

O MERCY is a heavenly light
Shed o'er the contrite sinner's breast,
A gleam of gentle radiance bright,
God's sweetest gift, earth's purest guest;
It warms the heart to deeds of love,
It makes the eye with kindness glow:
O may those rays, so bright above,
Ne'er meet refraction here below.

He who bewail'd fall'n Sion's state,
With tears more pure than angels shed;
He who reliev'd the desolate,
The weak from heav'n's sweet fountains fed—
Jesus! who wept as man ne'er wept,
"Big drops of blood," for human woe;
Who pray'd, when all who lov'd him slept,
Bid mercy as a pure stream flow:

"Blest are the merciful," he said:
The words were register'd above,
Seal'd by his blood, which flowing, spread
That sweetest fruit of heavenly love.
O may the "Sun, with healing wings,"
Shine bright in many a mortal breast;
For 'tis the soul whence mercy springs
That Christ hath blest, hath doubly blest.

Miscellaneous.

TIME AND PROPERTY.—Another sign of a life led in the faithful service of Christ, is the careful and conscientious improvement of time and property. I do not speak here of ample fortunes only, or of abundant leisure; I speak no less of the wages earned by labour, and of the hours which are free from labour, as the evenings and the Sabbaths. He who receives ten or twenty shillings a-week, may spend them ill or well, no less than he who receives ten or twenty pounds. He who has two or three hours in the day, or one day in the week, at his command, may employ them usefully, or may waste and misuse them, no less than those few whose whole life is a continued leisure. In the parable, the lord of the servants calls to account him who had received one talent, as well as those who had received five or ten. Time and property are such talents; talents committed to us; and for which all, both rich and poor, shall be held accountable at the last day, whether we have improved, or whether we have wasted them. It is but a short span, in the most favourable case, which is allowed us for a very great concern; the longest life is little, compared with the business to be done in it—the discharge of the service which we owe to Him who will "reward us according to our works." Shall we squander that time in trifling pursuits, in unprofitable society, in idleness, in unnecessary recreations? Shall we not consider, before we give ourselves up to any habit, Will this way of employing my leisure be profitable to my immortal soul? Will it be approved by the heavenly Master whom I serve? Would not my opportunities be more properly used in studying the way of salvation, in reading the Scriptures and the best explanations of them, or in visiting my poorer brethren, and comforting the "widow and the fatherless in their affliction?" So, again, in the use which they make of property, whatever it be, whether of great or small amount, the sincere Christian, and he

who has only the name of Christian, are essentially distinguished. The one spends his annual income, or his weekly wages, as knowing that he "must give account;" the other as being subject to no law but his own inclination or humour. The one endeavours to keep the will of his Saviour always in his mind: the other thinks that an occasional prayer or two, or an attendance at public worship, is a full discharge of his duty towards God. He considers that he has done all that can be required of him, if he abstains from open wickedness; while the Christian labours "to do good, to be rich in good works, ready to distribute, willing to communicate, laying up in store for himself a good foundation against the time to come, that he may lay hold on eternal life." I am aware, however, that reflections on duty or on eternity cannot occur to the mind in the employment of every hour, or the disbursement of every sum: it is in the formation of his general habits that the Christian considers the responsibility; and asks himself, whether in the arrangement of his family and his establishment, of his annual or weekly expenditure, he has consulted merely his own gratification, his sensual appetites, or the fashion of this passing world; or whether, on the contrary, he has studied the will, and followed the precepts of his Saviour; whether his charities bear a fair proportion to the property which God has entrusted to him, and to his expenses on himself; whether he is remembering, that "the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and, pierced themselves through with many sorrows;" whether he is remembering, that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the fashion thereof; but he that doeth the will of God abideth for ever." Believe me, these things are not matter of indifference. This is almost the whole of that part of life or mode of living which a man has in his own power, or where he is free to choose—where it is not determined for him by the necessities of his situation how he shall act; and therefore their respective ways of acting in these things, in the society which they keep, in the habits which they pursue, in the books which they read, in the expenses which they indulge, form the chief visible distinction between the thoughtless and inconsiderate, and those who are sincerely striving, by the aid of the Holy Spirit, to pass the "life which they live in the flesh, in the faith of the Son of God."—*Bp. J. B. Sumner.*

"HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR" (*Matt. iii. 12*).—The custom of loosing the sandals from off the feet of an Eastern worshipper, was ancient and indispensable. It is also commonly observed in visits to great men. The sandals or slippers are pulled off at the door, and either left there or given to a servant to bear. The person to bear them means an inferior domestic, or attendant upon a man of high rank, to take care of, and to return them to him again. This was the work of servants among the Jews; and it was reckoned so servile, that it was thought too mean for a scholar or disciple to do. The Jews say, "All services which a servant does for a master, a disciple does for his master, except unloosing his shoes." John thought it was too great an honour for him to do that for Christ which was thought too mean for a disciple to do for a wise man.—*Burder.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 175.

JULY 27, 1839.

PRICE 1½d.

THE VISION OF DRY BONES CONSIDERED WITH REFERENCE TO MISSIONARY EXERTIONS.

BY THE REV. R. G. L. BLENKINSOPP, M.A.
Curate of Ryton, Durham.

II.

WHILST pressing the necessity and duty of using every effort to extend far and wide the great truths of religion, I would observe that there is an evident tendency in some individuals at this present time, to exclude religion from all their schemes of public improvement, whether at home or abroad. And whilst such men are ready to grant to it a certain degree of importance, and allow that it is necessary and very useful to a certain extent, yet they pay little regard to the interests of religion in the consideration of their schemes for the improvement of their country. This is evident at home in the schemes of secular education which are proposed and approved, and is also to be observed in their plans of colonisation abroad, where every effort is made to provide for and secure the temporal welfare of the colony, little or none for its spiritual well-being.

Against such a course the ministers of the Gospel of Christ are bound continually to protest. Believing, as they do, that religion is "the one thing needful;" holding that it will profit a man nothing, if he gain the whole world, and lose his own soul; regarding this life merely as a preparation for one that is future and eternal,—it is their bounden duty to impress the same opinions upon all around them. The true Christian cannot but mourn when he observes the undue regard paid to systems of education at home, and schemes

of colonisation abroad, independent of, and unconnected with, religion. These are considered by many individuals as the panacea for all evils—the cure for all vices. But what are the declarations of the Bible upon this subject?—"The wisdom of this world is foolishness with God. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Far be it from us to undervalue the advantages of education, or depreciate the worth of civilisation. Far be it from us to withhold our support from any schemes which may further these objects, when based upon a right foundation. But never, whilst we possess any influence however limited, any opportunity however slight, will we consent to allow that they should usurp that place which belongs to religion alone. What did civilisation and learning effect for pagan Rome? What did the arts and sciences profit heathen Greece? What did commerce and trade avail the idolatrous Tyre? Where are now all their riches, power, and splendour? Gone, in all probability never to return again to them. Again; let any one read an account of the vices of the gods of these nations—of Jupiter, Bacchus, or Venus—and then inform us what civilisation, apart from Christianity, has effected for the welfare of these countries. And after reading these accounts, let the same individual turn to the history of Christian England, and there learn that "righteousness exalteth a nation, but sin is a reproach to any people;" that it is the Gospel, and the Gospel alone, which can truly and permanently ennoble a nation; and that

according as the Gospel is valued or despised, will a country flourish or decay. Let Sabbath-desecration continue to increase, as it undoubtedly is doing at this present time—let popery* be supported, and endowed, and patronised, as it is at this present period—let a system of purely secular education be generally established,—and then we can no longer expect the glory of England to shine as brightly as hitherto, nor the blessing of God to rest upon us to the same extent.

I would therefore urge upon all the duty of communicating religious knowledge to the heathen, because its value is paramount to all others, its blessings greater, its benefits more permanent. It is too truly observed, in a late report of the Society for the Propagation of the Gospel, that the spiritual wants of our various settlements have hitherto been too much neglected. Great Britain has planted her colonies in America and Australia, and peopled these immense territories with her sons and daughters; she has paid a large price for the freedom of the negroes; established a mild parental authority over Hindostan; and transported many thousand convicts to the shores of New South Wales: but throughout the course of these mighty operations, “the one thing needful” has been too little regarded, the interests of religion too much neglected, and the glory of God too often forgotten. Instead of the conversion of these nations being, as it ought to be, the first consideration with Christian England, it has been, in too many instances, the last; and we seem quite to have forgotten that the heathen had souls to save as well as ourselves—a hell to escape, a heaven to win. It is only lately that Christians have begun to see the duty of promoting the conversion of the heathen, and are becoming alive to the value of missionary labours.

But we shall be able to form a better idea of the immense value of missionary exertions, and the great need there is of them, by considering the present state of the world. The population of the whole globe may be estimated, in round numbers, at ten hundred millions. Of these, about one third only, or 330,000,000, are Christians; and no less than two-thirds, or about 660,000,000, are still heathens, ignorant of the one true God and of his Son Jesus Christ. And were I to proceed to give an account of the present condition of each of these heathen countries, I should present such a statement as would harrow the mind and shock the feelings. There is no end to the barbarities, the misery, and the crimes of the poor benighted heathen. But without dilating further upon this subject, I

will lay before my readers an account of the present state of China, which I have taken from the 5th number of the “Missionary Gleaner.” In describing the condition of this country, the writer goes on to observe, “there is also another feature in the character of Chinese society, which perhaps, more clearly than any thing else, will serve to shew the degraded and miserable condition of the inhabitants. We allude to the treatment the female sex experience. Education and religion are both withheld from them. They are not even allowed to visit the temples where the prayers of the unfortunate are supposed to find access. Indeed, from the period of their birth they are subjected to the most dreadful and cruel treatment. The destruction of female infants by their unnatural parents is most common. In some provinces not one in three is allowed to live; and in the poorer parts of the empire, the difference between the male and female population is said to be as one to ten. In the city of Pekin, the traveller Barrow witnessed scenes which are almost incredible. The carts go through the streets in the morning to pick up the bodies of infants cast out during the night, amounting on an average to 40,000 every year; the bodies thus found are carried to a common pit without the city-walls, into which the living and dead are thrown together. The number destroyed in this city, however, is small, compared with other places. The practice prevails in proportion to the poverty of the people. And so lightly is this fearful crime regarded, that the mother can destroy her offspring in a laughing mood. An English missionary, on landing in China, observed the body of an infant lying upon the beach; and upon asking the Chinese boatmen to remove it, they answered, ‘O never mind; it is only a girl.’ The same individual mentions his having met with a Chinese, at a distance from his own country, when the following conversation occurred. The Chinese said he had three sons and one daughter in China. ‘I had another daughter,’ he added, ‘but I did not bring her up.’ ‘Not bring her up!’ I said; ‘what then did you do with her?’ ‘I smothered her,’ said he. ‘What!’ said the missionary, ‘smother your own child?’ ‘Yes,’ replied the Chinese; ‘and since I have been here, I have heard of the birth of another daughter, and I wrote to my wife to have her destroyed also.’ I was shocked at the speech, and at the extreme indifference with which he uttered it; and I asked, ‘Do you not shudder at such an act as this?’ ‘O no,’ he replied; ‘it is a very common thing in China: we put the female children out of the way, to save the trouble and

* See “England the Fortress of Christianity,” by Dr. Croly.

expense of rearing them. Some people have smothered five or six daughters."

But I will not dwell upon this subject. Enough has been said to prove that the description given of the heathen by St. Paul, in this particular at least, closely applies to the inhabitants of this dark and degraded land—"without natural affection, unmerciful." And are not the facts that have been brought forward sufficient to convict them of the charge, that "destruction and misery are in their ways?" And is it possible we can know these things, and not make some effort to prevent them? Can we be aware that millions of our fellow-creatures are thus sunk in the most debasing superstition and degrading idolatry, and not make some endeavour to impart to them the knowledge of the truth, and thus save them from everlasting destruction? What would have been the condition of Christian England, if no missionary had ever come to our shores—if we had been left to follow the devices and desires of our own evil hearts? Whatever infidels may now affirm, and scoffers allege, it is Christianity which has made us to differ, and given to Britain the first place among the nations of the earth.

And in asking you, my readers, to contribute to this object, I do so with the less hesitation, because I ask of you to contribute something for the glory of God, and the good of your fellow-creatures. It is a very homely, but a very true observation, that we never lose what we give in charity. In other words, I beg of you to call to mind the promise of the Lord your God, who to encourage you has said, Look, what ye lay out, it shall be paid you again. For "God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministered to the saints, and yet do minister." If God has blessed you with this world's goods, O give some portion of them again to him—spend some of it in his service, and for the spiritual welfare of his people. And give liberally; for he that soweth little shall reap little, and he that soweth plenteously shall reap plenteously; for God loveth a cheerful giver. Let me remind you, that a time is coming, when they who have given little in God's service will mourn over such neglect; and if there be any such who read these lines, let me earnestly beg of them to look to the future—to that day when Christ shall say to such, "I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was in prison, and ye visited me not: for inasmuch as ye did it not to these little ones, ye did it not to me."

And O that any thing that I could ad-

vance might not only rouse my readers to contribute cheerfully and liberally to the missionary cause, but induce some to go forth themselves as missionaries to convert the heathen. I have no wish to see those who are usefully engaged in the Lord's vineyard at home, leave their labours at home to engage in others abroad. But I do long, earnestly long, to see more candidates for this high and holy calling amongst those who are unemployed. I long to see some, who, in the spirit and with the feelings of Henry Martyn, can bid adieu to their native shores, and joyfully engage in this great and glorious work. Let such bear in mind the engaging promise of our Saviour, "that every one that hath forsaken houses, or brethren, or sisters, or father, or children, for my sake, shall receive an hundred fold, and shall inherit everlasting life." God grant that some one from amongst us may step forth, and say, in the words of the prophet of old, "Here I am; send me."

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. IX.

"O Nature, many a lesson could'st thou give,
Would man but list thy monitory voice;
Thou bid'st him pause, and tremblingly rejoice
That he but 'lives to die, and dies to live.'"

Mrs. WILLIAM HEY'S *Spirit of the Woods*.

In the foregoing paper it was remarked, as a peculiarity in the members of the vegetable kingdom, that the process of flowering and ripening the fruit and seeds was the supreme object of the existence of each individual plant. Provision is thus made to ensure the continuation of the species; so that of all the plants which were evoked out of nothing by the Almighty, in the last putting forth of his creative power, at the commencement of the present order of things, to clothe the surface of the globe with verdant beauty, and supply food to the members of the animal kingdom, probably "not one faileth;" but their descendants and representatives, preserving their types, their forms, and uses, bear testimony at this day to the stated fulfilment of the merciful promise, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

To accomplish this end, a relation, often very close, subsists between the process of flowering and the duration of the stem, or the entire plant. The period when this function is exercised by a plant varies, not merely in the different species and tribes of plants, but frequently in the same species, not only in distant parts, but even in the same country, according to circumstances. The chief cause of difference is the difference in the intensity of the physical agents which operate as stimuli to plants, at once causing the development of their external organs, and exciting them to the exercise of the functions with which the respective organs have been endowed.

The main source of difference in the degree of the intensity of the physical agents (light and heat being the most important of these), is the difference of position of the part of the earth's surface where the

plant grows; in one word, the difference of *climate*, which expresses the fact better than to say the difference of longitude and latitude, as these are by no means the only elements of the difference. (See Humboldt's *Les Lignes Isothermes*.) A difference of season, or the lateness of the period of the year when a seed is sown, will be in some measure equivalent to a difference of climate.

A division is commonly made of plants into annual, biennial, and perennial. The first of these terms is intended to import that the seed germinates, produces leaves, flowers, ripens its seeds, and perishes, within twelve months, or less time; the second, that a plant germinates, and produces leaves the first year, but does not throw up a flower-stem, or ripen seed, till the second year, after which it perishes; while the third intimates, that the process of flowering and fructification may be postponed till the third year, or any indefinite period: moreover, that the first two exercise the function of flowering, in general, once only; while the latter may exercise it once, or several times.

Nothing can be more arbitrary than the terms above indicated, inasmuch as, under different climates, or under different modes of management, the same species may prove annual, biennial, or even perennial. Thus, in our own country, the common wheat is annual, if sown early in spring; but biennial, if sown late in autumn—the process of flowering being postponed till the second year, because the shorter number of hours of sunshine, and the diminished intensity of solar light, as well as the reduced temperature, incapacitate the leaves from elaborating a sufficient quantity of nutritive juice for the use of the flower and fruit. In a large number of esculent roots—such as the carrot, turnip, parsnip, &c.—the juices prepared by the leaves in the first summer are stored up in the root; but during the following season withdrawn, and transferred to the flower, fruit, and seed; and when this has taken place, the root consists of mere fibres and cells devoid of nutritious principles. Man, in the exercise of his rights as lord of creation, steps in, and appropriates to himself the materials prepared by the plant for its own use, leaving a certain proportion untouched to continue the race.

It is the quantity of these juices which a plant can elaborate in a given time which mostly determines the period of flowering, and the consequent death of such plants as flower once only.

Farther, so long as a plant has an unrestricted range of extension by the roots, and an unimpaired supply of nutriment in the soil, it will continue to grow, by forming branches covered with green leaves, rather than commence the process of flowering. But should any thing limit these conditions, or, to use a figure of speech, should the plant, from any circumstance, become alarmed for its existence, it will immediately take on the process of flowering, and, by forming seeds, throw its vital principle into a latent or dormant state, by which it may survive through a period of cold,† or be transferred to a new soil—

* See Humboldt, *Mémoires d'Arceuil*; Edinburgh Philosophical Journal, vols. iii., iv., and v.; and Traill's Treatise on Physical Geography.

† The seeds of plants, and the eggs of insects, can sustain a reduction of temperature which would prove fatal to the living plant or butterfly. This is proved, not only by what happens in very severe winters, but also by some direct experiments of Spallanzani and of John Hunter. "I have exposed eggs to a more rigorous trial than the winter of 1709. Those of several insects, and among others the silkworm, moth, and elm-butterfly, were enclosed in a glass-vessel, and buried five hours in a mixture of ice and salt. The thermometer fell 6° below zero. In the middle of the following spring, however, caterpillars came from all the eggs, and at the same time as those which had suffered no cold. In the following year I submitted them to an experiment still more hazardous. A freezing mixture reduced the thermometer 22° below zero, that is, 23° lower than the cold of 1709. They were not injured, as I had evident proof by their being hatched."—JOHN HUNTER.

appearing, as it were, averse to surrender the enjoyment of life, unless necessary, and also unwilling to die and make no sign.

The early or late arrival of these conditions, in connexion also with certain peculiarities of structure in the stem, to be afterwards explained, regulates in a great measure the date of flowering of plants. The elaboration of a sufficient quantity of nutritive juice may be accomplished in some climates in a very few years; while three or four times that period may be required in others. Thus the *Agave americana* (American aloe) flowers in hot countries at the end of three or four years, while in temperate climes it rarely does so under fifty or sixty years,* and it is popularly said, a hundred years; but this is seldom the case. Yet, wherever it be, or however long or short may be the period it has existed, it perishes so soon as the fruits and seeds are matured. So also the *Corypha umbra-culifera* (the talipot or umbrella-palm of Ceylon) "remains, without attempting to flower, for thirty-five or forty years, growing in that time to the height of seventy feet; in the space of four months from that time it rises thirty feet higher, puts forth its flowers and fruit (which may amount to 30,000) the same year; which done, it totally dies, both root and stem." Such also is the case with the *Mauritia flexuosa* (the sago-palm of the Orinoco); and when once the fructification is completed, nothing can save its lofty and elegant stem from perishing.

On the opposite hand, the common rye-grass (which is termed *Lolium perenne*), if sown in a hot climate, proves annual; while the *Ricinus communis* (castor-oil plant), which in Italy and Greece is a shrub of several years' duration, in all the northern parts of Europe, where it can be cultivated, proves annual. The little soft mignonette (*Reseda odorata*) may easily be changed from an annual to a shrubby and perennial plant (called the tree-mignonette), by removing the flower-buds the first year, and keeping it in a proper temperature during the winter.†

A more accurate division of plants, as connected with flowering and fructification, is into *monocarpic*, or those which flower but once, and perish; and into *polycarpic*, or those which flower and ripen seeds several times before the entire plant, root and branch, perish. Thus the garden-pea, the bean, which seed and die the first year, as well as the agave and talipot-palm, are monocarpic, though the last two are so long and variable in the period when they exercise this function; while the strawberry, the plum, apple, oak, and beech trees, are polycarpic. Plants which are, in temperate climates, generally annual and monocarpic, offer greater facilities for being rendered perennial and polycarpic than plants which are in most cases biennial; for though these may be rendered annual, no contrivance can render them polycarpic or perennial. If biennial plants are prevented, by any cause, flowering and fruiting the first or second year, they wither away,

* A plant of it, placed out, when only three years old and six inches high, in the open ground of the garden of Mr. Yates, at Salcombe Bay, in Devonshire, in the year 1804, had attained, in 1820, a height of eleven feet, and covered a space of ground the diameter of which was sixteen feet; when it threw up a flower-stem, which grew for six weeks at the rate of three inches a day, and in September measured twenty-seven feet in height; its branches being loaded with 16,000 blossoms.—See LONDON'S *Arboretum Britannicum*, 2529.

† In the Jardin des Plantes, at Paris (where the mean annual temperature is 51°50, though the mean of the summer-months is 64°47), a plant of the *Fourcarea gigantea* (analogous to the agave) had existed for nearly a century without flowering, till the hot summer of 1793, when it threw out a flower-stem, which grew to the length of 22½ feet in eighty-seven days, or rather more than three inches per day. The rate was not uniform, inasmuch as during cold days it scarcely made any progress; while during some very warm ones it increased nearly a foot.

† Pépin, *Moyen de convertir les Plantes annuelles en Plantes vivaces et en Plantes ligneuses*,—in the Bibliothèque Universelle de Genève, nouvelle série, tome sixième, p. 410.

and no longer cumber the ground; but yield it up to some more profitable occupant. Such at least is the case generally; though, either from the temperature being too low to allow the processes of flowering and maturing the seeds to take place, or from removing the ears on their first appearance, wheat may continue to vegetate for two or three years; as may be observed in the northern parts of Britain, when in cold, wet seasons the grain does not ripen. But in no instance does the stalk of wheat survive after it has flowered, and produce seed a second time.

The cereal grains, by which is meant those members of the grass tribe, the seeds of which constitute so large a proportion of the food of man, over a great extent of the earth's surface, belong to the section of monocarpic plants; and though they oscillate between the first and second year of their existence, in respect of flowering, yet their range cannot be lengthened, or their nature changed, either by change of climate, or by artificial processes; for they never become either perennial or polycarpic. The profitable culture of wheat and oats, *i. e.* as grain-producing plants, ceases at that point of northern latitude where the cold is such as to render a diet almost exclusively animal absolutely necessary to maintain the life of man. And therefore, though beyond this point they might grow as far as leaves are concerned, they cannot be induced to ripen seeds.

The most important of the cereal grains are, wheat, both common and spelt (*Triticum*), rye, barley, and oats, for Europe and the neighbouring parts of Asia; rice, and various sorts of millet, for the whole south and east of Asia; maize or Indian corn for America; and paniced millet (*Sorghum vulgare Willdenow*), called also Guinea-corn, or negro-millet, along with *Eleusine coracana* and *Poa abyssinica*, for Africa.* They have the general property of the grass tribe, of growing in considerable quantities together, or being social; while some plants seem to have such an antipathy to the presence of one of the same species, that two are never found on the same spot. Another interesting point in their character is the circumstance, that they can arrive at perfection under a greater variety of circumstances, and diversities of climate; in short, are possessed of capabilities to enjoy a wider geographical range than probably any other kinds of plants.† Thus wheat, which is unquestionably the most valuable of all the cereal grains, as containing the most gluten, and therefore the best fitted to make good bread;‡ can grow, and produce seeds, retaining all their useful qualities, over an extent of the earth's surface which enhances its utility to an amazing degree. Before specifying some of the facts connected with this subject, let a few of an opposite kind be stated, for the sake of contrast. Thus the *Origanum Tournefortii*, discovered by Tournefort on one rock of the small island of Amorgos, in the Grecian Archipelago, was again discovered by Sibthorp, more than eighty years afterwards, in the same island, and on the same rock; but no one has ever found it elsewhere. Two orchideous plants, the *Disa longicornis* and the *Cymbidium tubulare*, grow on the Tablemountain and the Cape of Good Hope, but no other place. Wheat, however, though it "demands a warmer climate than barley or oats,"§ can be reared wherever the mean temperature of the whole year is not under 39° Fahr.; and the mean of the summer-heat is, for a period of at least three or four months, above 55°.

* See some account of most of these in the Library of Entertaining Knowledge—Vegetable Substances used for the Food of Man.

† "A great many plants will hardly, with nursing, be made to produce their seed out of their native soil; but corn, so necessary for all people, is fitted to grow and to seed as a free denizen of the world."—Grew.

‡ See Davy's Agricultural Chemistry, p. 131, 5th edit. 1836; or Marce's Conversations on Vegetable Physiology, p. 423, 3d edit. 1839.

§ See Barton's Lecture on the Geography of Plants.

Nevertheless, it succeeds best on the limits of the sub-tropical region, *i. e.* in the 34th and 38th degrees of both north and south latitude, producing there the most abundant harvests. It does not endure well the heat of tropical regions, and therefore is only cultivated in such parts of them as, by their elevated position, correspond to a great degree in climate with subtropical and temperate regions. Notwithstanding these limitations to its universal cultivation, it is yet advantageously grown over a very large extent of the earth's surface; many of the most important and admirable contrivances which conduce to diversify the climate of different parts of the world, conducing also to bring about the conditions essential to the growth and perfection of this most useful plant.

Thus, though the cultivation of wheat is not very considerable at so northern a point, it yet reaches to the 64th degree of north latitude on the western side of the Scandinavian peninsula; while it is more common at the 62d, and still more so at the 60th degree. The height to which the temperature rises, and at which it for a certain period remains, in these almost polar countries, enables the wheat to ripen its seeds.* On the opposite hand, at Victoria, in the vicinity of the Caracas, wheat is cultivated at so low a point on the sides of the mountains as 1,600 feet above the level of the sea, in a district within less than ten degrees of the equator; and in the island of Cuba (still within the tropics), in a district termed Las Quatro Villas, at a still lower point; while in the Isle of France it is cultivated down to the very shores of the ocean. A like circumstance is remarked in the island of Lugo, within fourteen degrees of the equator; where, however, by the agency of the prevailing monsoons, the mean temperature is much reduced.

In Chili and the states of Rio de la Plata, one of which countries is tropical, the other extra-tropical, the cultivation of wheat is carried on from the shores of the ocean to the height of 5,200 feet. In the middle of the temperate zone of Europe, to wit in France, the culture of wheat cannot be attempted at a greater altitude than 5,400 feet; but in Mexico the cultivation of it only commences at 2,500 or 3,000 feet; and in the district from Vera Cruz to Acapulco it begins at 3,600 feet, and ascends even above 9,000. On the plain of Southern Peru, at the height of 8,000 feet, are wheat-fields of extraordinary productiveness; and by Cangallo, at the base of the volcano of Arequipa, at an elevation of nearly 10,000 feet, the wheat succeeds marvellously. On the Himalaya mountains wheat is occasionally seen at 12,000 feet of elevation.† Much below this, on these mountains, in places possessing during the wet summer-months a tropical temperature, and ripening tropical fruits and grains, wheat is cultivated during the dry or winter period. So likewise on the Neelgheries. A similar plan is adopted in the neighbourhood of Canton.

* "There is a remarkable uniformity," says Prof. Moseley, "of extreme summer heat. Over eight-ninths of the habitable surface of the globe, and to 30° of the pole, the thermometer attains in summer within a few degrees of the same height. It rises every year at St. Petersburg above 90°; and on the coast of Guinea, and in Senegal, it is rarely observed to exceed 95°. There is no greater error than to suppose that a perpetual cold reigns in high latitudes. Moscow has the summer heat of Nantes; and even in Norway, in latitude 70°, or within 20° of the pole, the thermometer not unfrequently rises to 80°.‡ Under the influence of this genial summer's heat, vegetation spreads itself, as the sun advances northwards from the equator, to within a narrow circle surrounding the pole."—Church of England Magazine, vol. iv. p. 357.

† Royle's Flora of the Himalaya, p. 19. In the Map of Asia, in Mr. Barton's Lecture on the Geography of Plants, wheat is stated to grow at 15,000 feet; but this must be the Tartarian buck-wheat, *Polygonum tataricum*, and not a *triticum*.

‡ Captain Scoresby speaks of an influence of the sun's rays at Melville Island, lat. 74° 30', under which the pitch on the side of his vessel was melted, and a thermometer placed against it indicated 80° or 90°. For an explanation of the physical causes of this, see Professor Moseley's paper, *ibid*.

In so great a diversity of places is wheat thus enabled to grow, from finding the conditions necessary for its perfection. These are supplied to it by a still greater diversity of causes—some which have the effect of raising the temperature during the season of its growth in the nearly polar regions; and others of reducing it to the requisite degree in tropical climes. The altitude of the mountains is one important cause of this in some of the places mentioned; while the monsoons seem the chief cause of it in the others. It will ripen more expeditiously in certain regions than in others; but wherever a given amount of heat is ensured, the seeds will reach maturity. "The number of days which separate the commencement of vegetation of an annual plant and its maturity, is, in every climate, in the inverse ratio of the mean temperature of the place, under the influence of which the vegetation takes place; so that the product of the number of days by the temperature is constant. The result indicates that the same annual plant receives in the course of its existence the same quantity of heat every where."*

In colder regions, whether from the more northern position, or from the altitude of the spot, if wheat cannot be reared, still barley, rye, or oats, may supply its place. These can withstand a greater cold than wheat, and are the only cereal grains cultivated in high latitudes. Thus, in the Scandinavian peninsula, the cultivation of barley extends to the 70° of north latitude, rye to the 67°, and oats to the 65°. Farther, at elevations on the mountains where wheat fails, barley succeeds. In South Lapland, in 67° north latitude, barley stretches up even to 800 feet; in France, rye extends even up to 6,600 feet. In the high-lying plains of Peru, barley and rye rarely grow above 10,000 feet; but oats ripen near the Sea of Titicaca at the height of 12,700. In Chile, between Quillota and Valparaiso, barley does not grow above 5,200 feet; but on the Himalaya it is met with so high up as 13,000 feet.

The cereal grain, however, on which a greater number of mankind subsists than on any other is rice (*Oriza sativa*). Besides being found wild in South America, where it is collected, but not cultivated, by the native Indians, near the Rio Negro, Para, and the Rio Iriría, a branch of the Rio Madeira, the cultivation of rice prevails in eastern and southern Asia, where it furnishes the staple article of food; also in Northern Africa, in Egypt, in Nubia, Persia, Arabia, Asia Minor, Greece, Italy, and the southern part of Portugal, in Spain and France, it is a common article of subsistence. The culture of rice has been carried by Europeans to America; in the tropical and sub-tropical, and even other regions of which, rice is very extensively raised. Not only in the southern parts of North America, but in Venezuela, in Brazil, and the West Indian Islands, rice is cultivated; the quantity produced in Brazil alone being altogether extraordinary. Two varieties of rice are cultivated, and each is suited for peculiar localities, and requires a different mode of culture. The most common of the two is the swamp-rice, which thrives best in water, the fields where it grows being periodically irrigated, and the water drained off at a particular stage of the growth of the plant. "In Southern China the rice-fields cover not merely the whole flat grounds, but stretch up high on the hills. These fields are irrigated with water, which either descends from the hills, or is pumped up from a low-lying field into a higher one in succession, till by this means the water is raised in this land of wonders upwards of a thousand feet."† The hill-rice is the variety cultivated in mountainous regions, and is

adopted where forests are abundant, and the population is scanty; as a preliminary to its cultivation is the burning down of the forests, and sowing the rice on the ashes. This plan is pursued in Sumatra, Java, Luzon, and Brazil.

Another grain very largely consumed for food in the hotter parts of the world, is maize, or Indian corn (*Zea mays*). It succeeds best in the hottest and dampest parts of tropical climates, where it is incredibly productive; yet it may be reared, though with diminished returns, even as far as the 40° of latitude north and south in the American continent, at least on the western side; while in Europe it can grow even in the 50° or 52° latitude. Though a native of the New World, its culture has extended to many parts of the Old from a very early period; and it is met with in India, China, Japan, Sumatra, and the Philippine Islands. It is now cultivated in all regions in the tropical and temperate zones which are colonised by Europeans. Though it thrives best in the hottest localities, it nevertheless can grow at immense heights in the mountains of America. In Mexico, at a height of 8,680 feet, extensive fields of it are seen; and in Peru, at an elevation of nearly 12,000 feet. Millet of different kinds, especially the *Sorghum vulgare*, or negro corn, is cultivated. The latter sort is met with in all the hottest parts of Africa, in the south of Europe, in Asia Minor, and the East Indies. Though a plant of hot regions, it can grow at very considerable elevations on the mountains of India.

To these grains may be added the potatoe, the culture of which is not only widely diffused over Europe, even to 71° of latitude, as well as along a vast length of the Andes, where it is native, but likewise in New Holland, New Zealand, the South Sea Islands, China, India, and Japan.

The return from these various plants differs not only among themselves, but also according to the soil, climate, and method of cultivation. In the colder parts of Europe the return from wheat is on an average only 5 or 6 fold. In Hungary, Croatia, and Scelavonia, it amounts to 8 or 10 fold; but in the district of La Plata it is 12 fold, in Northern Mexico 17, and in the hotter parts of Mexico it is 24, or, in very productive years, 35 fold. The highest amount is infinitely below that of the maize in the same country, which frequently yields 200 fold, or more. In the hottest parts of the world where maize is grown it increases 800 fold; in less favourable places, 300 or 400 fold; while in California it hardly yields more than 70 fold; progressively diminishing with the fall of temperature. Rice is superior to wheat, not only in productiveness, but also in the quantity of starch contained in a given weight. It is, however, inferior to maize in the amount of the crop. Mountain-rice, grown on newly cleared spots, where the forests have recently been burnt down, gives a return of 60 or 80 fold; but in other places not more, on an average, than 40 fold. Swamp-rice yields often 100 or 120 fold; sometimes considerably less. By means of repeated transplantings, it can be made to yield, in some parts of the Philippine Islands, so much as 400 fold.

Thus over an extent of the earth's surface which may be reckoned not less than two-thirds of the habitable portion, the cereal grains flourish, and pour into the granaries of man one of the most necessary articles for his subsistence. The increase or return of these plants, though limited by climate, is more subject to his control than most other vegetable substances; and improved methods of culture always lead to an augmentation of produce. So much is this the case, that the native country of many of them, as wild plants, is unknown; the originals of them being probably so small as not to be recognised as the sources of the well-grown and prolific plants of man's toils and hopes. The culture of wheat seems to have commenced in the East; but whether on the borders of

* Examen comparatif des Circonstances météorologiques sous lesquelles les Céréales, &c. par M. Boussingault, in the Bibliothèque Universelle, nouvelle série, tom. 7ième, p. 422.

† Meyen, Pflanzen-Geographie.

Tartary and Persia,* or of Palestine,† is not ascertained. That it was cultivated in Egypt from a very early period is manifest, both from the mention of it in holy writ, and also from the grains found in closed vessels in the sepulchres of the Egyptian kings. The extension of the cultivation of this grain runs parallel with the history of human civilisation; and the change from a wandering and savage life may be said to date from the period when the first seeds of it were committed to the soil, with a view to secure a provision for the future. Fixed habitations then become necessary, and all the progressive advances in the arts of life mark the substitution of an agricultural for a sanguinary or predatory mode of existence. Commerce, literature, science, and philosophy, passed from Egypt to Greece along with a knowledge of the capabilities of wheat to ensure for the inhabitants a diet adequate to enable some to refrain from manual toil, and devote their time and thoughts to refined pursuits. The excess of produce over the wants of the mere labourers, and the general uniformity of the amount of the crop, permits the assemblage of a large part of the population in cities, where the arts flourish, and whence education and laws emanate. The importance of the uniformity in the return becomes strikingly manifest, when the effects of any failure in the usual quantity are considered. Famine, and the diseases which follow in its train, is rarely now ever seen in the British islands to the extent that characterised such a casualty in former times; the failure of the potato-crop in Ireland is not productive of such fatal consequences as a failure of the rice-crops in India or China. The pains taken in husbandry, particularly with the rice, scarcely suffice to produce, notwithstanding the great return, a proper supply for the wants of the densely populated empire of China, in the most favourable seasons. But when, either from too much or too little rain, or from the aggressions of insects, the crop is deficient, famine and misery display their most formidable aspects.‡ Nor can this state be much alleviated by the superabundance of the produce of the fertile islands of the Indian Archipelago, since the largest fleet would scarcely be able to transport rice enough to mitigate the evils of hunger and want in China.

If such be the results of any deviation from the ordinary course of events, under the present constitution of things, how serious would be the consequences were the period when the cereal grains flower and ripen their seeds subject to fluctuation, and not restricted, as I have shewn them to be! The husbandman who "cast his bread upon the waters," could form no calculation as to "after how many days he should find it again." But all doubt on this head is removed by the unvarying succession of harvest to seed-time. Had it suited the plans of Providence, a similar latitude, in respect to the period of flowering, might have been conceded to the corn-plants as is possessed by many others. Yet, as they were intended to constitute the chief article of subsistence of the greater portion of the human race,—as they were to be literally "the staff of life" to man during his pilgrimage,—they were placed under the control of laws to which no exception can occur. They are, moreover, nearly as susceptible of enduring a variety of climates

as man himself; so that wherever he goes, he finds, if he use the means, the corn which "maketh his heart glad." In conformity also with the sentence which condemned him "to eat his bread in the sweat of his brow," his assiduous labour is necessary to secure a provision for his daily wants. Not more is yielded by the earth than is absolutely required; so that no excess can delude him into the belief that he "has goods laid up for many years," and may therefore "take his ease." Neither can he cause the same plants to yield him a second harvest; so that if he would reap, he must sow.

Thus are all the habitudes of these life-sustaining plants the most appropriate for man in his present condition. They are equal, where he is industrious and provident, to meet the demands of his constantly recurring wants; and they are also commensurate with the brief duration of the life of man. They furnish likewise the most impressive comment on the petition, "Give us this day our daily bread;" since for every morsel that maintains our existence, we are indebted to the goodness, the bounty, and the love of "our Father which is in heaven." A slight disturbance of the cosmical arrangements, by which the peculiarities of climates are upheld, would, by causing either too high or too low a temperature, frustrate all the labours of the husbandman. He, however, who hath promised is steadfast; and therefore it is that, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night," all of which are necessary to accomplish the benevolent designs of the Deity, have hitherto not ceased, and we may rest assured "shall not cease," so long as they are required to give effect to the merciful intentions of "the Father of lights, with whom there is no variableness, neither shadow of turning, and from whom cometh down every good and perfect gift."

Biography.

THE REV. T. T. THOMASON, M.A.

Late Chaplain to the Hon. East India Company.

(Concluded from Number CLXXIV.)

MR. THOMASON for some time after his arrival in India enjoyed good health; but the second hot season made a sensible impression on him. About this period, however, he was much refreshed by the visit of Henry Martyn. "This bright and lovely jewel," says he in a letter to Mr. Simeon, "first gratified our eyes on Saturday last: he is on his way to Arabia, in pursuit of health and knowledge. You know his genius, and what gigantic strides he takes in every thing: he has some great plan in his mind, of which I am no competent judge." Mr. Thomason was further encouraged by the success of the Bible Society; in finding old prejudices dying away, and many men of rank and influence avowing their anxiety to promote the circulation of God's holy word. The baptism of Abdoel Messe, a name well known to those who are interested in missionary exertions, and the committal to the press of Martyn's Hindoostanee New Testament, were also causes of heartfelt gratitude. In addition to these, Mr. Thomason had clear testimony that his labours were not in vain.

The years 1812, 1813, were marked by sorrowful dispensations. A tremendous fire at Serampore destroyed the printing-office, in which so much was stored in readiness for the circulation of the Scriptures; and how much Mr. Thomason must have felt at this, it is needless to say. The removal to his rest of Mr. Brown added not a little to these calamities; and the removal of Henry Martyn, at Tocot, Oct. 16, 1812, was, if possible, more severe. His admiration of Martyn's character, as may be supposed, was exalted in the highest degree,

* Alphonse Decandolle, *Distribution géographique des Plantes alimentaires*,—in the *Bibliothèque Universelle de Genève*, nouvelle série, tome 31ème, p. 239.

† *L'Origine et la Patrie des Céréales, &c.*, in the *Annales des Sciences Naturelles*, tom. ix. p. 61.

‡ "In those countries where the labouring classes have the fewest wants, and are contented with the cheapest food, the people are exposed to the greatest vicissitudes and miseries. They have no place of refuge from calamity; they cannot seek refuge in a lower station; they are already so low, that they can fall no lower. On any deficiency of the chief article of their subsistence, there are few substitutes of which they can avail themselves; and death to them is attended with almost all the evils of famine."—RICARDO.

It is painful to think that, even at this period, there was, in certain quarters, violent opposition to native conversion. American missionaries had arrived in India, but were ordered to leave the country, notwithstanding the strongest appeals in their favour.

The renewal of the East India Company's charter was productive of great benefit to the cause of religion. The Earl of Moira arrived as governor-general, and treated Mr. Thomason with marked respect; sometimes attending his church; commissioning him to draw up a plan for the general education of the Indian population; appointing him minister to perform stated services at Barrackpore; and granting him, what was regarded by Mr. Thomason as a great boon, a permanent assistant; and, lastly, selected him as chaplain to accompany him on a journey through the provinces in 1814.

The governor-general's expedition was conducted with great magnificence. It consisted of five hundred boats. There was every arrangement calculated to add to the splendour of the retinue; and Mr. Thomason could not but feel anxious that he might, in the responsible situation which he filled, be an instrument of good. It was with no little regret, however, that he found that Lord Moira had changed his views respecting the subject of education, influenced by persons adverse to the conversion of the heathen. He attempted in vain to counteract this influence. "I endeavoured," says he, "in the most solemn manner, to rouse the governor to a sense of the importance of the crisis, and of the high duties to which he was called. 'I look around, and see a vast ocean,' in the truest and most affecting sense of Homer's epithet, 'barren of all good.'"

It is, of course, out of the question to enter into a detail of Mr. Thomason's proceedings during his connexion with this journey; but there is one point which it were wrong not to touch upon, and which, while it marks the Christian boldness of his character, may prove a valuable lesson to weaker brethren.

"It was not long," says his biographer, "after entering upon the second part of this expedition (the land-journey), that Mr. Thomason's zeal, fidelity, and boldness, as well as his wisdom and discretion, were signally put to the proof. He soon discovered, to his sorrow, that the governor-general, when travelling, paid no regard to the Christian Sabbath. As his chaplain, therefore, he deemed it incumbent on him to notice this violation of the day of rest. Perceiving, however, when he had hoped his suggestions had been attended to, and his object attained, that arrangements were making on the Saturday for moving the next day, his conscience told him that he should be wanting in allegiance to the Lord of the Sabbath, if, yielding to natural inclinations, he offered no remonstrance. Painful, therefore, as the measure was, he hesitated not to adopt it. The reply was, his dismissal from the camp. The rigour of this stern and laudable step was, indeed, tempered by an intimation from the secretary, that an apology would be accepted. To apologise when in error was as congenial to Mr. Thomason's conciliating disposition, as it was to his religious principles; but in this case apology was out of the question. Yet, as explanation was both admissible and becoming, he instantly wrote to the governor-general, 'expressing his surprise at this order, but his readiness at the same time to comply with it; adding that he felt as strongly as ever the importance of the subject, and thought it the duty of a minister of religion to explain his views when the honour of God and interests of religion were concerned; but that he lamented that any thing should have appeared in the expression of his sentiments that was thought disrespectful. Thus did he unite deference for the authority of the governor, and courtesy towards him as man, with deference to the paramount authority of God, and uncompromising integrity.' The governor-general was satisfied; and for a time respect was paid to the Sabbath-day."

During this absence from Calcutta, Bishop Middleton arrived; and on Mr. Thomason's return to his flock in May 1815, he was received with much cordiality. He was not a little disappointed to find that the bishop refused to open and consecrate the mission church; but a heavier disappointment awaited him in the apostacy of Sabat, who had accompanied the expedition as a translator, and who now made a violent attack upon the Christian faith.

In 1817, the Church Missionary Society gained a firm footing in Calcutta, and Mr. Thomason became its secretary. It did not, however, meet with the bishop's patronage. It was a matter for deep gratitude, that public testimony was borne to the duty of seeking the conversion of the heathen; and the difference of feeling on the subject was strikingly set forth. "We have begun," says Mr. Thomason, "our missionary operations in print: for the first time, two of our highest civilians shew their faces to the Indian public in connexion with a professedly missionary institution. We have established a monthly missionary prayer-meeting at my church; missionary communications are read, and prayer is offered up for missionary prosperity. Ten years ago such an event would have thrown the settlement into an uproar." The institution of Bishop's College was a fresh source of gratification. The death of Bishop Middleton having led to the appointment of Bishop Heber, Mr. Thomason was advanced to the cathedral. It may be well to quote the bishop's remarks on this circumstance, in a letter to Mr. Thornton: "Mr. Thomason is a most useful and necessary accession to the cathedral. I do not see any symptoms of the dispersion of his flock, though many doubtless follow him to the cathedral. The congregation of the old church, which was first formed by Mr. Brown, is still spoken of by many persons in Calcutta as made up of the evangelical party. A few years ago there was an avowed and impenetrable boundary-line between them and the frequenters of the cathedral. The preacher of the old church was hardly acknowledged as a member of the same community; his brother-chaplains, and those who attended his ministry, would as soon have gone to mass as to St. John's. The amiable temper and moderation of Thomason—the excellent terms on which he latterly was with Bishop Middleton—the similarity of his opinions with those of the late senior chaplains,—have, for some time back, brought the parties nearer to each other. To the affairs of the Church Missionary Society I have paid considerable attention, and have great reason to be satisfied with the manner in which they are conducted, as well as personally with the committee and all the missionaries whom I have seen." Bishop Heber's opinion of Mr. Thomason's merits was thus further expressed: "He talked this evening much about Thomason, (says Archdeacon Robinson,) for whom he has a high respect and regard: he frequently mentions the difficulty, the impossibility of supplying his place in Calcutta in the pulpit, in the schools, in the study, and (which he thinks, in the present fermenting state of public feeling in the Church, more important than any) in that *general pervading influence of his just and steady judgment* to the members who are personally attached to him."

This change of clerical situation brought Mr. Thomason forward, if possible, in a more conspicuous point of view, and testified the judiciousness of the bishop's appointment. In 1825, on account of Mrs. Thomason's health, it was resolved that they should visit England; and they embarked early in the following year, accompanied by many prayers for the prosperity of their voyage, and carrying with them the hearty good wishes of men of all parties. It pleased God that Mrs. Thomason should not reach England: she died on the morning of March 25, relying on the sure mercies of God in Christ Jesus: and on the evening of the same day her remains were consigned to the deep.

Mr. Thomason was soon engaged in ministerial labour at Cheltenham: he was appointed to preach the annual sermon before the Church Missionary Society at St. Bride's, London, but was prevented by indisposition, the Rev. Henry Budd supplying his place. His mind was still bent on returning to India; and having married Miss Dickenson, of Liverpool, he embarked, fully resolved to enter anew, with unabated vigour, on his important duties; but disease, water in the chest, was making rapid advances on his frame. On arrival at Calcutta, he was very ill, and a voyage to the Mauritius was recommended. This voyage was apparently beneficial; but twelve days after his arrival in the Isle of France his earthly tabernacle was dissolved, and his spirit numbered amongst the just made perfect. M.

PRACTICAL INTENTION OF THE GOSPEL:

A Sermon,

BY THE REV. J. E. GOLDING,
Walton, Peterborough.

EZEKIEL, xviii. 27.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

"As cold waters to a thirsty soul, so is good news from a far country," says Solomon. But this depends upon the character of the good news; or upon the degree in which its goodness is understood and apprehended. Intelligence of the promise of temporal deliverance from danger is always treated as good news. And the figure of "cold waters" poured upon the parched tongue, is still better apprehended in the case of the condemned malefactor, to whom the "good news" of a reprieve from expected death has come. But there is one case in which the words of Solomon are too commonly found to fail. "Good news" have come from a far country; and if we should start back with wonder to hear of a condemned criminal, who had received the tidings of his reprieve from to-morrow's death without a single emotion of gladness; if we should disbelieve the account told us of one cast from a wrecked vessel upon a desert rock, in expectation of certain death, who, when told of a vessel coming to his relief, was yet totally unmoved by such tidings;—if we should want faith for such instances of unnatural hardness of feeling as these, what, it may be asked, must the blessed spirits above think of such of the fallen human race as listen to the "good news" from a far country, of salvation by Jesus Christ, not only without one emotion of joy, but even with hatred and abhorrence? We need not make the case stronger, by pointing out the difference between the reprieved criminal, who can only live a few years longer, perhaps to die miserably in some other way; and between that deliverance which offers to

snatch the soul from eternal burnings—not to leave it to find happiness by chance elsewhere, but to place it within the very bosom of endless bliss at God's right hand. How is it, it may be asked, that such good news as this is received as it is now to-day by many of you—as it has been received by us all? If the human race really felt its condition; if it really believed in the doom prepared for all rebels against God,—then would the words of the text, if heard for the first time to-day, excite a commotion of joy through the length and breadth of the land. But there is one word in the text, amidst the other words of it, which explains the cause of this deadness to the "good news" of salvation—"wicked." Man is sinful, and therefore blind to his true condition: and so, that which should cause sorrow and tears, is to him often a subject of joy; and that which should occasion joy and gladness, is received without one corresponding emotion. We speak thus to point out the deplorable condition into which sin has cast us. Still, there may be those to whom the words of the text will be heard with gladness. For as "cold waters" are not valued but by those who feel the painful sensation of thirst; so are not the tidings of salvation valued but by those who feel their want of it.

The text contains a present prospect of the possibility of salvation in the use of proper means. Upon these we propose now to make some practical remarks, in the humble hope that He who uttered them as words of consolation, will, by his Spirit, incline you affectionately to listen to them.

I. The first step to salvation is here described to be the relinquishment of former evil practices. The wicked man is to "turn away from his wickedness that he hath committed." There is something in this apparently general way of speaking which is so true in practice, that we mean to dwell upon it, for the guidance of those who really desire to amend their lives. That sin is to be forsaken by the seeker of God's favour, requires no proof. But how is it to be effected? There are many who think that prayer and good resolutions are sufficient. That both of these are indispensable, is most certain, and nothing can be done without them; but they are not always effectual. To them must be added the turning away from the besetting sin; the keeping out of the way of temptation. The temporal, if not the eternal, wretchedness of multitudes, may be traced up to a disregard of this lesson of wisdom. The reformed drunkard has prayed and resolved, and stood his ground with firmness, until he has suffered his feet to wander again to his old haunts and his old companions; and then

again has he fallen. And this precaution of keeping out of the way of temptation—of turning away from the evil—lies at the root of our weak nature. For probably the virtue and goodness of the best consist more in resisting temptation than is commonly believed by the looker-on. At the close of the day, what, we may ask, excites our grateful emotions to God? That we have had grace to resist this sin and the other; not that we have been positively good, but that we have not been positively bad. One main source of the obedience, then, for instance, of the man whose besetment is love of the world, consists in his keeping out of it, in his turning away from it, as much as he possibly can. And this direction is equally applicable to all other sins. David determines that a man is to be called happy for these reasons: "he walks not in the counsel of the ungodly; he stands not in the way of sinners; he sits not in the seat of the scornful;" that is, he altogether turns away from the very place and company of known sinners. And why is he called "blessed" for such little-thought-of reasons as these? Because he knew the weak and vulnerable points of our nature; because he knew the mighty power of evil examples, the mighty power of direct, tangible temptation; because he knew the infinite difficulty of being present at scenes of sin without receiving the contagion; and thus becoming unblessed, unhappy. It is a humbling view of human nature, that no previous triumphs will secure a man from defilement who turns not away from evil. David felt it all; and under the influence of a sense of this weakness, he prayed that God would "turn away his eyes from beholding vanity." Let us, then, enforce this lesson of wisdom upon all who, in right earnestness, desire to maintain their purity of heart, of lip, of hand. You wish to give up sin; then studiously, self-denyingly, watchfully, prayerfully, turn away from the very atmosphere of the temptation that would lead you to sin; and dream not of safety upon any other terms.

II. After this relinquishing known sin, the next step is, "to do that which is lawful and right."

Expounding these words to a Christian congregation, we shall take the general sense. "Lawful and right" is a somewhat vague translation, and but an approximation to accuracy. It will be enough, therefore, to take them as implying obedience to God's plans and laws.

Let us first make some remarks upon the notion, that the text seems to imply too much of human agency in the work of "saving the soul alive." We are bound to speak of man as God speaks of him, even though, by so

doing, we are in danger of being misunderstood by some whose theological vocabulary contains far too much human composition to be safely used. We know well the difficulty of reconciling the sovereign power of God with the agency of helpless man. But let us consider, for the practical view of the question, that the same God who made the body and its powers, made also the soul and its powers. Now, we feel no hesitation in speaking about the freedom of motion of the limbs of the body; yet the whole power to move arm, or leg, or hand, is derived as directly from God as is the power of the mind to think. And notwithstanding this, we feel no hesitation in attributing to man a perfect mastery over all the motions of his own limbs, though it be true that "in God he lives, and moves, and has his being." When you tell a man to walk, in effect you only tell him to use the power of body which God has given him. He walks, not because he gave himself the power to do so, but because God gave it to him. Now we know the limits under which this can be applied to the soul. Sin has cast its chain, so to speak, about the legs and arms of the soul. If you wish to walk to a neighbouring place, we know of no impediment to your motions; but if you wished to walk to heaven, the case is different. But who gave you the unshackled limbs? God. And if he gives the like power to the soul, why may we not, in like manner, exhort you to make use of it, without being misconstrued? After such an explanation as this, we say to any man, "turn away from your wickedness; do that which is lawful and right; and you shall save your soul alive."

But what is the "lawful and right," the Christian obedience, required of you? Repentance, faith, holiness. But these imply a thousand particulars, without understanding many of which, it is but giving dark counsel. We spoke of repentance first; but how is a man to perform this "lawful and right" act? How are you to feel sorrow for your sins? You cannot give this sorrow to yourselves; nor can any human being give it you. How then is it to be obtained? In the use, we reply, of God's appointed means. "Do" them, for they are the "lawful and right" means. For consider, that God does nothing that we know of, without means, and instruments, and agents. He might, if he pleased, rain down corn from heaven upon us, as he did the manna, for a particular purpose, upon the Israelites. But he does not choose to act thus. He requires of us the use of means, instruments, and agents. But they are all his own, and of his own appointment; and they are just what he makes them, and no more. So, too, are the means, instruments, and

agents, by which salvation is brought about, all his own, and of his own appointment. When, then, we tell you to use the means for obtaining the grace of repentance, we know not, if you do use them, why repentance should not be as sure to follow as a crop of corn is sure, under all ordinary circumstances, to follow the use of God's agricultural means.

Now, we think the appointed way of obtaining repentance is by looking closely at and to Jesus Christ, in connexion with what you know of yourselves relative to the past and the present, and what you justly suspect of yourselves for the future. Not that we suppose that any view you can take of Jesus Christ, in connexion with his dreadful sufferings for your sins, could move you to real sorrow; but our belief is, that this is the appointed effect of this particular means: if you once look at Christ in this light, he will at the same time regard you for the most merciful of all purposes. We think the order of proceeding in this work is often injuriously changed. It is too often thought that repentance must be excited first of all; and then the penitent should be directed to Jesus Christ for peace. But this is entirely a human arrangement. Is not every spiritual blessing to be traced up, instrumentally, to Jesus Christ? Repentance certainly is a spiritual blessing; and therefore the proper means are, to come to him, in the hope that he, by his Spirit, will awaken it within you. If you wait until you are a penitent before you seek for the remedy of the Gospel, you are inverting the only safe order. When, then, whether in the language of our text, or of many others couched in like language, we exhort you to repent, as if it were your own work, we do not mean that you are to be left to the impossible labour of calling up feelings of sorrow yourselves. Our exhortation to you is, to use the means appointed for obtaining it. This is "doing what is lawful and right;" for it is obeying the directions of God himself. As when you are commanded to walk, we only mean that you are to use the means appointed by God for conveying yourselves from place to place; so, when God by us commands men every where to repent, your obedience to this command must consist in your using the means appointed by God for the purpose. Come to Jesus Christ in prayer for the gift of repentance: this, we say, is the appointed means. For we are only asking you to exert the power which is given you by God to use his own means, that you may obtain his own blessing.

We have dwelt the longer upon this one instance of doing what is "lawful and right," to shew you how we mean to be understood,

when we speak to you as able to obey, in the words of the text. "When the wicked man turneth away from his wickedness;" but how can sin-enslaved man turn away from his wickedness? By the use of God's appointed means. "And doeth that which is lawful and right:" and how is he to do that which is lawful and right? By the use of God's appointed means.

But we pass on to the second act spoken of as "lawful and right," for the salvation of the soul—faith in Jesus Christ. And certainly if repentance is a necessary act of obedience, so is a reliance on the meritorious sacrifice of Jesus Christ. But then what can you do, you yourselves do, in the way of obedience to this injunction? It is most "lawful and right" to be done, for there is no salvation for the soul without it. But in what can your obedience to such an apparently impossible command consist? We say apparently impossible; for no man, in his natural state, is able even to comprehend the thing. Positive command, then, to such an act, seems most unjust. But it must be obeyed; and your obedience will be shewn in your using the means devised by God for your obtaining it. You will not be condemned at the last day, we suppose, for not giving yourselves a saving faith in Jesus Christ, for that is the gift of God. But most justly and reasonably may you be condemned for not performing the only part of the obedience required of you—using those means which God has devised. You cannot give yourself faith in Christ, but you can pray for it. You can read the history of his sufferings and death for your sins, with a thoughtful mind; and in that same book in which they are recorded, you can read the only valuable and true history in the world of yourselves. If you desire to see the faithful representation of your countenance, you go to the looking-glass; and if you want to see the only real picture of your soul's condition, read God's word for this express purpose, for you will find it no where else. By thus using the plain means, so easy of access, for learning what you can of Jesus Christ, and what you can of yourself, you meet God, as it were, in the right road; you go as far as you can go. And as little do we expect that God will go out of his way to withhold his suns, and rains, and winds, for maturing the seed put into the ground with all care, in the use of his own appointed means, as we believe he will withhold the suns, and winds, and rains of his Holy Spirit, to bring to ripeness the graces connected with "saving the soul alive," in those who thus do their part towards obtaining them. In this sense it is that we exhort the sinner to do what is "lawful and right".

for the salvation of his soul. We know well that, in the full sense of words, God does every thing; we know well that it is a real absurdity to speak of any cause (in philosophical words) out of the Divine mind. But philosophical language is not always the best practical language. And if you talk thus in this affair, you commit two errors: (1.) you reject the language of God's word, which always addresses man as if he could repent and believe; and (2.) you make man a mere machine, to which exhortation to amendment is useless. In practice, for the purposes of actually directing the sinner, we must tell you, that though you cannot give yourselves the thing itself, whether it be repentance, or faith in Jesus Christ, yet you can resort to the means for obtaining them. In this view, we hold the language of the text is perfectly safe to be used. "Turn away from your wickedness; do what is lawful and right; and you shall save your soul alive." The actual point of your obedience to God is, not in repenting of your sins, and believing in the sacrificial offering of Jesus Christ; because you cannot render that obedience, for repentance and faith are the gifts of God. But your obedience, and the only obedience you can manifest, and the only obedience, we believe, upon which the transactions of the day of judgment, with regard to you, will go,—the obedience required of you, we say, consists in your using God's appointed means for obtaining a given end. And what are these means? Are they so complicated, and mysterious, and impracticable, as to put them beyond your reach? Our text mentions one, and clearly implies others to be sought for elsewhere. "Turn your back upon sin and upon the temptations that lead to it; give up all sin, by keeping out of the way of it." Other means are, prayer to God for his Spirit's help: reading the New Testament, especially, for two purposes; (1.) in reference to the sufferings of Christ for you, and his meritorious death; and (2.) in reference to yourselves, as guilty by thousands of known sins, that you may see them, as God sees them, in the broad light of eternity. To these means we add others, well known and of easy practice: keeping holy the Sabbath; attendance upon God's house to join in public prayer, that you may also share the advantages of the prayers of God's people, and to listen to his prescribed word; the partaking of the sacrament of the body and blood of Christ. Such as these, we say, are all the acts of obedience you can render to God for obtaining blessings connected with saving your soul alive. And if you are damned at last, you will be damned for neglecting these plain, simple, and easy means and points of obe-

dience; and not because you did not give yourselves repentance and faith. We think an injury is done to the cause of religion by telling men they will be condemned, if they repent not and believe not. We should state the truth more practically and literally, if we said, You will be condemned, if you do not use the means in your power, appointed by God, for your obtaining these blessings. Reason cannot comprehend why you should be condemned for not performing impossibilities, *i. e.* for not repenting and believing; but reason can comprehend, and must be fully satisfied with the justice of the sentence which consigns you to punishment for not doing what you could.

Strictly speaking, we have as little right to talk to the believer to do what is lawful and right, as we have to the sinner: but we cannot thus stop to split words. You have a great work to do, and we must urge you on to do it—to do it as if it were your own work. In the use of God's means, you have been enabled to repent and believe in Jesus Christ. These are the stepping-stones. In the words of the text, the great work is yet before you, "to save your soul alive." You have got the vantage-ground; the chains are off your legs (to use the former illustration), and you can walk. On—on—on, then; and prove the solidity of the foundation by the growing size and just proportions of the spiritual building you are daily raising. Prayer to almighty God, now your heavenly Father in Jesus Christ, for the increasing power of his Spirit's influences in your hearts;—watchfulness and courage to obey all his impulses, as, in the deep and unseen solitudes of your heart, they urge upon you to give up this and the other indulgence, which, in time past, was allowed you (concessions, it may be, to the weakness of your faith, or the "hardness of your heart"), but which can be allowed you no longer, lest they should hinder the growth of your spiritual manhood in Christ Jesus;—the untiring study of God's holy word, upon which, in your advance onwards, light will be found to shew you what you saw not before, (or but dimly,) and to make you feel what you felt not before;—diligent attendance upon all the means of grace, most reverently respecting, and placing your faith in, such as are of God's own appointment; taking care to distinguish between God's means of grace and between man's means, which may be no means at all, but, in the long-run, hindrances;—these—we address the followers of Jesus Christ—these are some of those things which are so "lawful and right," that in doing them "you shall save your soul alive."

We have no time for explaining the peculiar sense of the phrase "save the soul

alive." The general sense, however, is quite sufficient. He who forsakes his sins, and does that which is "lawful and right," as has been explained, shall live in the enjoyment of God's favour here, and live in his own presence for ever in the eternal world. May this salvation be given to us; may the prospect of such happiness, whatever the peculiar words may mean, urge us on afresh to use the appointed means for obtaining it. And then we may safely leave it to God himself to explain, in the eternal world, what he means by our "saving our souls alive."

UPPER CANADA CLERGY-SOCIETY.

THE following are extracts from the journals of the Rev. F. A. O'Meara, the third missionary sent out by the society, from Jan. 1, 1838, to Nov. 29, 1838:—

May 1.—Went along with the Rev. Mr. Osler to a small congregation on the borders of Essa and Tecumseh, which enjoys the privilege of that gentleman's periodical visits. And here I cannot avoid taking occasion to express my thankfulness to the Giver of every good gift, for having put it into the heart of this his faithful and devoted servant to settle in this province, as his sphere of usefulness; and my fervent prayer, that many such may be added to the band of faithful men in this country, whose desire it is to know nothing among men, but Jesus Christ and him crucified.

It was truly delightful to witness the pleasure of this little congregation in the bush at meeting their minister, after the lapse of another month, and the disappointment which they evinced when informed that a stranger was to preach to them; so great is the love and esteem which Mr. Osler's faithful preaching and affectionate demeanour have won from these rough backwoodsmen, and that under disadvantageous circumstances, as the inhabitants of those townships which are under his charge are chiefly Irish, of the lower order, and were at first rather prejudiced against Mr. Osler, merely because he did not happen to be a countryman of their own—a clannish spirit, which I am sorry to say pervades most of my countrymen who have emigrated to this province.) After service, Mr. Osler catechised the children of the Sunday-school on the fifty-third chapter of Isaiah, which they had repeated by rote; and I was surprised and delighted to hear their answers, displaying, as they did, so much knowledge of the Gospel-plan of salvation; and this is the more pleasing, when we consider that, before the arrival of Mr. Osler in these townships, those very children were without the means of instruction, and in a state very little, if at all, superior to that of the children of the savage aborigines of the country.

If the friends of Canada in England and Ireland could be placed in the heart of this district, and compare these two townships with those in their immediate neighbourhood, which are less privileged, they would see good reason to thank God and take courage, because their labour of love has not been in vain.

Sunday, 27th.—Read prayers, and preached at Shanty Bay. It was very cheering to see, when the time appointed for service was drawing near, the bay as it were studded with boats, carrying whole families across the water, to hear the everlasting Gospel; and once more to join in publicly approaching the footstool of "Him in whom they live, and move, and have their being; and praising him for their creation, preservation, and all the blessings of this life; but above all, for his ines-

timable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory." Could parents in England,—who value the privilege of being enabled to lead their little ones, at the sound of the church-going bell, to the house of God every Sabbath, to hear the word of life from the lips of a beloved pastor, and to bless God, not for an occasional mean of grace, but for a constant ministry of his word,—but behold this sight, surely it would move them to throw, out of the abundance which God has committed in trust to them, somewhat to promote the establishment of regular Gospel-preaching in this spiritually destitute colony.

In taking a review of the labours of the past quarter, I feel grateful to the Father of mercies, who has counted me worthy, putting me into the ministry, that he has caused my lot to be cast in this country. Doubtless many and great are the difficulties which an ambassador of Christ has to encounter here; and perhaps the greatest of these is the want of Christian communion. But what are all these, yea and many more, when weighed against the glorious privilege of being the bearer of the glad tidings of peace to those who sit in darkness and the shadow of death? What are all the inconveniences and discomforts which the wildest desert on earth could inflict, when compared with even the slightest prospect of being the means of delivering one immortal soul from the wrath to come, and inducing it to take shelter under the covert of the Rock of ages?

The spiritual harvest in this country is plentiful, and ready for the sickle of the labourer. May our friends at home pray the Lord of the harvest to send labourers into his vineyard; and may they not be satisfied with praying only, but themselves put their hands to the work, and give of the abundance which God has given them to promote the Gospel among these poor destitute exiles from their native land.

In my last journal, bearing date July 6, I mentioned that his Excellency the Lieutenant-governor had, during our interview with him, expressed a desire that Mr. O'Neill and I should go up with the chief superintendent of Indian affairs to the Manitoulin, a large island in the northern part of Lake Huron, where the various tribes of the aborigines of the continent assemble once a-year, about the beginning of August, in order to receive the presents of clothing, &c., which are distributed gratuitously among them at the expense of the British government. His Excellency's object was, that while these interesting people were reaping the fruits of England's gratitude for past services, they might hear of Him whom England professes to worship as her God, and whom she professes to regard as the source of all the national prosperity that she enjoys.

The Archdeacon of York having previously expressed his wish to the same effect, neither Mr. O'Neill nor myself felt at liberty to decline. Having completed my journal for the quarter ending July 6, 1838, I waited at Onillia, on the shore of Lake Simcoe, where Mr. O'Neill had appointed to meet me on the 21st or 22d of July; but owing to some unavoidable delay, the government-party did not arrive there till the evening of Wednesday the 25th.

July 25.—Held divine service in the evening at the village of the Narrows, where the Rev. Mr. O'Neill preached. This gentleman had travelled in this neighbourhood about two years since; and I am rejoiced to bear testimony to the fact which became known to me during my sojourn in this and the adjacent townships, that more than one individual who now eminently adorns the doctrine of God our Saviour, consider his faithful declarations of the Gospel as having been, under God, the means of leading to the experimental knowledge of that truth in which they now rejoice. It may therefore be supposed that his appearance again among them was the cause of joy to those who had heard him

on his former visit. Instances such as this, in which the labours of others have not been in vain in the Lord, cheer the heart of the servant of God, and encourage him "in the morning to sow his seed, and in the evening to hold not his hand;" remembering the promise, "that in due season he will reap, if he faint not."

Thursday, July 26.—Early in the morning left for Coldwater, a village on Lake Huron, where the canoes, in which we were to traverse the large expanse of water that lay between us and our point of destination, were waiting our arrival.

As no doubt Mr. O'Neill has in his journal given the committee all the information with regard to the peculiar habits and superstitions of this interesting people, which we have been enabled to collect during our short sojourn among them, in a much more masterly way than I could possibly expect to do, I shall not attempt to make any preliminary remarks, but proceed to give you the substance of my journal for the four months ending November 20.

Sunday 29.—Held divine service in the open air on one of those myriads of islands, or rather rocks, which line the northern shore of Lake Huron: we were attended by the Indians and Whites who formed our party. The Rev. Mr. O'Neill preached through an interpreter. It was truly interesting and delightful to hear these sons of the forest raise their voices in singing the praises of God in their own native tongue, and to mark their serious attention to the truths declared to them by the mouth of an authorised minister of the Gospel. May He who is no respecter of persons, or nations, or colours, bring many of those into the fold of Christ; so that at the last we and they together may be permitted to walk in our Father's house, where their Saviour and ours has gone to prepare a place for all those in every clime who hear and believe the glad tidings of salvation.

Among the islands that we passed on our way, was one called Turtle Point, which deserves notice as serving to throw some light on the superstitions of these people. This is a large rock, projecting from the main part of a large island, so as to present the appearance of the head of the animal from which it derives its name. Here the Indians stopped the canoes, and those among them who had not embraced Christianity made an offering of whatever article in common use they happened to have with them. On inquiring of one of the Christian Indians, I was told that this rock, which they call *Squdesh*, i. e. turtle, is an object of adoration amongst most of the tribes, and that it is considered highly improper to pass it without placing a gift in the mouth of the deity.

Wednesday, August 1st.—Arrived at Ma-ni-to-wah-ning, which is the name of that part of the island of the Great Spirit at which the presents are issued, where upwards of three thousand of them had already congregated. The cleared ground on which these were encamped, not being of greater extent than about fifteen acres, presented a most interesting scene. As soon as our canoes were recognised, all flocked to the shore to receive us. There were natives of the forest far north mixed with those from the western parts of the United States, and altogether presenting every variety of costume, from the deer-skin dress of the remote tribes, to the more civilised habits of those who had mingled more with Europeans. On our arrival, we found that popery had raised its viperous head even here; for, in fact, there were no less than a bishop and two priests in the field before us. From what I have observed, I am led to believe that nothing tends more to obstruct the progress of Gospel-truth among these people than the proselyting system universally adopted by Romanists; for their whole influence is exerted, not to improve their condition, either spiritually or temporally, but to induce them to assume those galling chains in which all her

votaries are held; and therefore they require nothing more than a mere assumption of their name, and give open permission to continue in the practice of those vices which destroy the Indian's body as well as his soul. When you endeavour to lay before a heathen's mind the claims of Christianity to his serious attention, he frequently points out some one whom he knows, who has become a Christian (Romanist), and who is living as wicked as he was before. Thus is the Gospel injured in the hands of those who traitorously call themselves its friends, only that they may aim a surer and deadlier blow at its advancement in the world.

Thursday, 2d.—We held divine service in a large wigwam belonging to the chief of the tribe of Chipewaw Indians, inhabiting the southern shore of Lake Superior; who, with his family and tribe, had embraced, and for some time been instructed in, the doctrines of the Gospel as taught in our venerable and apostolic Church; and never did I see the superiority of the mode in which her instruction is conveyed to her children more strongly portrayed than it was in this old chief and his whole family.

Equally remote from that wild fanaticism on the one hand, which betrays its votaries into extravagancies which are little, if at all, removed from the practices of savage life; and from that dumb, lifeless parade on the other, which is only calculated to captivate the senses without engaging either the affections or the understanding,—theirs appeared to be the calm devotion of those who were sensible that they were sinners needing a Saviour, and therefore delighted to hear an accredited ambassador of Christ point them to the Lamb of God, that taketh away the sins of the world.

Sunday, 26th.—Preached for the Rev. Mr. Osler at the church of West Guillemburg, to a large congregation. It is truly cheering to see what has been done in this township by the faithful ministry of this one indefatigable labourer in his Master's vineyard. Here is a populous tract of country, which, but for the existence of your Society, would be entirely destitute of the means of grace, and in a state bordering on heathenism, where you might now behold the inhabitants on the Sabbath crowding to the place where prayer is wont to be made, to hear that word which is able to save their souls. If such are the blessed fruits of the labours of one minister of our Church, what might we not look forward to, were there one such in every township in the province?

The Cabinet.

EVIL TEMPER INCOMPATIBLE WITH A PRAYING SPIRIT.*—It were doubtless unnecessary to argue at any length, that the indulgence of evil tempers—of irritable, jealous, and revengeful feeling; that "envy, hatred, malice, and all uncharitableness," not only unresisted, but indulged,—indispose the mind for prayer. To enter upon this sacred duty, under the present influence of any of these tempers, it will readily be admitted, would be but a blasphemous mockery of God. It would be but to desecrate the temple, and insult the Majesty of heaven. God can make no covenant with man which would accept of any service and compromise to permit, or connive at, any allowed or cherished sin. No man can come unto Christ, except the Father draw him; and in

* From "Watch unto Prayer: a Series of Lectures on 1 Pet. iv. 7." By the Rev. John M. Hiffman, Curate of Fethard, in the Diocese of Cashel. 12mo, pp. 280. London, Hatchards. 1839.—A very excellent series of lectures, which are seventeen in number, and of which the greater part have appeared in the "Christian Observer." The sentiments are sound and scriptural, and the language frequently very forcibly eloquent. The volume is dedicated to Mr. Woodward, rector of Fethard, to whose conversation and preaching, during a ministerial connexion of eighteen years, the author ascribes the "best thoughts and sentiments" which the volume contains.

effecting this, he ever breaks the heart of stone, and causes the tears of penitence to flow. There is a penitence which must precede even prayer. Man prays only so far as he mourns with penitence over those sins and infirmities, in deed, word, and thought, into which the frailty of a nature but imperfectly renewed, and the urgency of temptation, may have betrayed him; and as he sincerely and fervently implores the Divine aid to emancipate him from their hated tyranny. Will, then, the habitual indulgence of those tempers produce and cherish that penitential sorrow for this very indulgence; that holy abhorrence of those very sins; that earnest desire of deliverance from a tyranny to which he willingly succumbs; that hunger and thirst after the opposite graces,—all of which prayer indispensably requires, or rather, which are themselves the essential ingredients, and form the very life and substance of prayer? . . . Command the heaving volcano that it cease to vomit the foul vapour from its convulsed bowels upon the balmy fragrance of the summer-breeze; that it no longer hurl the weapons of its impotent defiance against a serene and smiling heaven; nor shed that lurid, sickly light which the meridian sun obscures by its lustre;—or adventure your frail bark upon winter's tempestuous ocean; and while the lightning's glare illumines the midnight desolation, and shews, in fearful array, the watery mountains, which the hurricane has upturned from its agitated bosom; and while the sails flutter, and the timbers creak, and the masts crash, and the labouring vessel heaves, and settles, and goes down,—stand upon her sinking prow, and speak to the bellowing winds and raging sea, "Peace, be still;" and when "even the winds and the sea obey" you; when the wild war of nature's physical elements conflicting, obeys your voice,—then say to the wilder passions of the undisciplined and unregenerated heart, Pray!

CONVICTION OF SIN.*—When God's Spirit brings the least ray of light to the benighted soul, and tells the sinner to prepare to meet his God, how is he alarmed and confounded! It requires but little examination of himself to convince him, that he is unfit to appear before a holy and righteous God. He is soon awfully sensible that "his house is not set in order," and he trembles at the thought of being called away from a world which he had made his resting-place, where he had long taken his ease, and looked for happiness,—to a world where none of the things in which he delights can accompany him. Conscience is awakened, and it speaks to him in a voice as terrible as that which brought Adam from his hiding-place. Sinner, what is thy condition? where art thou going? what is thy hope? The time is short, and the fashion of this world passeth away. The things on which thy affections are placed must speedily be as if they were not, and a new world must open on thy bewildered eyes. What preparation hast thou made for that world? How wilt thou appear in the presence of a pure and holy God, who has commanded thee to devote thyself to his service, to set thy affections not on earthly things? If it is a wearisome and distasteful task to think upon God, to read and meditate upon his word, to pray to him, to visit his temple, and to join the congregation of worshippers in offering him thanks and praise, what hope, or even desire, canst thou entertain of being admitted into his kingdom? The pleasures, the employments of "the spirits of just men made perfect," are all of a spiritual nature, while thine are all "carnal, earthly, sensual." What hope or prospect, then, canst thou have beyond the grave? It is no wonder, when thoughts like these enter the hearts of men who have been living careless and unconcerned about the things of eternity, that "they are

horribly afraid;" that "they are utterly consumed with terrors." They may have found a short-lived peace in the paths of sin and darkness which they have chosen. The service of Satan may for a time afford them satisfaction, but the pleasures which he allows his servants to taste are as deceitful as they are short. Like the fruit of the tree of knowledge, they convey a subtle poison to the soul, more pernicious and destructive than the most deadly poison of a serpent. The taste may intoxicate and stupify, and bring on an insensibility as to their danger; but it is the torpor and lethargy which come before death. They are roused from such a state only by the voice of God speaking to them by his Spirit, by his word, by his ministers, or by some heavy and afflictive calamity; and then, however desirous they may be to close their eyes again in sleep, it is impossible. Troubled and dismayed, they may endeavour to drive away their tormenting reflections—their attempts are fruitless. Like Adam, they may try to flee from the Divine presence; but, like him also, they must stand before their God "when he appeareth." If even paradise could afford no hiding-place, no consolation, no peace, to the first transgressors, how can those who sin "after the similitude of Adam's transgression," hope that a world which "lieth in wickedness" can yield them any "refuge from the heat," any "cover from the storm" of God's righteous displeasure!

INFIDELITY.—When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—*South.*

Poetry.

JERUSALEM.

BY CHARLES BAYLY.

(For the Church of England Magazine.)

WHEN Jerusalem wept o'er her Temple profan'd,
And the legions of Rome had encompass'd her round—
When the blood of her children their city had stain'd,
And the war-horse her daughters had dash'd to the ground,—
Midst the shout of the warrior, the scream of the child,
The agonis'd cry of the female bereft,
The despis'd Nazarene, through the elements wild,
Saw a city and temple more beautiful left.
O Jewry! thou city once favour'd of old,
Thy Temple and palaces splendid and rare,
Though once deck'd with jewels and blazon'd with gold,
Are view'd by thy children in silent despair:
Yet how often thy judgments by Him were foretold,
Whom thy sons in their pride and their ignorance slew,—
Who yearn'd to have gather'd them all to his fold,
Ere that day had arriv'd which his wisdom fore-knew.
O England! my country, thy blessings are great,
Thy glories more splendid than Jewry or Rome;
The nations lie prostrate and bound at thy feet,
And Fame points her finger to ages to come:
May thy trust be in Him who alone can sustain
The strong and the weak in the hour of their need;
Then the storms which assail thee shall gather in vain,
And the blast of destruction be stay'd in its speed.
Frome.

* From "The First Adam: a course of Sermons," &c. By Rev. Samuel Hobson, LL.B., Curate of Kirstead, Norfolk.

A PRAYER.

LORD of the glorious realms above,
Lord of the earth and sea,
Fountain of everlasting love,
Deign to look down on me.

Humbly before thee now I kneel,
Be this sweet mercy's day;
Help me my numerous sins to feel;
Teach me, O Lord, to pray.

Full many an hour—nay, many a day—
Since first I saw the light,
Have pass'd without true love or fear
Of thee, who gav'st me sight.

Pardon I ask for time misspent,
Pardon do not refuse;
Into my heart let grace be sent,
And grace that grace to use.

Jesus, henceforth vouchsafe to keep,
Watch over, succour, aid,
One of thy weak and wand'ring sheep,
Who oft from thee has stray'd.

In thine own blood wash out my sin,
With peace my conscience bless;
Give me that robe so pure and clean—
Thy spotless righteousness.

Help me to live to thee alone,
Though here I linger long;
All other lords may I disown,
And Jesus be my song.

And when the hour of death shall come,
O then, dear Lord, be nigh,
Bear me to thine eternal home,
Thy mansion in the sky.

REV. J. HARVEY.

Miscellaneous.

OPIMUM.*—The use and potency of opium as a medicine are well known. It is in skilful hands one of the greatest alleviations of bodily suffering and anguish that a merciful Providence has vouchsafed us; yet every physician knows that it needs to be used with skill and caution. In some painful diseases, which might seem at first sight to demand its use, the effects would be highly injurious, or even fatal; and there are many constitutions to which a very moderate dose of opium, even under the circumstances which would commonly call for its exhibition, would be fearfully deleterious. Perhaps there are few persons who (looking round among the range of their acquaintance) cannot find one or two who know, by experience, that they must not venture upon the use of opium at all: the most moderate dose would cause them severe suffering. What, then, must be said to the use of this potent drug as a mere luxury, at the will and pleasure of the ignorant individual who takes

a fancy to indulge in it? I put the question plainly to one of the most eminent physicians in London, and his unhesitating answer was, that *no one could thus use it without shortening his life*. Yet, as a mere stimulant or luxury, it is used in various countries to a vast extent. Some swallow a certain dose of it raw, to produce the desired excitement; others smoke a preparation of it, to produce the same effect. In whichever way it is used, the first indulgence prepares the way for a second; the second for a third; and so on till it becomes habitual. There is something peculiarly ensnaring in the use of opium, not only on account of the high excitement of the imagination, which is the immediate result of the stimulus, but more especially because that high excitement is soon followed by a correspondent lassitude and intolerable depression, which scarcely any thing but a repetition of the dose can relieve. Thus the habit grows upon the wretched victim, till he becomes entirely enslaved to it; and so strong is the necessity of having recourse to the stimulus at the regular hour, that it has even been affirmed, that fatal consequences might result from sudden and total abstinence.

NATURAL THEOLOGY,* if properly studied, and not mixed up with the silly inventions of ignorant and designing men, would teach us that this noble universe, every part of which displays the hand of omnipotent power, the contrivance of infinite wisdom, and the provision of unbounded benevolence, is the work, and under the guardian care of a good and almighty Being, who created and governs it,—that to Him our adoration is due. It would teach us likewise, that the only way by which we can effectually shew our gratitude to, and love of, Him, is by promoting the comfort and happiness of our fellow-creatures, and observing those rules and laws which are necessary for the well-being of society. It would shew us that our own happiness is intimately connected with that of others, and that our true interest consists in doing unto all men as we would they should do unto us; that the acts of dishonesty, chicanery, and fraud; that lying, profaneness, intemperance,—in short, all the vices that disgrace human nature, are devoid of true pleasure and profit, and tend to the injury both of those who practise them, and all who are within the sphere of their influence.

PROMISES was the ready money that was first coined, and made current by the law of nature, to support that society and commerce that was necessary for the comfort and security of mankind; and they who have adulterated this pure and legitimate metal with an alloy of distinctions and subtle evasions, have introduced a counterfeit and pernicious coin, that destroys all the simplicity and integrity of human conversation. For what obligations can ever be the earnest of faith and truth, if promises may be violated? The superinduction of others for the corroboration and maintenance of government had been much less necessary, if promises had still preserved their primitive vigour and reputation; nor can any thing be said for the non-performance of a promise, which may not as reasonably be applied to the non-observance of an oath; and in truth, men have not been observed to be much restrained by their oaths who have not been punctual in their promises; the same sincerity of nature being requisite to both.—*Lord Clarendon.*

* From "Nature Displayed," &c. By W. Pinnock. London, S. Cornish and Co. 1839.—A very pleasing and useful little volume; the illustrations are interesting.

* From "The Iniquities of the Opium-Trade with China." By the Rev. A. S. Thielwall, M.A. of Trinity College, Cambridge. London, W. H. Allen and Co. 1839.—The subject treated upon by Mr. Thielwall, in a very masterly style, deserves the serious consideration of every friend of humanity, although there is reason to believe that most persons are entirely ignorant concerning it. Mr. Thielwall sets forth some authentic and valuable documents to prove the incalculable misery resulting from the importation of opium into China, which in 1836 amounted to 27,111 chests, valued at 17,904,248 dollars: the import in 1837 amounted to 34,000 chests. Some of these documents will be inserted in future Numbers of this Magazine.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 176.

JULY 31, 1839.

PRICE 1½d.

SPIRITUAL INFLUENCES.

BY THE REV. EDWARD YOUNG, M.A.

WHATEVER be the mysteriousness of the subject of spiritual influences, and the utter hopelessness of all attempts of the mere philosopher to comprehend it, there is a practical sense in which it is intelligible to the humble believer. The God whom we adore is "a God of order, and not of confusion;" and the religion he has been pleased so graciously to reveal is stamped with his image. The religion of the Bible is not, as some have misconceived it, a system of blind and unintelligible impulses—a sort of frenzy, unconnected with any rational cause, and unproductive of any rational end. Mysterious indeed it is, and unsearchable by man's wisdom; yet in this respect it differs not from a vast variety of things, about which, though they may seem at first sight less remote from our grasp, the most indefatigable scrutiny has left us utterly ignorant. Of the real essence and proper nature, for instance, of our natural no less than of our spiritual life, it may be truly said, that man, in all his wisdom, is absolutely ignorant; and all we can affirm of the one, as well as all we know of the other, is wrapped up in what the apostle told the Athenians long ago, "in Him we live, and move, and have our being."

I will send the scoffer, who makes miserable mockery of the things of the Spirit, and charges us with believing what we cannot understand, and depending upon a something which we cannot explain to the inquirer—I will send him to the school of anatomy for correction, and bid him define the nature of that mysterious principle,

which makes him to differ from unconscious clay on which he gazes, once endued with sensation and impulse, now motionless and senseless as the dust beneath his feet; and unless he tell me (he cannot) what the principle is, I will leave him the alternative of absurdly denying his own existence, or of believing what he cannot understand, and depending upon and exercising what he cannot explain.

But the analogy is instructive, as well as convincing. Of spiritual life, no less than of natural, it may be affirmed that, though it is a mystery, it manifests itself by its effects. Our blessed Lord affirmed to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." "Thou hearest the sound thereof." There are sensible effects, though the cause be mysterious; and even so it is with regard to the work of the Spirit. It is a mystery that will bear examination. It will stand the test of proper investigation. It is set before us as a subject of reverent observation and of blessed experience.

Again: what says St. John? "That which was from the beginning, which we have heard," (and what is more,) "which we have seen with our eyes," (further yet,) "and our hands have handled of the Word of life, declare we unto you" (1 John, i. 1). It was a practical acquaintance with the incarnate Word, from which the apostle spoke and wrote; and he did this, be it observed, for a practical end, "that ye also may have fellowship with us, and truly our fellowship is with the Father and his Son Jesus Christ;"

and (which is also of further moment to observe,) "he that saith he abideth in him ought himself to walk even as he walked." Here, then, is the answer to foolish men, who know nothing of true religion, and who deride it in consequence. • We are not, as such unhappy persons may suppose, mad in our profession of this great doctrine, or deceived as to the great mystery of godliness which we rejoice in. We neither utter the dream of a distempered fancy, nor follow a cunningly devised fable; but speak forth in our profession the words of truth and soberness. We declare truths which may be felt as well as heard, and which lead to consequences distinctly cognisable. Spiritual life has its proper instincts and its proper actings. Its experience has an established standard by which it will be identified, and its workings are in accordance with established rules. Its model, as well as source, has been inscribed, under God's bidding and God's guidance, by those who declare what they had "heard and seen" and "handled of the Word of life;" and the objects with which it is conversant, and after which it aspires, are matters which cannot be thrown aside as visionary; for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, or if there be any praise," spiritual life exercises itself in thinking on, and in following after these things.

THE POWER OF LOCALITY IN ANIMALS.*

LOCALITY, or the faculty of finding and recognising places, is a power inherent in animals, without the assistance afforded them by which they could not even exist. They could neither find their dwellings, their offspring, nor their food, having once quitted them, unless they were able to distinguish the places in which they were left. This would not fail to be the case, were the objects quitted within even a short distance; and therefore the possession by animals of some such faculty is sufficiently proved by the well-authenticated accounts, which are so frequent in works on natural history, of the return of many animals from distant countries to the place whence they had been taken, surmounting difficulties which would seem to be insuperable. The readiness with which dogs distinguish their masters' houses from neighbouring ones, is merely an inferior manifestation of this power, and may be explained without supposing any exertion of intelligence. This faculty is very active in some animals; and, like other powers, it varies in individuals of the same species. Some possess it to an extraordinary degree, while others appear completely destitute of it. By it, appropriate organisation being superadded,

animals are enabled to live in particular spots. As I have shewn, in my letter on the adaptation of animals to their various stations, there can be little doubt that particular regions have been set apart for their habitations, to which they are attached, not only by the circumstances of climate, food, &c., but also by the propensity we are at present considering, which in many cases operates so as to impel them, at certain periods, to quit one country and resort to another far distant land, in alternate succession. In proof of the influence of this propensity, I may mention, that turtlers affirm, that if a turtle be transported many hundred miles from its usual abode, and again liberated in the ocean, it will return to its former place of habitation. Pigeons conveyed to great distances in close cages, so as to be unable to observe the distinguishing features of the country through which they pass, are capable of finding their way back to the spot from which they were taken. By this power animals in the earliest stages of their existence are impelled to seek their natural element. Thus, turtles and ducks, for example, need no monitor to direct them to the water as soon as they are hatched. And it is this power also which causes the various tribes of birds to choose different elevations and localities for building their nests; some in rocks, some in the tops of trees, some in their trunks, some in their roots. It is not generally known that there are several species of rats, each of which lives in a different locality; one species lives always in cellars and ditches, another in the higher parts of houses and upon high ground.

The operation of this power is further exemplified in the choice of situation made by the chamois, the ptarmigan,* and many other animals. When this faculty predominates very much, it gives rise to conduct almost surpassing belief. A dog was transported in a carriage from Vienna to Petersburg; six months afterwards it returned to Vienna. Another dog was transported from Vienna to London, and found its way back by attaching itself to a traveller in the packet-boat.† Jesse mentions the circumstance of a dog finding its way from London to Scotland, and another from America to England; also of an ass that found its way from the Point de Gat to Gibraltar, though it had been conveyed thither by ship. This faculty also explains the wonderful phenomenon of migration, which has puzzled so many learned naturalists. At different periods of the year, directly after the summer solstice has passed, we observe a variety of birds beginning to prepare for their departure from this to other countries, many thousand miles distant. It has been well ascertained, that in many instances they leave our country for a more temperate and uniform climate. It is by no

* "The habits of this bird are well known; but they cannot fail to strike every one who observes them as an instance of the adaptation of animal life to peculiar and unpromising localities. Closely resembling as they do the grouse, they seem to abhor the heather, in which the latter delights; and in no instance did I find a single bird of the species within the verge of that vegetation. It is only where the bare rock juts out of the earth that they are to be found; and no painter could imitate more accurately the general hue of the rock than does the summer plumage of its resident, which, as we all know, in winter, like the mountain-hare, becomes as white as the snow it then inhabits."—Jesse's *Angler's Rambles*, p. 261.

† Spurzheim's Phrenology.

* From "The Power, Wisdom, and Goodness of God, as displayed in the Animal Creation." By C. M. Burnet, Esq.

means certain, however, that all birds have this object in migrating from one country to another. The cuckoo visits us first in April, when our climate is cold and unequal, and leaves us the first week in July. Judging from the various periods at which migratory birds arrive and depart, it would seem certain of them are appointed to change their habitations at fixed seasons, in order to keep up the due equilibrium of life in the different countries which they frequent. For this purpose they are endowed with the power of transporting themselves from one region to another widely distant.

When the purpose for the attainment of which they were conveyed to one country has been fulfilled, they instinctively seek another, regardless of all opposing difficulties. The chief object accomplished by the migration of birds appears to be the destruction of innumerable myriads of insects and worms of all sorts, which, but for this check to their multiplication, would increase to so awful an extent as to threaten the earth with famine and desolation. He who cannot perceive the hand of God in this wise and merciful arrangement must be blind indeed. We need no longer marvel, then, to see the little swallow or the house-martin return to our land with such faithful exactness; and not only to the same country, but to the same place—the same window or the same hole; for we know that the power by which they are guided is given to them by their Creator, and that it is his hand which directs their movements.

It is well known that birds kept in a cage, though fed with an abundance of food, become restless at the period in which they would, if at liberty, migrate—an indication that the propensity to transport their bodies to some other clime is not attributable to external causes alone—such as food, temperature, and the like; but is an innate feeling, given to them by their Maker.

GAMBLING AND ITS CONCOMITANT VICES.

No. I.—*Horse-Racing.*

BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

THE vice of gambling, in the train of which a multitude of others invariably follow, prevails amongst all classes to a most pernicious extent; from the man who squanders his thousands, forfeits his estates, and reduces himself to a condition little removed from pauperism, to the pauper himself, who is willing to risk his few pence in hopes that he may add to them by some lucky hit. Whether carried on in the splendid saloon, amidst all that can pamper the appetite and madden the brain, or amidst the obscenity which too often disgraces the proceedings of the beer-shop, the effect is little different, as far as hardening the heart is concerned. It is needless to say, that any legislative enactment, with the view effectually to prevent gambling, would be a most important addition to the code of our country's laws; and that he would be indeed a true benefactor to his fellow-men, who could devise some such expedient as would prevent or at least modify this crying evil. When it is considered how much time is wasted, how much money is squandered, how many evil tempers are cherished, how much poverty is caused, and not unfrequently reason lost or life sacrificed, by gambling, it is assuredly the imperative duty of the Christian philanthropist to endeavour to check, if he cannot wholly remove

it. And Christian parents cannot be too particular in expressing their strong disapprobation at the appearance of the first symptoms of a desire to gamble in their children, though such a desire is too frequently countenanced and encouraged. Little, indeed, is the parent aware of the evils which may result from his permitting his children to play at cards, or to bet on a horse-race, or even on the issue of a game at cricket or marbles. It may be for a very small stake; but the principle is bad, the spirit called forth is pernicious. A bias is given to the mind detrimental to its proper culture; and many a wretched spendthrift may trace his headlong career of folly to indulgence of a spirit of gambling in boyish days.

It is the writer's purpose to point out, in a few papers, some of the evils connected with the vice of gambling; and in the present, to confine his remarks to *horse-racing*.

Horse-racing is regarded by many, who take no great interest in it in a gambling point of view, as a very innocent and rational amusement. The time of the races is looked forward to as a joyous season; and many preparations are made in the way of dress and family arrangements for their due celebration. A large influx of company is expected into the town, which as a consequence circulates money, and renders the race-week profitable to many tradesmen as well as publicans; and consequently the removal of the nuisance would meet with strong opposition on the part of many who never attend the race. The races are not unfrequently patronised by persons of distinction in the neighbourhood, whom it would be dangerous to offend. The very representatives in parliament are expected, as a matter of course, to keep up the members' plate; while corporate bodies have been known, in their official capacity, and attended by the insignia of their city or borough, to sanction the race-course with their presence. It is maintained that races have a tendency to keep up a fine breed of horses in the country; that they are a source of emolument, and give employment to many persons; and the respectable company which usually is to be found on the course, with the large list of patrons, some of whom move in the highest ranks, is esteemed a sufficient guarantee that they cannot be of that immoral and licentious tendency which some affirm. The writer would regard the subject, however, in a Christian spirit, and in a Christian point of view; and he has no hesitation in affirming, that no real Christian will countenance, in the remotest degree, the vices of a race-course—nay, further, that every true Christian will use his influence, be it small or great, to discourage them. Happy that neighbourhood which is free from this moral pest; unfortunate the neighbourhood where races are periodically held. Every friend to humanity and morality will use his exertions against their institution near the place of his residence.

First, as concerns humanity confined to the brute creation. It is impossible to prove that horse-racing is unattended with cruelty. The horses are, indeed, well fed and well attended to—it is the owner's interest that they should be so: but is there no cruelty in urging the horse beyond its natural strength—in goading and pushing it to the goal—no cruelty in the lashes inflicted upon it? Let any one observe the race-horse just arrived at the winning-post; and he surely, if not blinded by love of his favourite amusement, will declare that the whole transaction, which he has witnessed with interest and delight, is replete with barbarity. A statement lately appeared in the newspapers, of the fate of some of the noblest race-horses in England in their declining years. It would appear that many of them had passed through every species of drudgery, until the knacker's yard relieved them from their woes; and the series of prints, "The High-mettled Racer," known to many

and (which is also of further moment to observe,) "he that saith he abideth in him ought himself to walk even as he walked." Here, then, is the answer to foolish men, who know nothing of true religion, and who deride it in consequence. "We are not, as such unhappy persons may suppose, mad in our profession of this great doctrine, or deceived as to the great mystery of godliness which we rejoice in. We neither utter the dream of a distempered fancy, nor follow a cunningly devised fable; but speak forth in our profession the words of truth and soberness. We declare truths which may be felt as well as heard, and which lead to consequences distinctly cognisable. Spiritual life has its proper instincts and its proper actings. Its experience has an established standard by which it will be identified, and its workings are in accordance with established rules. Its model, as well as source, has been inscribed, under God's bidding and God's guidance, by those who declare what they had "heard and seen" and "handled of the Word of life;" and the objects with which it is conversant, and after which it aspires, are matters which cannot be thrown aside as visionary; for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, or if there be any praise," spiritual life exercises itself in thinking on, and in following after these things.

THE POWER OF LOCALITY IN ANIMALS.*

LOCALITY, or the faculty of finding and recognising places, is a power inherent in animals, without the assistance afforded them by which they could not even exist. They could neither find their dwellings, their offspring, nor their food, having once quitted them, unless they were able to distinguish the places in which they were left. This would not fail to be the case, were the objects quitted within even a short distance; and therefore the possession by animals of some such faculty is sufficiently proved by the well-authenticated accounts, which are so frequent in works on natural history, of the return of many animals from distant countries to the place whence they had been taken, surmounting difficulties which would seem to be insuperable. The readiness with which dogs distinguish their masters' houses from neighbouring ones, is merely an inferior manifestation of this power, and may be explained without supposing any exertion of intelligence. This faculty is very active in some animals; and, like other powers, it varies in individuals of the same species. Some possess it to an extraordinary degree, while others appear completely destitute of it. By it, appropriate organisation being superadded,

animals are enabled to live in particular spots. As I have shewn, in my letter on the adaptation of animals to their various stations, there can be little doubt that particular regions have been set apart for their habitations, to which they are attached, not only by the circumstances of climate, food, &c., but also by the propensity we are at present considering, which in many cases operates so as to impel them, at certain periods, to quit one country and resort to another far distant land, in alternate succession. In proof of the influence of this propensity, I may mention, that turtlers affirm, that if a turtle be transported many hundred miles from its usual abode, and again liberated in the ocean, it will return to its former place of habitation. Pigeons conveyed to great distances in close cages, so as to be unable to observe the distinguishing features of the country through which they pass, are capable of finding their way back to the spot from which they were taken. By this power animals in the earliest stages of their existence are impelled to seek their natural element. Thus, turtles and ducks, for example, need no monitor to direct them to the water as soon as they are hatched. And it is this power also which causes the various tribes of birds to choose different elevations and localities for building their nests; some in rocks, some in the tops of trees, some in their trunks, some in their roots. It is not generally known that there are several species of rats, each of which lives in a different locality; one species lives always in cellars and ditches, another in the higher parts of houses and upon high ground.

The operation of this power is further exemplified in the choice of situation made by the chamois, the ptarmigan,* and many other animals. When this faculty predominates very much, it gives rise to conduct almost surpassing belief. A dog was transported in a carriage from Vienna to Petersburg; six months afterwards it returned to Vienna. Another dog was transported from Vienna to London, and found its way back by attaching itself to a traveller in the packet-boat.† Jesse mentions the circumstance of a dog finding its way from London to Scotland, and another from America to England; also of an ass that found its way from the Point de Gat to Gibraltar, though it had been conveyed thither by ship. This faculty also explains the wonderful phenomenon of migration, which has puzzled so many learned naturalists. At different periods of the year, directly after the summer solstice has passed, we observe a variety of birds beginning to prepare for their departure from this to other countries, many thousand miles distant. It has been well ascertained, that in many instances they leave our country for a more temperate and uniform climate. It is by no

* "The habits of this bird are well known; but they cannot fail to strike every one who observes them as an instance of the adaptation of animal life to peculiar and unpromising localities. Closely resembling as they do the grouse, they seem to abhor the heather, in which the latter delights; and in no instance did I find a single bird of the species within the verge of that vegetation. It is only where the bare rock juts out of the earth that they are to be found; and no painter could imitate more accurately the general hue of the rock than does the summer plumage of its resident, which, as we all know, in winter, like the mountain-hare, becomes as white as the snow it then inhabits."—Jesse's *Angler's Rambles*, p. 261.

† Spurzheim's Phrenology.

* From "The Power, Wisdom, and Goodness of God, as displayed in the Animal Creation." By C. M. Burnet, Esq.

means certain, however, that all birds have this object in migrating from one country to another. The cuckoo visits us first in April, when our climate is cold and unequal, and leaves us the first week in July. Judging from the various periods at which migratory birds arrive and depart, it would seem certain of them are appointed to change their habitations at fixed seasons, in order to keep up the due equilibrium of life in the different countries which they frequent. For this purpose they are endowed with the power of transporting themselves from one region to another widely distant.

When the purpose for the attainment of which they were conveyed to one country has been fulfilled, they instinctively seek another, regardless of all opposing difficulties. The chief object accomplished by the migration of birds appears to be the destruction of innumerable myriads of insects and worms of all sorts, which, but for this check to their multiplication, would increase to so awful an extent as to threaten the earth with famine and desolation. He who cannot perceive the hand of God in this wise and merciful arrangement must be blind indeed. We need no longer marvel, then, to see the little swallow or the house-martin return to our land with such faithful exactness; and not only to the same country, but to the same place—the same window or the same hole; for we know that the power by which they are guided is given to them by their Creator, and that it is his hand which directs their movements.

It is well known that birds kept in a cage, though fed with an abundance of food, become restless at the period in which they would, if at liberty, migrate—an indication that the propensity to transport their bodies to some other clime is not attributable to external causes alone—such as food, temperature, and the like; but is an innate feeling, given to them by their Maker.

GAMBLING AND ITS CONCOMITANT VICES.

No. I.—*Horse-Racing.*

BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

THE vice of gambling, in the train of which a multitude of others invariably follow, prevails amongst all classes to a most pernicious extent; from the man who squanders his thousands, forfeits his estates, and reduces himself to a condition little removed from pauperism, to the pauper himself, who is willing to risk his few pence in hopes that he may add to them by some lucky hit. Whether carried on in the splendid saloon, amidst all that can pamper the appetite and madden the brain, or amidst the obscenity which too often disgraces the proceedings of the beer-shop, the effect is little different, as far as hardening the heart is concerned. It is needless to say, that any legislative enactment, with the view effectually to prevent gambling, would be a most important addition to the code of our country's laws; and that he would be indeed a true benefactor to his fellow-men, who could devise some such expedient as would prevent or at least modify this crying evil. When it is considered how much time is wasted, how much money is squandered, how many evil tempers are cherished, how much poverty is caused, and not unfrequently reason lost or life sacrificed, by gambling, it is assuredly the imperative duty of the Christian philanthropist to endeavour to check, if he cannot wholly remove

it. And Christian parents cannot be too particular in expressing their strong disapprobation at the appearance of the first symptoms of a desire to gamble in their children, though such a desire is too frequently countenanced and encouraged. Little, indeed, is the parent aware of the evils which may result from his permitting his children to play at cards, or to bet on a horse-race, or even on the issue of a game at cricket or marbles. It may be for a very small stake; but the principle is bad, the spirit called forth is pernicious. A bias is given to the mind detrimental to its proper culture; and many a wretched spendthrift may trace his headlong career of folly to indulgence of a spirit of gambling in boyish days.

It is the writer's purpose to point out, in a few papers, some of the evils connected with the vice of gambling; and in the present, to confine his remarks to *horse-racing*.

Horse-racing is regarded by many, who take no great interest in it in a gambling point of view, as a very innocent and rational amusement. The time of the races is looked forward to as a joyous season; and many preparations are made in the way of dress and family arrangements for their due celebration. A large influx of company is expected into the town, which as a consequence circulates money, and renders the race-week profitable to many tradesmen as well as publicans; and consequently the removal of the nuisance would meet with strong opposition on the part of many who never attend the race. The races are not unfrequently patronised by persons of distinction in the neighbourhood, whom it would be dangerous to offend. The very representatives in parliament are expected, as a matter of course, to keep up the members' plate; while corporate bodies have been known, in their official capacity, and attended by the insignia of their city or borough, to sanction the race-course with their presence. It is maintained that races have a tendency to keep up a fine breed of horses in the country; that they are a source of emolument, and give employment to many persons; and the respectable company which usually is to be found on the course, with the large list of patrons, some of whom move in the highest ranks, is esteemed a sufficient guarantee that they cannot be of that immoral and licentious tendency which some affirm. The writer would regard the subject, however, in a Christian spirit, and in a Christian point of view; and he has no hesitation in affirming, that no real Christian will countenance, in the remotest degree, the vices of a race-course—nay, further, that every true Christian will use his influence, be it small or great, to discourage them. Happy that neighbourhood which is free from this moral pest; unfortunate the neighbourhood where races are periodically held. Every friend to humanity and morality will use his exertions against their institution near the place of his residence.

First, as concerns humanity confined to the brute creation. It is impossible to prove that horse-racing is unattended with cruelty. The horses are, indeed, well fed and well attended to—it is the owner's interest that they should be so: but is there no cruelty in urging the horse beyond its natural strength—in goading and pushing it to the goal—no cruelty in the lashes inflicted upon it? Let any one observe the race-horse just arrived at the winning-post; and he surely, if not blinded by love of his favourite amusement, will declare that the whole transaction, which he has witnessed with interest and delight, is replete with barbarity. A statement lately appeared in the newspapers, of the fate of some of the noblest race-horses in England in their declining years. It would appear that many of them had passed through every species of drudgery, until the knacker's yard relieved them from their woes; and the series of prints, "The High-mettled Racer," known to many

who read these remarks, is too lamentably descriptive of his career. But even could it be proved, which is utterly out of the question, that there was no cruelty in horse-racing, its immoral tendency were sufficient to induce every right-thinking man to discountenance it. Look at the roads from London to Ascot or Epsom at the time of the races; and is it possible to conceive a more lamentable picture of human nature, a more depressing manifestation of the fearful prevalence of vice? Examine the character of those who congregate, not merely at Newmarket or Doncaster, but at the more private country races; and say if such a mass of moral pollution in every shape can elsewhere be congregated. Perhaps there is no situation more entirely adverse to the reception of religious impressions than that of a horse-jockey or a training-groom; they live in heathenism in a Christian land. It is true there may be carriages filled with the families of the neighbourhood, with females ignorant of the polluted atmosphere which has surrounded them, who drive off from the course as soon as the race is over, to prepare for the afternoon ordinary or the evening ball; but if this sanctions the race-course in the eyes of the worldling, who may have some little scruple as to its propriety, it cannot sanctify it in the eyes of a true Christian. The circumstance that races are attended by families of respectability, is only the more to be deplored. The effect on the minds of their members cannot fail to be pernicious. The consequence is often ruinous in the last degree; and the parent who countenances the attendance of his children, sons or daughters, at such a scene, may be leading them into temptations which may embitter the remainder of their lives, and cause himself inexpressible remorse and self-condemnation. Surely it is not too much to say, that the circumstance of a family countenancing horse-racing is a certain evidence that, whatever its professions may be, it has not been brought under the influence of vital and soul-saving religion.

But let the advocate for, or at least the palliator of, horse-racing witness the angry passions which are called forth on the stands, or on the course—let him enter the booths for refreshment, resounding with the drunken roar of licentious revelry—let him extend his walk to the outskirts of the course, and witness the gambling, in a humbler degree, going on among the humbler classes—let him linger till night draws on,—and then assuredly, unless the eyes of his understanding are darkened, he will be led to the acknowledgment, that the tendency of such scenes as he has witnessed, must be to demoralise the minds of those who take a part in them. It were impossible to soil these pages with an account of the obscenities, in various shapes, which are almost the invariable accompaniments of the race; or to portray the total want of principle in those who resort to such scenes for the purpose of swindling, and to whose wiles many a thoughtless man becomes a dupe. Can any character be more awful than that of a black-leg? and yet with such, not a few of the great and wealthy of the land are not ashamed to associate. Too much praise cannot be bestowed on the excellent "Society for the Suppression of Vice," for the energetic endeavours of its managing committee to stem the tide of moral pollution. It is impossible to urge its claims too strongly on the support of the public. It has done much already, and, if its funds will allow it, may do much more.

But it will be said, that though this may be no exaggerated description of the vice abounding on the course, yet a person may simply go and see the races, and return home when they are over. But may not indirect evil arise from this? Such a mode of arguing is very much like that adopted by those who think there is no harm in attending a theatre, provided there be no intercourse with its usually licentious

attendants. The cases, indeed, do not entirely coincide; for in the latter he who witnesses the play must have in all probability paid a sum for admission to the theatre, which so far tends to its support; whereas on the race-course, no pecuniary support may be given. Let it be recollected, however, that this very attendance is an indirect support to its vices and enormities.

Perhaps there is nothing more disgusting to a cultivated mind, even uninfluenced by Christian principle, than the perusal of what is termed a *sporting newspaper*. Having occasion lately to call for refreshment at a small country inn, the hostess brought a newspaper into the room, remarking, however, at the same time, with a confused look, "Perhaps you would not like to read it, sir. It is a Sunday sporting newspaper; and we take in no other." It might have been more consistent had I refused to receive it; but I confess I was anxious to ascertain its contents with reference to those very remarks I am now making. Glancing over its pages, I had little difficulty in arriving at the conclusion that such a publication must have the worst effect on the minds of its readers; though it could not be ranked exactly with those grossly licentious publications which are issuing almost daily from the press, and undermining the principles of thousands of the rising generation.* It testified to the full extent the evils of the race-course. It recorded Sabbaths spent in preparation for the festivities of the coming week,† as well as in betting on the probable results of the races. One single paper, containing the record of one week's sport, was enough to convince every right-minded man of the irreligious tendency of such amusements, and how much the subject bears on the desecration of the Lord's day. I grieved to find that, at the village-inn referred to, the afternoon of the Sabbath was invariably spent, by those who frequented the tap, in the perusal of the publication referred to. Need I add, the effect was most pernicious?

The object of these remarks is to dissuade, if possible, any before whom they may be brought from attending the races, or countenancing them in any way; and to impress upon parents and masters, who have the responsibility of the conduct of others committed to their care, the absolute duty of forbidding their being present. Need I remind my clerical brethren, that they should make the evils of such places of amusement a frequent subject of exhortation and remark, and that they should use their influence to remove, if possible, these moral pests? Obloquy will probably be heaped upon them, as many have experienced; and they will be abused as the enemies of rational recreation: be it so; still they have a Master to serve, whose will is to be their law; they have souls to labour to be instrumental in saving; and these souls may receive unspeakable injury from the moral pestilence with which they are surrounded.

Incalculable indeed is the mischief that may arise on the race-ground. To that dangerous spot may be traced the ruin of many of the young of both sexes. There the wicked heart may find much to nourish the rank, obnoxious weeds which luxuriate in its soil; there the first decisive step may be taken from the paths of rectitude, which will lead to the chambers of never-ending woe. Surely, then, no effort should be spared, no caution should be lost, to remove from unhallowed ground those who, in the thoughtlessness and gaiety of youth, may perceive no harm at all as likely to result from their attendance.

* We shall very speedily bring this subject, an exceedingly delicate one, before our readers.—Ed.

† See our Mag. No. xxxv. p. 34, containing an extract from the Bp. of London's (Blomfield) Letter on the present Neglect of the Lord's day.

SUNDAY REFLECTIONS.—No. XIV.

BY MRS. RILEY.

THE JOURNEY TO EMMAUS,

Luke, xxiv. 13, &c.

EMMAUS, though only an insignificant village in a distant land, yet seems stamped by affection upon our imagination, as a place we should delight to visit, and while traversing its rocky road, recall the narrative of a journey thither, begun in sorrow, but ended in joy.

When Cleopas and his companion, with burdened hearts and saddened countenances, began their pilgrimage, perhaps to convey to some fellow-disciple the strange tidings they almost feared to credit, how little did they imagine they should so soon retrace their steps, all doubt and fear dispelled, and hope confirmed by certainty! And even yet, how frequently do those who set out upon some toilsome path of duty, find, ere they have journeyed long, that there is still a companion on the way, whose cheering influence dispels its danger or its difficulty, while their hearts are warmed by the gracious encouragement of his words, though their eyes may be withholden from knowing him in all his fulness!

Cleopas, the husband of one of the Marys, who had lingered by the cross of her Lord and visited his tomb at sunrise, was a kinsman of the mother of Jesus; and being himself also a disciple, would feel disposed to yield credence to the information of his wife, that He whom they mourned was risen. St. Luke does not tell us the name of his companion on the journey to Emmaus:—might it be the evangelist himself? By some commentators, St. Luke has been supposed to have been one of the seventy disciples selected by Christ himself to spread the glad tidings of the Gospel. If this were the case, we can easily imagine that he would accompany his Master to Jerusalem at his last passover. And there is a minuteness with which the details of this little episode are related, that seems to betray the accuracy of an eye-witness; while the omission of the name of the "other disciple" who accompanied Cleopas, would only accord with the modesty apparent in the writings of another evangelist, who describes himself as him "whom Jesus loved."

"Then they who feared the Lord spake often one to another, and the Lord hearkened and heard it" (Mal. iii. 16). And so engrossed were these travellers with the all-absorbing subject of their Master's passion, that he had joined them unperceived, and now condescended to mingle in their conversation, and inquire the cause of their anxiety. They felt that the recent transactions at Jerusalem were so important, that absence from the scene could alone excuse ignorance. "Art thou a stranger?" O no! their new companion was no stranger, either to their perplexity, or to their trembling faith; he knew that the desire of their hearts was, "Lord, I believe; help thou mine unbelief:" and now he was about to repeat his gracious declaration, "according to your faith be it unto you." Still, though regarding him as a stranger, or it might even prove a persecutor, they feared not to bear testimony to the honour of the despised Jesus, as "a prophet mighty in word and in deed," nor to confess the faith they had reposed in the

crucified Nazarene—"we trusted that it had been he that should have redeemed Israel." That stumbling-block of the Jews yet lay in their way; the vail yet remained upon their hearts: but he was come to roll away the rock of offence, and lay a precious corner-stone for their faith; to rend the vail of unbelief, and shew the spiritual nature of that salvation they looked for as temporal; and while they beheld in his sufferings and death the overthrow of their hope, he was about to prove those very sufferings its only sure foundation: "for without shedding of blood there is no remission of sin."

Referring to the Scriptures as the ground of their belief, he began at the books of Moses, tracing the current of prophecy from its rise in paradise, the gleam of hope vouchsafed to our fallen parents in a future seed who should bruise the serpent's head; the promise to Abraham, "in thy seed shall all the families of the earth be blessed," confirmed to Isaac, and rendered more definite to Jacob; the testimony of Moses, "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken;" and the traditionary prophecy of Balaam, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Although the voice of prophecy slumbered for awhile, it awoke in Hannah's triumphant strain, "The Lord shall give strength unto his King, and exalt the horn of his Anointed" (or Messiah); and David delighted to dwell upon the glory of Him who was to be at once his Lord and his son. As the fulness of time drew nigh, prophecy grew more distinct; the circumstances of his miraculous birth, its time and place, were minutely recorded; and the sacred canon was closed by the promise of a messenger, to announce the coming of Him thus fully and clearly revealed.

Still, this recital would only recall the sorrow of the dejected disciples. Alas! we delighted to trace these glorious promises to our nation fulfilled in Jesus; we acknowledged him to be the Son of God, the King of Israel; and we vainly "trusted that it had been he which should have redeemed his people." Then again did the gracious Teacher retrace his lesson, and opened to them the Scriptures; shewing that not more clearly did they reveal his future triumphs than they did his previous humiliation. The bruised heel—the promised seed yielded a willing sacrifice—the contradiction of sinners endured by Moses—the sorrowful strains from David's harp, when the awful scenes of the crucifixion passed in their minuteness before his vision—the desponding complaint of Isaiah, "Who hath believed our report?" or in that marred visage and stricken form beheld either beauty or comeliness, "that they should desire him"—the summons, "Awake, O sword, against the man that is my fellow, saith the Lord of hosts"—the smitten shepherd—the scattered flock—the goodly price for which he should be betrayed,—all these evidences of his sufferings and rejection, previously passed over with wonder or repugnance, would now flash upon the minds of the disciples with the light of conviction; and when applied by such an Expounder, no wonder that their hearts burned within them, and that they wished for lengthened communion with so gentle yet powerful a Teacher. But it was finished; his errand

was accomplished; reason and revelation were proved to agree; the Scriptures were displayed in their full light, and the bread of eternal life blessed and dispensed to them: Christ's presence there was no longer needful; one glimpse of his individuality was graciously vouchsafed, and "Jesus ceased to be seen of them."

The injunction to Peter, "when thou art converted, strengthen thy brethren," seems to have been the governing motive of these two favoured friends, who, unmindful of fatigue, of the gathering shades of evening, and the length and dangers of the road, rose up the same hour, bearing the glad tidings to the disciples at Jerusalem, and receiving from them the same joyful intelligence, "the Lord is risen indeed." Surely their labour of love was amply requited when the presence of their beloved Saviour appeared again amongst them, and bestowed the gentle salutation, "Peace be unto you."

Why is this interesting narrative recorded? Is it not profitable both "for doctrine and instruction in righteousness?" It manifests the value of the Old Testament, and the watchful care with which at all periods God never left himself without witness to his justice, as well as to his love and mercy; exemplifying, by typical sacrifices, that "the wages of sin is death," and maintaining thereby a belief in the efficacy of a vicarious atonement; while the sure word of prophecy carried along its course the hope of a Saviour, who should be given to take away the sin of the world. The pride of intellect is humbled by finding the inefficacy of reason, though assisted by hope, until aided by the Spirit of God; how promises of mercy and peace may be read and studied, yet fail to warm the heart until enlightened by the Sun of Righteousness. And the lesson is learned by the conduct of the disciples at Emmaus, that when the Saviour is known, not only by the hearing of the ear, but by the eye of faith, our first duty is to endeavour to display him in his fulness to our companions along the way of life, our fellow-heirs to life eternal.

We have the testimony of the new covenant to elucidate the prophecies and ordinances of the old, and are promised the assistance of the Holy Spirit to convince of sin, of righteousness, and of judgment: while, therefore, we acknowledge with our lips, that Holy Scripture containeth all things necessary to salvation, let us pray that our hearts may be endued with a right judgment in all things, that we may neither wrest the sacred oracles to our own destruction, nor remain ignorant of that blessed Saviour of whom they testify.

MOHAMMEDAN SLAVERY.*

THE pasha of Egypt professed not to know that his army had been employed in slave-hunts for the purpose of discharging arrears of pay; but he admitted he was aware that his officers had carried on the slave-trade for their own account, "a conduct of which he by no means approved." The enterprise of a traveller, Count de Laborde, who has lately returned from Nubia and Egypt, will enable me to introduce those of my readers who have not seen his work (*Chasse aux Nègres*, Leon De Laborde, Paris, 1838), to the scenes of cruelty and devastation perpetrated

by the pasha's troops, which he has graphically described.

The narrative, of which I can only give a brief outline, was communicated to him by a French officer, who went to Cairo in 1828, and resided ten years in Egypt.

M. — there learnt that four expeditions, called *gaswahs*, annually set out from Obeid, the capital of Kordofan, towards the south, to the mountains inhabited by the Nubas negroes. The manner and object of their departure are thus described:—"One day he heard a great noise; the whole village appeared in confusion; the cavalry were mounted, and the infantry discharging their guns in the air, and increasing the uproar with their still more noisy hurras. M. —, on inquiring the cause of the rejoicing, was exultingly told, by a follower of the troop, "it is the *gaswah*." "The *gaswah*! for what—gazelles?" "Yes, gazelles; here are the nets, ropes, and chains; they are to be brought home alive." On the return of the expedition, all the people went out, singing and dancing, to meet the hunters. M. — went out also, wishing to join in the rejoicing. He told Count Laborde he never could forget the scene presented to his eyes. What did he see? What gain did these intrepid hunters, after twenty days of toil, drag after them? Men in chains; old men carried on litters, because unable to walk; the wounded dragging their weakened limbs with pain, and a multitude of children following their mothers, who carried the younger ones in their arms. Fifteen hundred negroes, corded, naked, and wretched, escorted by four hundred soldiers in full array. This was the *gaswah*—these the poor gazelles taken in the desert. He himself afterwards accompanied one of these *gaswahs*. The expedition consisted of four hundred Egyptian soldiers, one hundred Bedouin cavalry, and twelve village chiefs, with peasants carrying provisions. On arriving at their destination, which they generally contrive to do before dawn, the cavalry wheel round the mountain, and by a skilful movement form themselves into a semi-circle on one side, whilst the infantry enclose it on the other. The negroes, whose sleep is so profound that they seldom have time to provide for their safety, are thus completely entrapped. At sunrise the troops commence operations by opening a fire on the mountain with musketry and cannon; immediately the heads of the wretched mountaineers may be seen in all directions, among the rocks and trees, as they gradually retreat, dragging after them the young and infirm. Four detachments armed with bayonets, are then despatched up the mountain in pursuit of the fugitives, whilst a continual fire is kept up from the musketry and cannon below, which are loaded only with powder, as their object is rather to dismay than to murder the inhabitants. The more courageous natives, however, make a stand by the mouths of the caves dug for security against their enemies. They throw their long poisoned javelins, covering themselves with their shields, while their wives and children stand by them and encourage them with their voices; but when the head of the family is killed, they surrender without a murmur. When struck by a ball, the negro, ignorant of the nature of the wound, may generally be seen rubbing it with earth till he falls through loss of blood. The less courageous fly with their families to the caves, whence the hunters expel them by firing pepper into the hole. The negroes, blind and suffocated, run into the snares previously prepared, and are put in irons. If after the firing no one makes his appearance, the hunters conclude that the mothers have killed their children, and the husbands their wives and themselves. When the negroes are taken, their strong attachment to their families and lands is apparent. They refuse to stir, some clinging to the trees with all their strength, while others embrace their wives and children so

* From "The African Slave-Trade," by T. F. Buxton, Esq.

closely, that it is necessary to separate them with the sword; or they are bound to a horse, and are dragged over brambles and rocks until they reach the foot of the mountain, bruised, bloody, and disfigured. If they still continue obstinate, they are put to death.

Each detachment having captured its share of the spoil, returns to the main body, and is succeeded by others, until the mountain, "de battue en battue," is depopulated. If from the strength of the position, or the obstinacy of the resistance, the first assault is unsuccessful, the general adopts the inhuman expedient of reducing them by thirst. This is easily effected by encamping above the springs at the foot of the mountain, and thus cutting off their only supply of water. The miserable negroes often endure this siege for a week; and may be seen gnawing the bark of trees to extract a little moisture, till at length they are compelled to exchange their country, liberty, and families for a drop of water. They every day approach nearer, and retreat on seeing the soldiers, until the temptation of the water shewn them becomes too strong to be resisted. At length they submit to have the manacles fastened on their hands, and a heavy fork suspended to their necks, which they are obliged to lift at every step.

The march from the Nuba mountains to Obeid is short. From thence they are sent to Cairo. There the pasha distributes them as he thinks proper. The aged, infirm, and wounded, are given to the Bedouins, who are the most merciless of masters, and exact their due of hard labour with a severity proportioned to the probable short duration of the lives of their unhappy victims.

At Obeid alone 6000 human beings are annually dragged into slavery, and that at the cost of 2000 more, who are killed in the capture. The king of Darfur also imports for sale yearly 8000 or 9000 slaves, a fourth of whom usually die during the fatigues of a forced march; they are compelled, by the scarcity of provisions, to hurry forward with all speed. In vain the exhausted wretches supplicate for one day's rest; they have no alternative but to push on, or be left behind, a prey to the hungry jackals and hyænas. "On one occasion," says the narrator, "when, a few days after the march of a caravan, I rapidly crossed the same desert, mounted on a fleet dromedary, I found my way by the newly-mangled human carcasses, and by them I was guided to the nightly halt."

Dr. Holroyd, whom I have already mentioned, in a letter to me, of date 14th January, 1839, says, in reference to these "gazous" of the Egyptian troops, "I should think, if my information be correct, that, in addition to 7000 or 8000 taken captive, at least 1500 were killed in defence or by suffocation at the time of being taken; for I learnt that, when the blacks saw the troops advancing, they took refuge in caves; the soldiers then fired into the caverns, and, if this did not induce them to quit their places of concealment, they made fires at the entrances, and either stifled the negroes, or compelled them to surrender. Where this latter method of taking them was adopted, it was not an uncommon circumstance to see a female with a child at her breast, who had been wounded by a musket-ball, staggering from her hiding-place, and dying immediately after her exit."

The Cabinet.

REASON AND FAITH.—Brethren, it is well to learn early in the spiritual life this great truth, that there are many points in our earthly pilgrimage where reason must be content to follow faith blindfold—that there are depths in religion where the strongest reason will infallibly be drowned, unless supported in the arms of faith—that the dearest child in God's redeemed family must often be satisfied, when he feels his Father's

hand, whether in providence or grace, to be unable to trace his Father's footsteps. Even David was compelled to say, "Thy way is in the sea, and thy path in the great waters; and thy footsteps are not known." Yet at the very time he said so, he devoutly and beautifully adds, "Thy way, O God, is in the sanctuary." Though it be a way of darkness, it is still a way of holiness and truth. So, again, does the same Psalmist declare of Israel of old, "They wandered in the wilderness in a solitary way; they found no city to dwell in." For forty years was this trial continued to them, yet he adds, "God led them forth by the right way, that they might go to a city of habitation." Though the footsteps of the Lord be hidden, they are still within the sanctuary; though the way be long and wearisome, it is still the right way. Such, we scruple not to say, in every individual instance, shall we find it; and when we look down upon the road, as seen from the habitations of the heavenly city, and trace it from the far-distant country from which we came, and observe all its trackless windings, and its now-unintelligible turnings, we shall clearly perceive that none other could have carried us to the many mansions of our Father's house.—*Elisha, by the Rev. Henry Blunt, A.M.*

CHRIST, AND NOT PETER, THE ROCK.—After all, it would be difficult to comprehend on what principle the primacy of the popes could be established, even were it granted that they were successors of St. Peter, and his successors in any sense of the word which they might choose to adopt. If bishops, who preside where a Church was founded by an apostle, have on that account a title to precedence, the bishops of Corinth, Thessalonica, Ephesus, and of other Churches founded by St. Paul, had as good a right to precedence as the Bishop of Rome. Ay, but St. Paul, they say, was not equal in rank to St. Peter, who was the prince of apostles. Now St. Paul has himself positively denied such precedence. He says (2 Cor. xi. 5), that he "was not a whit behind the very chiefest apostles." It is further argued, that St. Peter was the rock on which the Church was built. So, indeed, he was. He was the rock on which the Church of Jerusalem was built; the Church which was the mother of all Churches, and which, if the arguments of the Romanists were valid, might claim to be the mistress of all Churches. At this very day there is a patriarch of Jerusalem, who, though he possesses no patrimony from St. Peter, has an infinitely stronger claim to the primacy among Christians than the pope of Rome.—*Bp. Herbert Marsh's Comparative View of the Churches of England and Rome.*

Poetry.

THE BONDAGE OF ISRAEL.*

(JUDGES, vi.)

OH! Israel, dark was the doom of thy nation,
When the spoilers of Midian prevail'd o'er thy pride;
When thy children were scatter'd in wide desolation,
And forced in the dens of the mountains to hide.

They cried to the Lord to retract his just sentence:
He heard them; and soon, at his bidding, arose
A prophet, to melt their hard hearts to repentance—
A champion, to humble the might of their foes.

No outward destroyers our land are oppressing;
But, alas, we have foes who assault from within—
How many, perchance, whom I now am addressing,
Have struggled for years in the bondage of sin!

* From Poems by Mrs. Abdy.

Ye are driven by sin from your homes of calm quiet—

Ye fly to the world, poor impoverish'd slaves;

Yet degraded ye sigh in its scenes of wild riot,

As desolate Israel mourn'd in her caves.

Thus sunk in the thralldom of shame and dejection,

To whom can ye turn—to the Lord will ye plead?

Will he send you a prophet to give you direction?

Will he send you a Gideon to help in your need?

Ye need not a prophet to tell of your errors;

The fearless, firm preachers of God's holy word

Have dwelt to you oft on his love and his terrors—

But the message was slighted, the warning unheard.

Nor need ye a Gideon to strike off your fetters;

Your foe has been vanquish'd, your cause has been won;

To sin ye were slaves, to the Lord ye were debtors,

Till your freedom was bought by the blood of his Son.

And though sin will still strive to become your oppressor,

Though ye struggle awhile in the tempter's dark snare,

Ye may triumph through faith in your blest Intercessor,

And return to the Lord by repentance and prayer.

Then fear not, for God your redemption has spoken,

In his Gospel of pardon, of love, and of peace;

Nor need ye, like Israel, crave for a token—

The fire from the rock, or the dew on the fleece.

The cross of your Saviour is ever before you,

The cross where he suffer'd in sorrow and pain;

Its light may illumine your dark ways, and restore you

To dwell with your God and his people again.

And oh! may those prophets be blest in their mission,

Who faithfully lead you that refuge to win;

At the foot of the cross may ye kneel in submission,

And your souls shall be freed from the bondage of sin.

Miscellaneous.

NATIONAL EDUCATION.*—The baptismal engagement must be followed out, and must give a tone to the training of succeeding years. This was especially, you are aware, at the administration of this sacrament, impressed upon those to whom, as sponsors, the Church delegated the care of her infant members. The children were, they were told, to be virtuously brought up, "to lead a godly and a Christian life." I ask, then, whether any *general* instruction would satisfy this requirement? whether either the letter or the spirit of that solemn charge would be fulfilled by communicating a few vague principles, held in common with the followers of a thousand sects, and leaving it to their choice, or a fortuitous classification, whether any more *particular* instruction should be additionally imparted? No, no; the baptismal covenant takes a wider range; it prescribes a uniform plan, to be consistently followed, comprehending in its very germ *all*

those peculiarities which are afterwards to be more fully developed, but which cannot be excluded from even its first lesson. We have nothing in common with Romanists or Socinians—we have not even the same Scriptures; we cannot go a step, therefore, hand in hand, with them; nor, if we did, could any superstructure of special instruction remedy the unsoundness that must be inherent in the general foundation. Let those that are not of us follow their own notions in their own schools; we will not interfere in any intolerant spirit with their plans; but we do ask, we do demand, not to be compelled to lower our high standard, by concession or compromise, so as to suit the feelings or the fancies of less Scriptural bodies,—still less to join in maintaining, under the same roof, the teaching of that religion in resistance to which our sainted fathers poured out their life-blood at the stake. Neither do we desire that any power should stand forth to persecute error; but yet, in addition to the full liberty of following out our own principles, we have a right to protest against the public authorisation of error. It is true, nationally as well as individually, that he that bids the enemy of Christ, God speed, will be held partaker of his evil deeds. And for national sin, national judgments may be expected. This subject is, from circumstances of which you are all, I believe, aware, invested just now with a thrilling interest. And though it becomes me not, in this place, to mix with the preaching of the Gospel any of the leaven of worldly politics, yet I am justified, as your pastor, and I have, I am sure, the sanction of my ecclesiastical superiors, to tell you, that if you value the doctrines of the cross for yourselves, if you thank God for the Church-privileges you have enjoyed, you are bound to do your utmost that the same precious blessings be communicated to our posterity; that our land may be saved from the pollution of supporting, of authorising, of paying for the dissemination of the deadly superstitions of Rome, the heartless insanities of liberalised infidelity. Such will be the result, unless churchmen now come forward to maintain and carry out religious education on the principles of our reformed and scriptural Church.

SPEARS.—On proceeding to the Dead Sea from Jericho with several equestrians powerfully armed, we were preceded by a person of great bodily power with a long spear, exclaiming in a wild howl "Ollah, Ollah!" This was not only an instrument of war, or "slaughter-weapon," but carried as a mark of honour, and he galloped to and fro flourishing it with great dexterity. It appears to have been adopted so far back as the time of the first kings of Israel, (1 Sam. i. 6; Judg. xvii. 17; xxii. 6; xxvi. 7, 8; 2 Sam. xxi. 8); and on one occasion the men of valour who used these amounted to 300,000 (2 Chron. xiv. 8). Those labourers also employed in building the walls of Jerusalem were furnished with them, to repel any attack on them during the operation. We also find that a similar instrument was stretched out by Joshua against Jericho; and 200 men also were armed with it, who accompanied horsemen to bring the great apostle to Felix the governor (Acts, xxiii. 23). I own I never beheld this particular instrument at any time in the holy land, without being strongly reminded of the application of it by the Roman soldier to the side of our Lord when he was stretched out on the cross (John, xix. 34).—*Rae Wilson's Travels through the Holy Land.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, and FRANKLYN, 46 ST. MARTIN'S LANE.

* From "Baptism into the name of the Trinity, an argument for early Religious Instruction: a Sermon, preached May 26, in aid of the Hampstead National Schools, by the Rev. John Ayre, M.A., Minister of St. John's Chapel, and Domestic Chaplain to the Earl of Roden. Published by request. Shaw, Hampstead."

REGISTER

OF

Ecclesiastical Intelligence.

JULY 1839.

Ordinations.

ORDINATIONS APPOINTED.

ABP. OF YORK, at *Bishopsthorpe*, Aug. 4.
BP. OF CHESTER, at *Durham*, July 7.
BP. OF HEREFORD, at *Hereford*, July 21.
BP. OF LINCOLN, at *Lincoln Cath.*, Sept. 22.

ORDAINED BY ABP. OF CANTERBURY,
May 26.

PRIESTS.

Of *Cambridge*.—J. T. Burt, B.A. Trin.; J. F. Russell, B.C.L. Pet.

DEACONS.

Of *Oxford*.—A. A. Cornish, B.A. Exet.; R. Cresswell, B.A. Queen's.
Literate.—W. S. Cotterill, *Lett. dim. Abp. of York*.

By BP. OF LONDON, at *St. Paul's*, May 26.

PRIESTS.

Of *Oxford*.—A. R. Symonds, B.A. Wad.
Of *Cambridge*.—J. Brogden, M.A. Trin.; G. S. Ebsworth, B.A. Clare; H. Foster, B.A. St. John's; D. Fraser, B.A. Trin.; J. Harman, B.A. Clare; Lord C. A. Hervey, M.A. Trin.; H. Roberts, B.A. Magd.; J. H. Smith, M.A. C.C.C.; C. Tower, B.A. St. John's; O. Walford, M.A. Trin.

Ch. Miss. Coll..—R. Burrows, S. Hobbs, C. T. Krauss, W. Lipp, F. Rogers, J. Smithurst.

DEACONS.

Of *Oxford*.—W. B. Ady, B.A. Exet.; W. Banister, B.A. Wad.; R. H. Bentley, B.A. New Inn H.; H. Carey, M.A. Oriel; R. C. W. Collins, B.A. Exet.

Of *Cambridge*.—T. Ainsworth, B.A. Cath.; T. A. Cock, M.A. Trin.; J. Darling, B.A. St. John's; J. G. Heisch, B.A. Trin.; B. E. Lampet, B.A. C.C.C.; D. Wood, B.A. Trin.
Of *Dublin*.—J. Carey, B.A., *Lett. dim. Bp. Nova Scotia*.

Ch. Miss. Coll..—E. Collins, J. T. Johnston, J. Long, J. F. Osborne.

By BP. OF OXFORD, at *Ch. Ch.*, May 26.

PRIESTS.

Of *Oxford*.—R. Blackburn, M.A. Brasen.; C. Brereton, S.C.L. New Coll.; J. H. Brooks, M.A. Brasen.; J. Cadwallader, B.A. Jes.; D. O. Cotes, B.A. Univ.; T. Cooper, B.A. Wad.; E. B. Dean, B.C.L. All Souls'; F. W. Faber, M.A. Univ.; M. J. Green, M.A. Linc.; A. Hackman, M.A. Ch. Ch.; W. L. T. Harris, S.C.L. All Souls'; G. Hulme, M.A. Ball.; D. Lewis, B.A. Jes.; W. H. Ley, M.A. Trin.; F. P. Lowe, M.A. Magd.; J. Moore, M.A. Linc.; P. Mules, M.A. Exet.; J. S. Ogle, M.A. New Coll.; T. Pelley, M.A. C.C.C.; W. Pulling, M.A. Brasen.; D. Roberts, M.A. Jes.; J. R. Salter, B.A. Ch. Ch.; J. Samuel, B.A. Jes.; H. Wall, M.A. St. Alb. H.; J. Williams, M.A. Jes.; H. Woolcombe, M.A. Ch. Ch.
Of *Cambridge*.—G. N. G. Lawson, B.A. St. John's.

DEACONS.

Of *Oxford*.—B. E. Bridges, M.A. Mert.; H. W. Burrows, B.A. St. John's; W. L. Collins, B.A. Worc.; W. S. Crowley, B.A. Linc.; E. Daubeny, B.A. Mag.; O. Gordon, M.A. Ch. Ch.; C. A. Griffith, B.A., W. D. Hall, B.A. New; E. H. Hansell, M.A. Mag.; F. Hessey, S.C.L. St. John's; R. Hill, B.A. Ball.; J. P. Hugo, M.A., W. C. Le Breton, M.A. Exet.; T. H. Lloyd, B.A. All Souls'; J. J. Pratt, M.A. St. John's; W. H. Ridley, B.A. Ch. Ch.; G. Stott, B.A. Worc.; H. A. Tyndale, B.A.; J. Walker, B.A. Wad.; G. Warriner, B.A. St. Ed. Hall; T. W. Wear, M.A. Ch. Ch.; G. D. Wheeler, B.A. Wad.

By BP. GLOUCESTER AND BRISTOL, at *St. Margaret's*, Westminster, May 26.

PRIESTS.

Of *Oxford*.—C. R. Barker, M.A. Wad.; G. W. Braikenridge, B.A. Univ.; W. Winchester, B.A. Ch. Ch.

Of *Cambridge*.—W. F. Douglas, B.A. Christ's; J. Hallett, B.A. Cath.; A. Fyne, B.A. Caius; C. Wardroper, B.A. Christ's.

Of *Dublin*.—P. Gunning, M.A.

DEACONS.

Of *Oxford*.—J. Anderson, B.A. Mert.; T. B. Croome, B.A. Trin.

Of *Cambridge*.—F. Carlyon, B.A. Pemb.; D. Cousins, B.A. Pet.; E. Evans, B.A. St. John's; H. C. Hart, M.A. Trin.; E. H. Sewell, B.A. Caius; T. M. Sherwood, M.A. Downing; E. J. Walmsley, B.A., T. Wood, B.A. St. John's.

By BP. OF BATH AND WELLS, May 26.

DEACONS.

Of *Oxford*.—G. Boodle, B.A. Oriel; H. Burney, B.A. Exet.; H. Helyar, B.A. Pemb.; C. E. Strong, B.A. Wad.; C. E. L. Wightman, B.A. Linc.

Of *Cambridge*.—J. C. Cox, B.C.L. Trin.; L. Deedes, B.A. Emm.; W. Elwin, B.A. Caius; J. H. Forsyth, B.A. Trin.; T. Mardon, B.A., W. J. Percy, B.A. St. John's; M. H. Whish, B.A. C.C.C.

By BP. OF LINCOLN, at *St. Peter's*, Eaton Square, May 26.

PRIESTS.

Of *Oxford*.—G. Maule, M.A. Univ.

Of *Cambridge*.—C. J. Abraham, M.A. King's; J. E. Fell, B.A. St. John's; G. T. Hutton, B.A. Trin.; H. C. Knight, M.A. Queen's; R. W. Otter, B.A. Pemb.; G. Rogers, M.A. St. John's.

DEACONS.

Of *Oxford*.—W. H. Benn, B.A. Mert.; W. Fawcett, B.A. Linc.; J. B. Wickes, B.A. St. John's.

Of *Cambridge*.—H. H. Adcock, B.A. Trin.; H. C. Close, B.A. Queen's; W. Hides, B.A., T. Potchett, B.A. St. John's; E. B. Turner, B.A. Christ's; A. W. Upcher, B.A. Trin.

Preferments.

J. Chain, Dean of Connor (by mistake, in last Register J. C. Seapark).

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Aspinall, J.	{ Althorpe (R.), c. Amcotts (C.), Linc. }	648	The Queen	£400	Lucas, G.	{ Stone (P.C.), Staff. Balyfnn (R.) }	4000	Lord Chanc.	*214
Boddington, J. C.	{ Bierley (P.C.), Bradford, York. }	7254	Miss Currer	*130	Morse, C.	{ St. Michael-at-Plea (R.), Norwich }	357	J. Morse, Esq.	85
Briscoe, R.	{ Whitford (V.), Flint Farnborough (R.), }	3333	Bp. St. Asaph	*359	Price, E.	{ Greetnam (R.), Linc. Pelling, W. }	152	Bp. of Lincoln	275
Faber, J. C.	{ Cricklade (R.), Wilts Goddard, G. A. Cliffe (V.), Wilts }	385	H. N. Goddard, Esq.	279	Read, G. R.	{ Everingham (R.), York }	294	Own Petition	*237
Harvey, Lord C. A.	{ Great and Little Chesterford (V.), Essex }	1082	Marq. Bristol	*427	Ross, J. A.	{ Westwell (V.), Kent Smith, B. }	834	Abp. Canterbury	*235
Holdsworth, T. C. Saxilby (V.), Linc.		719	Bp. of Lincoln	*167	Sutton, T.	{ Long Ledenham (R.), Linc. }	556	Mrs. Smith	*700
Jones, R. M. Cromford (P.C.), Der.		1807	R. Arkwright, Esq.	96	Widburn, G. F.	{ Marton (V.), Linc. Charles' Chap., Plymouth, Devon. }	496	Bp. of Lincoln	*115
Lacy, W.	{ Allhallows-on-the- Wall (R.), London }	1861	The Queen	*453	Wingfield, W.	{ Gulval (V.), Cornw. }	1467	Lord Chanc.	*399

Borwell, J. H. C. mast. Kingsbridge Gram. School.
Brown, R. L. chap. to Earl of Normanton.
Butterton, G. A. head mas. Uppingham Gram. School.

Cape, H. vice-princ. Huddersfield Gram. Sch.
Daintry, T. mast. Lichfield Diocesan Training School.
Fenton, R. preb. Asgarby, Linc.—Pat., Bp. of Lincoln.

Harrison, W. chap. Duke of Cambridge.
Smith, H. lect. Kingsbridge Ch.
Urquhart, H. ev. lect. St. Mary's, Weymouth.
Williams, R. H. mast. St. Asaph School.

Clergymen Deceased.

Alison, A. preb. Sarum; rec. Roddington (Pat. Lord Chancellor); vic. Ercall (Pat. Duke of Cleveland); P. C. Kenley, Salop (Pat., Duke of Cleveland); and sen. min. St. Paul's Chapel, Edinburgh.
Atkinson, C. at Bury St. Edmund's.
Bateman, J. at Guilsborough, 66.
Beynon, B. rec. Thurlstone, Devon (Pat. Sir J. B. Buller, Bt.).
Butler, T. inc. Poulton-le-lands, Lancaster.
Clapham, J. vic. Giggleswick, Yorksh. (Pat. J. N. Coulthart and J. Hartley, Esq.), 81.
Cole, J. W. late cur. of Farnborough, 27.

Davies, G. J. inc. Sutton; and cur. of Trinity Ch., Hull, 60.
Earle, J. P. C. Walton, Yorks. (Pat. R. Bethell, Esq.), 59.
Gambier, J. E. rec. Langley, Kent (Pat. P. Pusey, Esq.); and rec. St. Mary-le-Strand, London (Pat. Lord Chanc.), 81.
Gregory, J. rec. Elmstone, Kent (Pat. W. Delmar, Esq.).
Hoole, J. cur. Teynton All Saints, Linc.
Jones, T. vic. Llanrhidian c. Llanywryd, Glamorg. (Pat. Trust. G. Morgan, Esq.).
Roberts, E. vic. Whitford, Flint. (Pat. Bp. of

Rees, R. prof. Welsh at Lampeter.
Walker, W. P. cur. Louth, Linc., 30.
Watson, Ven. J. J., D.D. archdn. St. Alban's, and preb. St. Paul's (Pat. Bp. of London); rec. Hackney (Pat. — Goodchild, Esq.); rec. Digswell, Herts (Pat. S. Everard, Esq.).
Wells, G. preb. Chichester (Pat. J. Goring, Esq.); and rec. Alborne and Wiston, Suss.
Wiggett, J. rec. Crudwell (Pat. Earl of Hardwicke); and vic. Hankerton, Wilts.
Wilkinson, W. at Bath.
Williams, D. vic. Kil y cwm Carmarthen; and cur. of Cwmdu and Tretower, Brecon.

PRIZES ADJUDGED.

Latin Poem: W. G. Henderson, Magd. *English Poem*: J. Ruskin, Ch. Ch. *Latin Essay*: A. P. Stanley, Univ. *English Essay*: T. D. Bernard, Exeter; and the *Ellerton Theological Prize*, S. A. Pears, C. C. C.

The mathematical class-lists have been issued, as below:

EXAMINATIONS IN EASTER TERM.

In Mathematicis et Physicis.

CLASS I. Waldegrave, S., Ball. CLASS II. Christie, A. J., Oriol; Neville, C., Trin.; Windsor, S. B., C. C. C. CLASS III. Adamson, E. H., Linc.; Bewicke, C., Univ.; Harries, J. H. A., Trin. CLASS IV. Cole, G. E., Coning-

CAMBRIDGE.

May 25.—Chancellor's medal for best English poem, "Bannockburn," adjudged to C. Sangster, St. John's.

On May 23, in the presence of the master, fellows, and under-graduates, a handsome silver inkstand was presented to the Rev. F. W. Lodington, of Clare-hall, who has just resigned the tutorship of that college. It was manufactured by Messrs. Rundell and Bridge, at a cost of between 70 and 80 guineas; the subscription for it being confined to the members of the college *in statu pupillari*. The piece of plate was of a most elegant and new-fashioned design, and was presented with a complimentary address upon the valuable services rendered by Mr. Lodington to the college in his capacity of tutor. On one shield of the inkstand were engraved the arms of the college and those of Mr. Lodington; on the other shield an inscription.

Porson Prize, adjudged to E. M. Cope, Trinity.

Mastership of Gonville and Caius College.—June 11, the

ham, J., St. Mary Hall; Joynes, R., C. C. C.; March, Earl of, Napier, C. W. A., Ch. Ch.; Repton, G. H., Univ.; Thompson, J. L., Exeter. In Class V., 71.

T. Twiss, J. Walker, N. Pococke, *examiners in mathematicis et physicis*.

Rev. T. F. Henney, M.A., Pemb.; Rev. W. E. Jelf, Ch. Ch.; Rev. J. W. Hughes, M.A., Trin., appointed masters of the schools.

June 5.—The election for a prælector in logic (a new office) took place in a convocation. The numbers were—Rev. Mr. Michell, Linc., 218; Rev. Mr. Sewell, Exeter, 116; Rev. Mr. Lancaster, Queen's, 36; Rev. Mr. Wall, St. Alban Hall, 18. The other candidates had previously withdrawn.

Rev. B. Chapman, M.A., rector of Ashdon, in Essex, and formerly fellow, was elected to the mastership of this college, vacant by the death of the Rev. Dr. Davy. Mr. C. discharged the office of tutor for many years, with the eminent success of the college and the high respect of the university.

The following gentlemen were appointed Barnaby lecturers:—*Mathematical*: Mr. W. Williamson, M.A., Clare Hall. *Philosophical*: Rev. J. Fendall, M.A., Jesus. *Rhetoric*: Rev. G. Ray, M.A., St. Peter's. *Logic*: Rev. R. Buston, M.A., Emmanuel.

Sir William Browne's Medals.—*Greek Ode*: F. A. Goulburn, Trin. *Latin Ode*: E. Balston, King's. *Greek and Latin Epigrams*: W. S. Wood, St. John's.

June 14.—C. Evers, M.A., elected sen. fellow of Gonville and Caius Coll.

Proceedings of Societies.

NATIONAL EDUCATION IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.

On Tuesday, May 28, a meeting of the members and friends of the National Society, for the purpose of carrying out the system of national education in the principles of the established Church, was held at Willis's Rooms, St. James's. The chair was announced to be taken by the Abp. of Canterbury at two o'clock; but long before, the street was crammed with carriages and crowds of ladies, of nobility as well as commoners. The doors having been opened, the large room was filled in every corner; and it was only with the greatest difficulty, and by the use of the most persuasive arguments which could be advanced, that those who attended for the press were enabled to reach the upper part of the room. The same obstruction, of course, presented itself when the most rev. chairman, followed by the other prelates and the members of the committee, attempted to reach the platform; and it was not until several minutes had elapsed, that that end was accomplished. Around his Grace were the Abps. of York and Armagh; the Bps. of London, Winchester, Bangor, Gloucester and Bristol, Chester, Chichester, Hereford, Lincoln, Llandaff, Norwich, Rochester, Salisbury, St. Asaph, and St. David's; of Elphin, Nova Scotia, and Vermont; together with more than two hundred of the principal members of the two Houses of Parliament, and an immense concourse of the most influential persons in the kingdom. We give the substance of the resolutions.

1. Proposed by the Earl of Chichester, seconded by the Bp. of London—"That it is an object of the highest national importance to provide that instruction in the truths and precepts of Christianity should form an essential part of every system of education intended for the people at large; and that such instruction should be under the superintendence of the clergy, and in conformity with the doctrines of the Church of this realm, as the recognised teacher of religion."

2. Proposed by Lord Abinger, seconded by the Bishop of Salisbury—"That the incorporated National Society for Promoting the Education of the Poor in the principles

of the established Church, by the formation of numerous schools in immediate connexion with the Church, has rendered eminent service to the cause of Christian education; and that the general principles upon which it was originally founded ought still to be adhered to in every plan for extending more widely the benefits of education, whether by multiplying national schools, or by enlarging the circle of instruction in those which already exist."

3. Proposed by Dr. Hook of Leeds, seconded by Lord Barrington—"That this meeting contemplates with satisfaction the establishment of diocesan and local boards of education in connexion with the National Society, having for their object the extension of the benefits of education contemplated in the foregoing resolution, as well as the establishment and encouragement of schools for the education of the middle classes, upon principles conformable to those which are embodied in the society's charter."

4. Proposed by Dr. Chandler, dean of Chichester, seconded by Mr. R. Bethell—"That in order to supply one of the principal defects which at present limit the operations of the National Society and retard the improvement of education throughout the country, efforts should be made to raise the qualifications of those persons who are employed as teachers in our parochial and national schools; and that the resolution adopted by the National Society in August last, to establish a training institution for the education of young persons intended for that office, is calculated to promote the attainment of this object."

5. Proposed by Archdeacon Bather, seconded by Sir T. D. Acland, Bart.—"That in order to furnish the National Society with the means of establishing a training institution, and generally extending and improving the education of the poor, immediate exertion be made to increase its resources; and that a committee of inquiry and correspondence, with power to add to their number, be requested to act as a committee, for the purpose of soliciting and collecting subscriptions."

Thanks to the Abp. of Canterbury having been voted to that prelate, on the motion of the Earl of Winchelsea,

seconded by Mr. Baron Alderson, the meeting, undoubtedly one of the most crowded and most important that has been holden for many years, separated.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The 138th anniversary of the Incorporated Society for the Propagation of the Gospel in Foreign Parts was held, May 17, at the church of St. Mary-le-Bow, Cheapside. There were present among the company, the Abps. of Canterbury and Armagh; the Bps. of London, Winchester, Ely, Bangor, Llandaff, Ripon, Chichester, Lincoln, and Nova Scotia; the venerable Archbds. Pott, Cambridge, and Hamilton; the Rev. Drs. Mill and D'Oyley; the Lord Mayor, Alderman Copeland, Sir C. Hunter, &c. The Lord Bp. of Ely preached the sermon, taking his text from St. Matthew's Gospel, chap. v. 16,—"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The lord mayor afterwards gave a grand entertainment to the members of the society. It was stated in the course of the evening that the society's expenditure during the last year exceeded its income by 12,000*l*.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS.

At the meeting of the committee of the Incorporated Society, held May 20, the Bishop of Durham in the chair, grants were voted towards enlarging the church of St. Margaret, Rochester; repewing the church at Barton Mills, Suffolk; building a chapel at Westward, Cumberland; a church at Lofthouse with Carlton, Rothwell, Yorkshire; a chapel at Davenport, Northampton; a chapel at Crakewell, Bedale, York; a chapel at the Burchills, Walsall, Stafford; a chapel at Burton, in the parish of Winfrith; a chapel at Bedford, Leigh, Lancashire; enlarging the church at Ludgvan, Cornwall; enlarging, by rebuilding, the church at Aberdaron, Carnarvon; rebuilding the church of St. Maurice, Winchester; enlarging the church at Keighley, Yorkshire; building a gallery in the church at Llanbeblig, Carnarvon; repewing, &c., the church at Bures, Suffolk; enlarging the chapel at Ripley, Surrey; increasing the accommodation of the church of St. Martin, Haverfordwest.

Diocesan Intelligence : England and Ireland.

CHESTER.

Northwich.—A numerous, respectable, and influential meeting lately took place at the National School, Northwich, for the purpose of considering the alarming spread of popery in these realms, and of adopting means to counteract its baneful influence. By one of the resolutions a society was formed, called the "Northwich Protestant Association." The following petition was unanimously adopted:—"That your petitioners, as Christians and Englishmen, are fully persuaded that the blessings of civil and religious liberty cannot be preserved in any country where the subjects of the papal court enjoy political power. That this conviction has been painfully strengthened by the events of the last ten years in this kingdom, especially by the flagrant and repeated breaches of the solemn obligation—an oath, under the protection of which members of the Church of Rome were admitted into the legislature of Great Britain. Your petitioners therefore pray your honourable house not to make any further grants of public money in support of the Romish College of Maynooth, in Ireland; and further (without which all minor measures must prove of no avail), to repeal the bill passed in the year 1829, commonly called the Roman Catholic Emancipation Bill."

LICHFIELD.

At Shardlow, Derbyshire, one hundred and forty boatmen have petitioned the Trent and Mersey Canal Company to close the canal on the Lord's day. All the respectable inhabitants of the surrounding parishes are signing a similar request. Many of the boatmen are beginning to feel very anxious for the privileges of the Sabbath, of which they have hitherto been deprived. The Rev. J. Davis, of Runcorn, states, "I addressed about fifty watermen some time ago, at one of their stations, some of whom had not entered any place of worship for thirty years! A man died at that station who declared he had never heard the name of the Lord Jesus Christ! Last week I saw a man who for forty years had not had one Sabbath to himself! When a person remarked, 'I feel sorry for you,' he replied, 'If you feel sorry, how ought I to feel?'"—*Derbyshire Courier*.

RAPHOE.

It is with peculiar pleasure we observe that the members of the established Church in Ireland, lay as well as clerical, are becoming more sensible of the necessity of providing a suitable education for the youth of their own communion. A society was lately formed for this purpose in the diocese of Raphoe, of which the most noble the Marquess of Abercorn has consented to become the president; and we have no doubt that it will speedily attain a very high degree of efficiency. The Protestants of this country have, as the Rev. Dr. Bovton justly

observed at the meeting in Raphoe, looked too much heretofore to foreign aid, instead of employing the resources which Providence placed in their own hands. They have trusted too much to government grants and government institutions; but the national purse is no longer open to them, and they must now either sacrifice principle by accepting a system of education of which they conscientiously disapprove, or allow the children of the poor who profess the reformed faith, to grow up in hopeless ignorance, and to become, by-and-by, the prey of superstition and infidelity, unless they organise societies of their own for their instruction. This has been done by Presbyterians and other Protestant denominations, and Churchmen are beginning worthily to imitate the precedent.—*Derry Sentinel*.

ST. DAVID'S.

Lampeter.—A large collection of birds from the island of Ceylon, together with the skins of several small animals, have been presented to the museum of St. David's College by J. Price, Esq., of her Majesty's Civil Service, Ceylon, formerly of Monmouth. The specimens of birds are about 150, all of the most beautiful plumage, and in excellent preservation. The apartment in which they are to be deposited will, it is expected, be ready in the course of the summer, when they will form an exhibition well deserving the attention of the curious. Her Majesty's commissioners for publishing state papers have presented to the library of the college the state papers of the reign of Henry the Eighth, in five vols. 4to; and the committee of the Church Missionary Society have presented an entire set of their publications, in sixty vols.; similar donations having been previously made by the Societies for Promoting Christian Knowledge, and Propagating the Gospel in Foreign Parts.—*Carmarthen Journal*.

WINCHESTER.

Selborne.—A subscription has been set on foot for the erection of the school-house, as a memorial to Gilbert White—adverted to in a former Register.—*See Advertisement in the present Number*.

CHURCHES CONSECRATED.

London.—Tenterground, Whitechapel.
Worcester.—Alvestone, Warwickshire.

CHURCHES PROPOSED.

Lichfield.—West Bromwich, site given by Earl of Dartmouth, with 1500*l*.
Winchester.—Clapham.

OPENED BY LICENCE.

Lichfield.—Tinton, May 14.

Tributes of respect have recently been presented to the following Clergymen:—

Bridges, B. H., par. Danbury and Woodham Ferris, Essex.

Furlong, C. J., par. Warfield, Berks, 1500l.

Hannam, E. P., ladies of Camden chapel, Camden Town.

Hodgson, J., par. St. Peter's, Thanet.

Legg, W., Reading.

Maude, R. J., from residents at Boulogne-sur-Mer.

Maughan, W., par. St. John, Newcastle-on-Tyne.

Newbury, T., Shiping Bradford, York.

Timbrill, archd. from inhab. of Winchcomb.

Townsend, G., from inhab. of Northallerton.

Wright, W. M., par. Gering, Oxford.

COLONIAL CHURCH.

MONTREAL.

Upper Canada.—The number of persons professing adherence to the Church of England in Upper Canada is roughly stated at 150,000. The number of clergy is 73; the number of churches built, or in progress to their completion, is about 90. These data, however, would give a very imperfect idea of the condition and the wants of the population. The prodigious extent of country, the widely scattered location of the inhabitants, and the state of the roads in the settlements of more recent formation, must be all taken into the account. In travelling from the town of London to Goderich I passed through a tract of country sixty miles in length, in which there is not one clergyman or minister of any denomination. Between Wodehouse, upon Lake Erie and St. Thomas, a distance of fifty miles, which may be travelled by two different roads, there is not a clergyman upon either. In the whole of the newly-created districts of Wellington, which is every where scattered over with a Christian population, there is only one clergyman of the Church. In the districts of Newcastle there are six. I have good reason to know that, if ten more could be immediately added, there would be full employment for them, with regular congregations. In one or two of the districts there is a missionary engaged in labours exclusively of an itinerant character. The clergy, however, except in few comparatively large towns, are almost all, more or less, itinerants. Most of them have out-stations, which they serve on week-days, to supply settlements which would otherwise be wholly destitute. I cannot forbear from introducing some mention of the labours of our clergy among the native Indians. There are two clergymen stationed among the six nations on the Grand River; one at the Mohawk village, and the other at Tuscarora. A missionary has been sent to the Manitoulin islands, and another to the Sault St. Marie, at the upper extremity of Lake Huron. These four are engaged exclusively in the charge of Indians. There are two other clergymen, who combine this charge with that of the congregation of whites; one in the Bay of Quinte, where a branch of the Mohawk tribes is established, and one who resides in Caradoc, and devotes part of his time to the Mounsees and Bear Creek Chippawas in his neighbourhood.

Lower Canada.—In 1831 the Church of England population was estimated at 34,620 souls; the Church of Scotland population at 15,069; and the aggregate of all the non-episcopal Protestant denominations, including the Church of Scotland, at 37,937. The clergy of the Church of England are forty-four in number, with fifty-two or fifty-three churches and chapels built or in progress. From fifteen to twenty additional clergymen would, I think, provide for the present wants of this portion of the diocese. In Upper Canada, I believe that employment would be found for 100 beyond the existing establishment.

I am thus led to a subject which I have reserved as the last to be brought under the notice of your excellency. The care of this diocese is altogether too much for one man. Certainly one man cannot do justice to it, situated as I am. Your excellency is, I believe, aware that negotiations have for some time been on foot for the erection of a separate see in Upper Canada. It is, indeed, high time that this measure should be carried into effect; and, for whatever time I am to remain in the charge of the whole diocese, I really ought (and so indeed I ought in any case) to be placed upon a new footing. In executing the duties of the visitation in the two provinces, I have travelled nearly 5000 miles; the extreme points which I have visited in the length of the diocese being Sandwich, at the head of Lake Erie, and the Bay of Chaleurs, in the Gulf of St. Lawrence. Of the state of the communication in the interior parts of the country, and among the new settlements, your excellency is not without information. No provision exists for enabling me to employ a single functionary in conducting correspondence with the government, the clergy, and the societies at home, keeping in proper order and arrangement the accumulating records of the see, or transacting those ordinary forms of ecclesiastical business which are proper to the episcopal office; and in those departments of labour where the bishop can receive assistance from the archdeacon, I am deprived of this benefit, as far as Lower Canada is concerned, because, under the existing arrangements, I am compelled to hold the office of archdeacon myself.—*Extracted from Memorial of Bishop of Montreal to Lord Durham.*

NEWFOUNDLAND.

At a late meeting of the Society for the Propagation of the Gospel in Foreign Parts, it was announced that the government had agreed to appoint a bishop for Newfoundland and Bermudas, in the place of the two archdeacons of those islands.—*Social Gazette.*

JAMAICA.

We are glad to find that, amid all the outcry, declamation, and abuse which is levelled against the planters, Christian education and sound religion, the best safeguards and protection of a country's welfare, receive a large share of attention; and that, amid all their troubles and ruinous prospects, the good work of instruction is not forgotten. The establishment and organisation of national schools is progressing rapidly. A new chapel, which had been erected on Swanswick estate, the property of E. H. Clarke, Esq., in Trelawney, by means of a subscription from this and the neighbouring parishes, aided by a grant from the Society for Propagating the Gospel in Foreign Parts, was consecrated by the Lord Bishop on the 8th March, when 700 persons were within its walls, and nearly 500 in the burial-ground outside. On the following day the foundation-stone of another new national school, at Falmouth, was laid by the bishop.

NEW PUBLICATIONS.

The Heiress; a Tale for the Young, founded on fact. Fcp. 8vo, cloth. Burns.

Keble's Selections from Hooker's Ecclesiastical Polity. 18mo. Rivington.

Conybeare's Bampton Lectures for 1839: an examination into the character, value, and just application of the writings of the Ancient Fathers. 8vo. Rivington.

Woodgate's Bampton Lectures for 1838: the authoritative teaching of the Church shewn to be in conformity with Scripture, analogy, and the moral constitution of Man. 8vo. Rivington.

Glimpses of the Past. By Charlotte Elizabeth. Fcp. 8vo, cloth. Seeley.

Sermons preached before the University of Oxford in the years 1837, 8, 9. By the Rev. Samuel Wilberforce, M.A., Rector of Brighthelmston. 12mo, cloth. Burns.

A Greek Lexicon to the New Testament, on the basis of Dr. Robinson's, for Students in Divinity and the Higher Classes in Schools. By Charles Robson. 12mo, cloth. Robson and Co.

Ancient Christianity, and the Oxford Tracts. By the Author of "Spiritual Despotism." Parts I. and II. 8vo. Jackson and Walford.

The Works of Mrs. Hemans, with Memoir. By her Sister. Vol. I. Fcp. Cadell.

The Life of Sir Richard Hill, Bart. By the Rev. E. Sidney. 8vo. Seeley.

The Psalter; or, Psalms of David, in English verse. By the Rev. John Keble, M.A., Professor of Poetry in the University of Oxford. Fcp. cloth. Rivington.

Christian Watchfulness in the Prospect of Sickness and Death. By the Rev. John James, D.D., Prebend. of Peterborough. 12mo. Rivington.

Essays on Romanism. By the Author of "Essays on the Church." Fcp 8vo. Seeley.

God's History of Man. By the Rev. J. Sabine, M.A. 12mo, cloth. Nisbet.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

“HER FOUNDATIONS ARE UPON THE HOLY HILLS.”

VOL. VII. No. 177.

AUGUST 3, 1839.

PRICE 1½d.

ON THE OMISSION OF THE DUTY OF
PRAYER IN THE MOSAIC LAW.

BY THE REV. EDWARD HAWKINS, D.D.
*Provost of Oriel College, Oxford, and Prebendary of
Rochester.**

I.

WE can scarcely conceive the thought of a religion without prayer; for we are accustomed to prayer from our very infancy; we regard prayer to the Almighty as the first and the last, and the most frequent and constant of all our religious duties. We have the highest example to guide us to this duty; and the most express, as well as the highest authority for its observance. And, in fine, the duty of prayer appears to us, no doubt, most natural, and reasonable, and exactly suited to the condition of a dependent creature, much more of fallen, weak, and sinful creatures. Nay, the duty of prayer appears so reasonable not only to us, who have been blest in the acknowledgment of Christianity, but, it might be almost said, to all men, that the very heathen addressed prayers to their gods, observing, upon the subject, that to sacrifice victims without prayer seemed improper and irreverent towards the gods; and hence accordingly they had various forms of supplication, deprecation, and commendation; and some unbelievers in Christian countries, who have not persuaded themselves that the Almighty would be moved by our prayers, have nevertheless thought prayer a useful and reasonable service, from its very influence on the heart of him who offered it. In a word, almost all who have had any

notions of God, however imperfect or corrupted, would, after their manner, join with the Psalmist, in addressing him, “O thou that hearest prayer, unto thee shall all flesh come” (Ps. lxxv. 2).

But if these are our sentiments concerning the duty of prayer to the Almighty, we should be exceedingly surprised if we found a religion certainly proceeding from God himself, and yet not enjoining prayer as a religious duty, nor promising a blessing upon its observance. To say that this is precisely true of the law of Moses, as Moses gave it to the Israelites, would be asserting too much; but it is true of the Mosaic law to a very remarkable degree: and it may not be useless to consider the apparent omission of the duty of prayer in the Mosaic law, and to observe the state of the fact itself, and the reasons for the omission.

As to the state of the fact, it is not true that the books of the law contain no injunctions to offer prayer to God; but yet there are not, I believe, more than three cases in which prayer is expressly enjoined. The first is a command to offer up prayers to God at the end of the tithing in every third year (Deut. xxvi. 13, 14, 15); where, after a profession of obedience, the form of prayer is appointed: “Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers; a land that floweth with milk and honey.” And perhaps this is the only instance in the whole law in which prayer is implicitly enjoined as a duty of general or extensive obligation. For the two other instances relate to particular cases and persons; one is the com-

* Bampton Lecturer for 1840.

mand (Deut. xxi. 7, 8) enjoining the elders of the city, next to the place in which a murder had been committed by some unknown hand, to make an expiation with this prayer: "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge." And the remaining instance, if it can be properly called an instance of prayer, is the prescribed form of words in which Aaron and his sons were commanded to bless the people: "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace" (Numb. vi.).

In this case the Lord promises that he "will put his name upon the children of Israel, and bless them;" and, after the expiation of the uncertain murder, ending with the prayer above mentioned, he promises that "it shall be forgiven them." And this may be called, in some measure, promising a blessing upon these prescribed prayers. But besides this, no blessing is promised to prayer in the law; and, after all, the injunctions to pray are not general commands, not suited at least to all persons at all times. For of the three instances which have been mentioned, one applies only to the priests; another belongs to an occasion which might never happen to many an individual throughout his whole life; and the third, which is the most general, is only applicable every third year. And even the command does not extend to all the people; for the whole tribe of Levi had no tithes to present, and only the males in other tribes had occasion to present them.

Now, if this is the state of the fact, this approaches very nearly to an entire omission of the duty of prayer, or of a blessing upon it, among the injunctions and promises of the Mosaic law, as Moses himself delivered the law. And we at once perceive the immense difference between the law and the Gospel in this remarkable respect.

But before we look to what the Gospel enjoins and promises respecting the duty and privilege of prayer, let us notice two or three circumstances which may tend to lessen our surprise at the omission of the law, so far as it existed; and some of which have not always been sufficiently regarded by writers on the subject. In the first place, we know, from Scripture, that the Jews, in the time of our Saviour, were not ignorant of the obligation to prayer. On the contrary, some of the disciples of Jesus entreated him "to teach them to pray, as John also taught his disciples." The parable of the pharisee and

the publican shews that the Jews were accustomed to pray separately: and before the time of the Baptist the people were accustomed to pray in a body at the temple; for whilst Zacharias was in the temple burning incense, "the whole multitude of the people were praying without at the time of incense" (Luke, i. 10). And we can carry this practice of prayer among them much farther back, without looking to any other authority than that of the Scriptures themselves. Thus we have many recorded instances of prayer among the children of Israel, as in the instance of Daniel, whose constant practice it was to pray in his chamber towards Jerusalem three times a-day; of Elijah, the efficacy of whose prayers is held forth in the New Testament for our encouragement; of Hezekiah, Solomon, David, Samuel, and other eminent persons, whose devotion is sometimes a model for ours—sometimes, as in the book of Psalms, forms the very substance of our prayers.

We know further that this practice was not confined to prophets or eminent men; witness Hannah's prayer (1 Sam. i.). Isaiah speaks of the practice of all the people of Judah: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood" (i. 15). And before that time Solomon had not only told the people expressly that "the prayer of the upright was the delight of the Lord" (Prov. xv. 8), but he evidently supposes, in his remarkable prayer at the dedication of the temple, that it would be the practice of all faithful Israelites, and even of the stranger who should join himself to Israel for the Lord's sake, to lift up their prayers to the Almighty, praying towards that house which he had built; and he entreats the Lord of heaven to "hear their prayer and their supplication" (1 Kings, viii.; 2 Chron. vi.).

I do not recollect that the Scriptures give us any account much earlier than this of the practice of prayer, as observed by the people of Israel. But we learn from uninspired writers that they were accustomed to accompany their sacrifices and offerings with prayers; and the forms of these prayers, confessions, deprecations, and consecrations, have come down to us; but how early they were employed, is not, I believe, exactly known. But in all probability these prayers, or others similar to them, were offered up at a very early period of their history. Samuel, we know, accompanied a sacrifice with prayer, and that at the express desire of the people of Israel; and even in the books of Moses themselves, though the practice of prayer is not commanded (except in the three instances already mentioned), yet the propriety of

prayer is evidently implied. Thus the Israelites knew, from the book of Genesis, that their father Abraham was more than expressly commanded to pray, or allowed to pray, even for others by the Almighty himself. And their great lawgiver had often, and with success, lifted up his prayers to God in their behalf. Perhaps also the book of Job might teach them, that men might "pray unto God, and he would be favourable unto them" (xxxiii. 26, xxi. 15, xlii. 8). If, then, we put all these things together, it will be clear, both that the practice of the Israelites to offer up their prayers to almighty God existed at a very early period,—earlier, for instance, than the birth of Samuel—a period antecedent to those great improvements in the law which the prophets by degrees introduced,—and also that the Israelites could not have been ignorant of the propriety and efficacy of prayer even in the time of Moses himself.

But we should observe further, that it was the very genius of the Mosaic law to teach by actions as well as by words; and it is by no means to be supposed, even if the Israelites were not expressly enjoined to pray, that they were therefore not enjoined such religious services as would carry with them the spirit of prayer, the feelings and dispositions suitable to devotion, if not the form and words of prayer. Thus (Deut. viii. 10) it is enjoined them, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." In this passage no express form of words for a blessing and thanksgiving is prescribed, possibly none was intended to be used; but still the devout feelings of praise and thankfulness are evidently required of them; and wishes suitable to prayer may be made known to God by a devout worshipper, without their being actually embodied in express language.

THE ROBBERS OF ARABIA.*

THE Arabian robber, (and they may well be styled a nation of robbers,) considers his profession as honourable; and the term *harámy* (robber) is one of the most flattering titles that could be conferred on a youthful hero.

The Arab robs his enemies, his friends, and his neighbours, provided that they are not actually in his own tent, where their property is sacred. But the Arab chiefly prides himself on robbing his enemies, and on bringing away by stealth what he could not have taken by open force. The Bedouins have reduced robbery, in all its branches, to a complete and regular system. If an Arab intends to go on a predatory excursion, he takes with him a dozen friends. They all clothe themselves in rags. Each takes a very moderate stock of flour and salt, and a small water-skin; and thus slenderly provided, they commence on

foot a journey of perhaps eight days. The *harámys* or robbers are never mounted. When they arrive, about evening, near the camp which is the intended object of their enterprise, three of the most daring are despatched towards the tents, where they are to arrive at midnight, a time when most Arabs sleep: the others are to await their return within a short distance of the camp. Of the three principal actors, each has his allotted business. One of them (styled *el mostambeh*) stations himself behind the tent that is to be robbed, and endeavours to excite the attention of the nearest watch-dogs. These immediately attack him, and they pursue him to a great distance from the camp, which is thus cleared of those dangerous guardians. Another of the three, called emphatically *el harámy*, or "the robber," now advances towards the camels, that are upon their knees before the tent; he cuts the strings that confine their legs, and makes as many rise as he wishes. He then leads one of the she-camels out of the camp; the others follow as usual. The third adventurous companion (styled *káyde*) places himself meanwhile near the tent-pole, called "the hand," holding a long and heavy stick over the entrance of the tent, ready to knock down any person who might come forth, and thus give time for the *harámy's* escape. If the robbery succeeds, the *harámy* and *káyde* drive the camels to a little distance; each then seizes by the tail one of the strongest camels, which they pull with all their might: this causes the beasts to gallop; and the men thus dragged, and followed by the other camels, arrive at the place of rendezvous, from which they hasten to join the *mostambeh*, who has in the meantime been engaged in defending himself from the dogs. It often happens that as many as fifty camels are stolen in this manner. The robbers, travelling only at night, return home by forced marches. To the chief of the party, and the three principal actors, an extra share of the booty is allowed.

But very different effects attend a failure of their project. If any neighbour of the tent attacked perceives the *harámy* and *káyde*, he awakens his friends; they surround the robbers, and he who first seizes one of them makes him his prisoner, or *rabiet*. The Bedouin laws concerning the *rabiet* are very curious, and shew the influence which custom, handed down through many generations, (although not connected with religion,) may exercise over the fiercest characters amongst the wildest sons of liberty. The *rabát* (or he who seizes the *rabiet*) asks his captive on what business he had come; and this question is generally accompanied by some blows on the head. "I came to rob; God has overthrown me," is the answer most commonly given. The prisoner is then led into the tent, where the capture of a *harámy* occasions great rejoicing. The next act of the *rabát* is to clear the tent of all witnesses; then, still holding his knife, he ties the prisoner's hands and feet, and afterwards calls in the people of his tribe. Some one of them, or the *rabát* himself, then addresses the *harámy*, saying, *Neffa*, or "renounce;" and the *harámy*, dreading a continuation of the beating, is induced to answer, *Beneffa*, "I renounce." This ceremony is founded on a custom of the *Dakheil*, which is as follows:—

It is established as a law among the Arabs, that so soon as a person is in actual danger from another, and can touch a third Arab, (be the last whoever he may, even the aggressor's brother,) or if he touch an inanimate thing which the other has in his hands, or with which any part of his body is in contact, or if he can hit him in spitting or throwing a stone at him, and at the same time exclaims, *Ana dakheilak*, "I am thy protector," he is no longer exposed to any danger, and the third is obliged to defend him: this, however, is seldom necessary, as the aggressor from that moment desists. In like manner, the *harámy* would be entitled to the same privilege, could he find an opportunity of demanding it. On this account the persons entering

the tent desire him to "renounce" the privilege of *dakheil*; and his reply, "I do renounce," makes it impossible for him to claim any further the protection due to a *dakheil*. But this renunciation is only valid during the present day; for if the same persons on the next day should enter the tent, the same form of renunciation would be necessary, and in general it is repeated whenever any person enters the tent. That the *harámy* may not easily escape, or become the *dakheil* of any one, a hole is formed in the ground of the tent, about two feet deep, and as long as the man; in this hole he is laid, his feet chained to the earth, his hands tied, and his twisted hair fastened to two stakes on both sides of his head. Some tent-poles are laid across this grave, and corn-stacks and other heavy articles heaped upon them, so as to leave only a small opening over the prisoner's face, through which he may breathe.

If the camp is to be removed, a piece of leather is thrown over the *harámy's* head; he is then placed on a camel, his legs and hands always tied; wherever the camp is pitched, a hole or grave is prepared (as above described) for his prison. Thus buried alive, the prisoner does not yet resign all hopes of escaping; this constantly occupies his mind, while the *rabát* endeavours to extract from him the highest possible ransom. If the former belongs to a rich family, he never tells his real name, but declares himself a poor beggar. If he be recognised, which generally happens, he must pay as a ransom all his property in horses, camels, sheep, tents, provisions, and baggage. His perseverance in pleading poverty, and in concealing his real name, sometimes protracts an imprisonment of this kind for six months: he is then allowed to purchase his liberty on moderate terms, or fortune may enable him to effect his escape. Customs long established among the Bedouins contribute much to that effect.

If from the hole, which may be called his grave, he can contrive to spit into the face of a man or child, without the form of renunciation before mentioned, he is supposed to have touched a protector and liberator; or if a child (the *rabát's* own child excepted) give him a morsel of bread, the *harámy* claims the privilege of having eaten with his liberator; and although this person may be the *rabát's* near relation, his right to freedom is allowed, the thongs which tied his hair are cut with a knife, his fetters are taken off, and he is set at liberty.

Sometimes he finds means to disengage himself from his chains during the *rabát's* absence; in this case he escapes at night, and takes refuge in the nearest tent, declaring himself *dakheil* to the first person he meets, and thus regains his freedom. But this seldom happens; for the prisoner always receives so very scanty an allowance of food, that his weakness generally prevents him from making any extraordinary effort; but his friends usually liberate him either by open force, or by contrivance, in the following manner:—

A relation of the prisoner, most frequently his own mother or sister, disguised as a beggar, is received in the character of a poor guest by some Arab of the camp in which the *harámy* is confined. Having ascertained the tent of his *rabát*, the disguised relation introduces herself into it at night, with a ball of thread in her hands, approaches the hole in which he lies, and throwing one end of the thread over the prisoner's face, contrives to guide it into his mouth, or fastens it to his foot: thus he perceives that help is at hand. The woman retires, winding off the thread until she reaches some neighbouring tent; then awakens the owner of it, and applying the thread to his bosom, addresses him in these words: "Look on me, by the love thou bearest to God and thy ownself: this is under thy protection." As soon as the Arab comprehends the object of this nocturnal visit, he rises, and winding up the thread in his hands, is guided by it to the tent which contains the *harámy*.

He then awakens the *rabát*, shews him the thread still held by the captive, and declares that the latter is his *dakheil*. The *harámy* is then released from his fetters; the *rabát* entertains him as a guest newly arrived, and he is suffered to depart in safety.

If, however, no means can be devised for effecting the prisoner's escape, he must at length conclude some terms of ransom. A sum being fixed, it generally happens that among the *rabát's* tribe some settlers of his own tribe are found who become responsible for the amount. He is then consigned to those friends, one of whom accompanies him to his own home, and receives from him the stipulated ransom, camels, or other articles, which he delivers punctually to the *rabát*. If the liberated robber cannot collect among his friends the full amount of the ransom, he is bound in honour to resign himself up into the hands of his *rabát*, and thus again become a captive. There are but few instances of the *rabiet's* refusing to pay, or to return: if his friendly bail cannot enforce the payment, he must satisfy the *rabát* from his own property; but he can inflict a severe punishment on his false friend, a punishment so dreaded, that the Arabs very seldom incur it. The bail has only to denounce the other as a traitor (*yeboagah*) among all the tribes of his (the bail's) nation: after this, if the denounced person should come, in peace or war, to any tent of that nation, he cannot claim the privilege of a guest or of a *dakheil*, but may be stripped even by his host of all his property.

If the father of a family (or a son) resolves upon a predatory expedition, however dangerous, he never mentions it to his nearest friends, but orders his wife or sister to make a provision of flour and salt in a small bag. To any inquiry respecting the object of his journey, he either replies, "That's not your business," or gives the favourite Bedouin reply, "I go where God leads me."

A father whose son has been taken prisoner, (as a *rabiet*), often sacrifices his whole property for the ransom, because he considers it an honour that his son should be a *harámy*; and hopes he will soon repay him by the result of a more successful expedition.

Arabs never approach a hostile camp on foot, or in small numbers, but for the sake of robbing. To make an open attack, they come mounted on horses or camels; and though their attempt fail, they will be treated like fair enemies, not as robbers; stripped and plundered, but not detained. On the contrary, when an Arab meets an unarmed enemy on foot, he knows him to be a *harámy* coming with the intention of robbing; he is therefore authorised to make him his *rabiet*, provided he can seize him in a place from which it is possible that he can return to his own camp before sunset, or reach the tents of some friendly tribe. In this case, the presumption is, that the enemy intended that very night to rob the camp; but if the place where he meets the enemy be at a greater distance than one day's journey, or as far as one can march during the remainder of the day, (counting from the time of meeting till sunset,) he is not justified in making him *rabiet*, but must treat him as a common enemy.

Should a man be seized at the moment when he is endeavouring to release his captive friend or relation, he is himself made *rabiet*, provided that he arrived directly from the desert; but if he has been received as a guest in any tent of the camp, or if he has even drunk some water, or sat down in one of the tents, and pronounced the salutation, *Salem aleyk* ("Peace be to you,") he must be protected by the owner of the tent, and not molested, although his generous design has failed.

Biography.

GEORGE TANKERFIELD,

*Burnt at St. Albans, August 26, 1555.**

THE attention of the readers of this Magazine has been repeatedly called to those devoted followers of the Lord, who, at the time of the Reformation, shed their blood for the Gospel's sake. But hitherto the martyrdom of those only has been related who were distinguished by their learning or their station, the captains of the noble army of the cross. The common soldiers, however, if I may so term them, were the more numerous part of that body. For whereas five bishops, twenty-one clergymen, and eight gentlemen, were burned in the miserable reign of Mary, there suffered by fire, in the same period, eighty-four tradesmen, one hundred husbandmen, servants, and labourers, fifty-five women, and five children. The characteristic of the Gospel was then, as in every other age, that to the poor it was preached, and of the poor it was received. The inferior classes, therefore, may well examine with especial interest the annals of that persecution. It is this reflection which has induced me to gather a few particulars of the martyrdom of George Tankerfield, a humble cook of the city of London.

It was a bright summer's day, when a goodly company was assembled at the house of a gentleman of Hertfordshire, close by the town of St. Albans. There was mirth and there was feasting there; and many young and joyous spirits were at the banquet. For that gentleman's son had that day received the hand of a fair bride; and belted knights, and magistrates, and ladies, were collected to do honour to the house. Many a loving wish was breathed for the welfare of the young couple—no more twain, but one flesh; and there were anticipations of their future happiness, and affectionate hopes that they might live in honour, and see their children's children. But it seemed, amid that gay company, as if now and then thoughts of a different kind from those suggested by the scene before them, were in the minds of some that were sitting at the board. The high-sheriff of the county, Mr. Brocket, and his under-sheriff, Pulter, were among the guests; and occasionally, with looks of meaning, they exchanged a word or two; and then there was a sort of hush to the merriment of the assemblage, and a pause ere the lively jest and the joyous laugh again circulated. Thus rolled the hours on, till, when dinner was over, after the early fashion of the age at two o'clock, the sheriffs departed, as men who were hurried away by some call of stern duty.

That forenoon the attention of the inhabitants of St. Albans had been directed to a spot near the west end of the noble Abbey-Church. It was a green and pleasant place, called Romeland, where it is likely children had often sported in gleeful play; but now no sport, as it seemed, was to be acted there. For there was a large dark post set up, and there were bundles of brushwood lying about, and reeds, and sturdy constables were keeping a strict watch, and little knots of people were gathered here and there, talking to each other in that low and earnest tone

which denotes that some sad spectacle is looked for, or wonderful event has happened.

The greatest crowd, however, was assembled round the Cross-Keys Inn, where a man that had been sent from London was sitting quietly with the host, who carefully attended to him, and supplied him with all that he asked for, and conversed with him as with a friend. That man whom the crowd had collected to see was George Tankerfield, who was kept waiting in the inn all the morning, till the sheriffs had returned from the wedding-dinner; after which he must be had to Romeland, and there at the stake be burned to ashes, because he would not yield to the idolatrous worship of the papists.

Tankerfield was a young man, aged about twenty-seven or twenty-eight. He was born at York, but had settled in London. Through King Edward's days he was a stanch Romanist; but when, on the coming in of Queen Mary, he saw the virulent persecution with which the reformers were assailed, he began to think that that could not be the true religion which needed to be maintained with so much cruelty. He began also to dislike the mass; and while doubting in his mind which was the true faith, he betook himself to prayer that it would please God graciously to resolve his difficulties. Then being directed to the New Testament, he saw clearly, by what he read there, the evil of the popish doctrines; which therefore he not only renounced himself, but earnestly endeavoured to prevail also on his friends to renounce with him.

It is by trial and discipline that any one is armed and prepared for conflict; and as God had intended to use this man as a soldier in his cause, he thought good to discipline him previously, that when the last final onset came, he might boldly stand, and unflinchingly maintain the quarrel he had espoused. Accordingly, the chastening of sickness was laid upon him, in which doubtless he communed with his own heart, and was strengthened in the faith he had embraced, and was enabled in quiet retirement to look forward to the death by which he must have seen it likely he would be called to glorify God. As soon as he came forth from this school, he was summoned to practise the lessons he had learned. For having, when somewhat recovered, walked forth one day into the Temple-fields, a man named Beard, one of the yeomen of the guard, called to inquire for him at his house, pretending that he was wanted to go and dress a dinner at Lord Paget's. His wife, deceived by the tale, courteously invited the messenger to refresh himself; and with the eager hope that her husband would earn something for their support, ran to fetch him home, telling him that he was sent for to dress a banquet. But Tankerfield knew well what that message meant. "A banquet!" said he; "indeed it is such a banquet as will not be very pleasant to the flesh; but God's will be done." When he came into the house, he recognised the officer, who made him immediately his prisoner; while the afflicted wife, in a paroxysm of grief at the fate she saw prepared for her husband, was with difficulty restrained from a violent attack upon the guardsman. He was committed to Newgate about the end of February 1555.

Tankerfield underwent examination before Bonner; and so well did he witness his confession before that

* See Fox, vol. iii.

bloody man, that in derision he called him Mr. Speaker. The articles objected to him respected auricular confession, the real presence, and the mass. To these he replied, that he did not allow the necessity of confession to a priest, or the body and blood of Christ to be corporally present in the sacrament; and that the mass was full of idolatry and abomination, and against the word of God. And when the bishop began to read his sentence, and was endeavouring to persuade him to recant, "I will not forsake mine opinions," said he, "except you, my lord, can refell them by Scriptures: and I care not for your divinity; for you condemn all men, and prove nothing against them." Neither would he lose the opportunity of warning the people that stood by. For "the Church," said he, "whereof the pope is supreme head, is no part of Christ's catholic Church;" and pointing to Bonner, "good people," he added, "beware of him, and such as he is; for these be the people that deceive you." Then he was delivered over to the secular power, and afterwards conveyed to St. Albans.

As he was on his road to that place, a certain schoolmaster came to him, urging him with the authority of the doctors in favour of popery; but he was answered out of the Scriptures: and as he would not allow Tankerfield's allegations from the Bible unless interpreted by the opinions of the fathers, so neither would Tankerfield credit any position of his, except he could confirm it by the Scriptures. In the end, they parted in amity, the schoolmaster protesting that he meant the martyr no more hurt than his own soul.

Among the crowd which I described as gathered round the Cross-Keys Inn, there were various opinions uttered. Some grieved to see such a godly man brought thither to die a painful death, and others praised God for his constancy in the faith. Some, again, said it was a pity he should hold such heretical opinions; and others reviled him, and declared he was unworthy to live. But he spoke kindly and convincingly to them all, and sent away several with even weeping eyes.

As the host of the inn seemed inclined to shew him good-will, Tankerfield requested that he might have a fire in the chamber. This was granted him; and then sitting on a form before it, he took off his shoes and hose, and stretched his leg into the flame. But when he felt the pain, he quickly drew it back, thus evidencing the conflict betwixt the flesh and spirit, which the martyrologist has described with graphic effect. "The flesh said, O thou fool, wilt thou burn, and needest not? The spirit said, Be not afraid; for this is nothing in respect of fire eternal. The flesh said, Do not leave the company of thy friends and acquaintance, which love thee and will let thee lack nothing. The spirit said, The company of Jesus Christ, and his glorious presence, doth exceed all fleshly friends. The flesh said, Do not shorten thy time; for thou mayest live, if thou wilt, much longer. The spirit said, This life is nothing unto the life in heaven, which lasteth for ever." By and by, as the time drew on when he should suffer, Tankerfield, with that simple-heartedness which seems to have been so peculiarly characteristic of him, asked for a pint of malmsey wine and a loaf of bread. And then, when these were brought, he kneeled down, and humbly confessed his

sins to God, and offered up an earnest prayer; then having read over the account, as narrated by the evangelists and by St. Paul, of the institution of the sacrament, he said, "O Lord, thou knowest it, I do not this to derogate authority from any man, or in contempt of those which are thy ministers; but only because I cannot have it ministered according to thy word." And then he received the bread and the wine with giving of thanks. But of mere bodily food he would take none; for when some of his friends advised him to eat meat, No, he replied, he would not eat that which should do others good, that had more need, and had longer time to live than he.

And now the bridal feast was over, and the joyous wedding guests were separating; and then came the sheriffs with their guard to carry George Tankerfield to the stake. It was *his* bridal; and shortly he knew that he should sit down at the marriage-banquet of the Lamb. With a cheerful spirit he went to his death; and when he had kneeled down and prayed, he said, that although he might have a sharp dinner, yet he hoped to have a joyful supper in heaven. While the faggots were putting about him, a priest came to urge him to believe the mass. But the martyr cried vehemently from the stake, "Fie on that abominable idol! good people, do not believe him—good people, do not believe him." On this, the mayor of the town commanded fire to be immediately put to the heretic; and said that if he had but one load of faggots in the whole world, he would give them to burn him. But there were some there who breathed a different spirit. A certain knight took him by the hand, and said softly, "Good brother, be strong in Christ." And Tankerfield replied, "O sir, I thank you; I am so, I thank God." When the fire was set to him, he desired the sheriffs and people to pray for him; and many of them did so. Then embracing the flame, he bathed himself, as it were, in it; and, calling on the name of the Lord Jesus, was quickly out of pain. So patiently indeed did he endure, that some superstitious papists said, that it was the devil, who was so strong in him as to keep him, and such heretics as he was, from feeling pain.

Tankerfield was, I believe, the only one who died in the Marian persecution at that place; celebrated as the scene, many hundred years before, of the death of Alban, the proto-martyr of England. S.

EMIGRATION.*

At present labourers are suffering from a too great depreciation in the price of labour. The supply of labour is greater than its demand. How can this evil be rectified? It may be alleviated in many ways by the kind consideration of the rich. But it rests in a great measure with the labourers themselves to remove the evil. Provident habits, and a proper independence of spirit, will lead them to prefer any act of self-denial or hard labour to an abject and degraded dependence on others.

Improvident habits are the ruin of the labouring classes. Idleness, drunkenness, and waste, bring woful want. "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with

* From "A Letter to the Labouring Classes, in their own behalf." By Herbert Smith, B.A., chaplain to the New Forest Union-Workhouse. Rivington.

bread" (Prov. xx. 13). Again, "the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags" (Prov. xxiii. 21). Every kind of vice is ruinous, and many young persons by leaving the path of virtue are brought into a melancholy state of degradation and dependence. On the other hand, provident and virtuous habits are the greatest safeguard to the independence and respectability of the labouring classes. Make them provident and virtuous, and you will make them independent and respectable.

To remove the evil of a too-great depreciation in the price of labour, what more can be done by the labouring classes? They suffer from the supply of labour being greater than its demand. How can this evil be rectified? Remove the labourers, and the supply of labour will be lessened; consequently its value will be increased—wages will rise. But where are the supernumerary labourers to be removed to? Does not reason answer, To the place where their services are wanted and their labour would be valued. Emigration is nothing new; it is the means by which the different parts of the world have been peopled. Every flourishing country of which we have any account in history, has had its colonies, to which the inhabitants of the mother-country have emigrated. The East and West Indies have long been resorted to by the youth of the nobility and gentry of our own country. Why should not our colonies also be made in like manner advantageous to our labouring classes? Let emigration be regarded by labourers, not as a sort of unjust transportation from home to an inhospitable distant country, but as an enterprising expedition, which is to deliver them from the degradation of pauperism, and raise them to the exalted position of independent members of society.

The next questions for consideration are, how can the expenses of emigration be provided for? and what inducements can be offered to the persons who emigrate, so that it may be advantageous to them as well as to those who remain at home? The lessening the number of labourers at home, by emigration, would have the effect of raising their wages, improving their circumstances, and placing them in a condition to assist the emigrants. And as the improvement of the condition of those who remain at home arises from the departure of those who go abroad, wisdom and justice seem to dictate the formation of a plan by which the emigrant may also be benefited. This may be done by the formation of a sort of mutual assurance or benefit society, to which labourers generally should subscribe, and the fund so raised should be expended for the benefit of those who leave their native country to earn their livelihood in a far-distant land.

The great objection of the poor to emigrate is, that they have to go to a country to which they are entire strangers, without friends to receive them, or money to enable them to enter upon their new sphere of life with advantage. To give the emigrant spirit and heart at landing on a foreign shore, he ought to be secure of meeting with friends, and immediate employment on such terms as will compensate for the change he has made. This friendly provision should be made by those who stay at home, reaping the advantage of the emigration of others. And this might be done with ease, if a just and generous and confiding spirit could be disseminated amongst the labouring classes generally, so that every labourer would contribute regularly his weekly pence. This would raise a fund amply sufficient to fit out a numerous band of emigrants on a liberal scale, because the labouring classes can number their thousands and tens of thousands; and when it is considered that a thousand pence is above 4*l.*, and ten thousand pence is above 40*l.*, and that this might easily be multiplied to an immense extent, proportionate to the large number who form the labouring classes of this country, we need not fear

a deficiency of funds. Then when it is further considered, that this large sum would come in weekly, how large a number of emigrants would it send out with a comfortable independence, to enter on their work and toil, which they must expect in their new abode! Were this plan carried on with spirit, and the contributions became general, the labourer at home might calculate that for every penny he so contributed, he would have a return of a shilling by a proportionate increase of wages. And when it is borne in mind how small a superabundance of labourers tends to lower the rate of wages, the number of emigrants required to raise the rate of wages will not be so great as might be imagined. Some such plan must be resorted to, if the labouring classes are to be raised to that respectable independence which is so requisite for the promotion of the general welfare, prosperity, and happiness of the country.

The low rate of wages at which men, women, and children in this country are positively slaving to obtain a scanty subsistence, and which enables the rich to live in an undue excess of luxury, is as prejudicial to them and to the country as the excess of poverty is to the labouring classes. The state of society which the prayer of Agur would uphold ought to be encouraged for the general good: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. xxx. 8, 9). At present the rich enjoy more than their proper share of the produce of labour, and the labouring classes less. Religion, morality, charity, wisdom, and justice, demand that this state of things should be altered. The method pointed out in this letter has, it is hoped, some claim to attention, as being that by which it may be done fairly and peaceably. The two scales of society ought to be kept as equally balanced as possible—each in the state the good providence of God has appointed; for it is clear, it could never have been his intention, nor can it meet with his approval, that one class of society should be living in an undue excess of luxury, whilst many of the other class are almost destitute of the necessities of life.

In conclusion, my dear friends, I exhort you not to despond; your present circumstances are most distressing, but they are not beyond relief. Fear God, and honour the queen, and you will yet do well. You have still many friends among the affluent, who, regarding this world's riches in the light they ought, are ready to distribute, willing to communicate for the supply of your necessities, if they only knew how they could effectually relieve you. . . .

I look to the influence of true Christian charity for accomplishing all that has been proposed: it is that alone which will turn the heart of the rich to the poor, and the heart of the poor to the rich; relieve the distresses of our country, and unite all classes in the closest bonds of affection. It is the Spirit of Christ which will lead his followers to bring forth the first and most important fruit of the Spirit—love, or deeds of charity. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2). "Look not every man on his own things, but every man also on the things of others" (Phil. ii. 4).

CARE OF THE SOUL:

A Sermon,

By THE REV. GEORGE BRYAN, M.A.
Minister of Huttoft, Lincolnshire.

PSALM cxlii. 4.

"No man cared for my soul."

THE Psalm, in which we find the text, declares, in pitiable terms, the loss and destitution to which David was on one occasion reduced. David, it may be observed, was at that time the elect king of Israel; but he had to go through innumerable troubles in his way to the crown—he was every where persecuted, afflicted, hated. Now, we think this a true representation of the Christian's condition in this life. If you believe, you are destined to wear a crown, a brighter crown than David's, a crown of glory that fadeth not away; but until you come into possession of it, expect more or less of trial and trouble. The Scriptures deal fairly with us, and tell us the nature of religion, and what we may expect from it hereafter, and what we shall have with it in the present time. In the covenant of grace, it is determined that the cross shall take precedence of the crown, and that it is even through much tribulation that we must enter the kingdom of heaven. The world and Satan will not allow the believer rest and quietness; and his own heart will give him as much trouble to keep it in order as either of them. And God will often see it needful to lay stripes on his children, to shew them their errors, and to lead them in the good and the right way. For these reasons, many are the afflictions of the righteous.

The thing which seems most of all to have distressed David in his difficulties is that stated in the text—"No man cared for my soul." And it is no wonder that this circumstance should harass his mind greatly. There is much more implied in the words than can be seen at a glance—"no man cared for my soul." Then, what care men for any thing that I have or am? My soul is a treasure of more value to me than a thousand worlds, and they care nothing about it. Then, what care they about me in any way? He that despises my best possession will have no regard for those things of mine which are of less value, and common. He that cares nothing about my soul, cares in reality nothing about my interest in this life or in the next; yea, all I have is in his esteem as a wind that passeth away and cometh not again.

But there is another reason why the circumstance, "no man cared for my soul," distressed David. He felt sure, after this, that no man would hesitate to do him the worst injury. What do you do with that you care

nothing about? You throw it away—you break it against the wall—you tread it under foot. So, if people care nothing about the soul of another, they will care nothing about slandering his character, injuring his property, maiming his person, yea, and treading his life down to the ground. This David knew; he knew that the man who would do him a greater evil would not care about doing him a less; he knew that they who cared not for his soul would not care about shedding his blood; and therefore fear and trembling gat hold of him, and, as he says in another Psalm, "my heart in me is desolate."

But when David says, "No man cared for my soul," does he speak forth the words of truth and soberness? We think not; we think he spoke unadvisedly with his lips; we think fear got, for a time, the mastery of his faith; we think that, so far from no man, we can point out *two* men that cared for his soul.

First,—He cared for his soul himself. He might not know its full value; but he knew so much of it, that he wished it to be safe and happy; he would not for worlds have it cast away, or hurt, or betrayed in any way. How do I know this? I know, because I see in the Psalm, that he had put his soul under Divine protection; and this done, prayed God to take care of it and him. He knew he could not safely be his own keeper; therefore he begs God to keep him, and, says he, "bring my soul out of prison." Here, then, there is proof that one man cared for his soul.

Secondly,—The man Jesus Christ cared for him. Christ shews that he cared for David, by giving him life, and breath, and all things richly to enjoy—an earthly crown, and a crown of glory. Of these tokens for good, David might be insensible for a season; but when the sun broke out afresh upon him, it gave him light to see his favourable position, and he exclaims, "Bless the Lord, O my soul, and forget not all his benefits; who redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, making thee young and lusty as an eagle" (Ps. ciii.).

Thus David's complaint, "No man cared for my soul," is proved to have its foundation rather in despondency than in fact. He walked in darkness; but he was all the time on safe ground. Enemies gathered round him; but he had at his right hand a Friend that sticketh closer than a brother. And this is what we wish further to shew,

I. That Christ careth for our soul; and

II. To inquire whether we have a care for our own soul.

I. The man Jesus Christ careth for our

soul. You cannot doubt of this, when you consider that Christ is man. It is true, that you cannot so conclude of men in general; but if you know a certain person to be a good man, you may always expect from him considerate and kind offices. A good man is merciful to his beast; will he be any thing less to a fellow-creature and a fellow-Christian? Now, we know Christ to be man, a good man, the best of men. We know him to be a man of God, and the man after God's own heart, yea, God-man and God. Now, if good men are kind to their fellow-men, what may we not expect from the first and best of men, from a Divine man, of care and love; who being man, can be touched with a feeling of our infirmities, and being God, can supply all our wants out of his riches in grace and glory?

And, perhaps, some of us have experienced the care of Jesus over us. We have been in trouble. In the trouble we have spread out, by the prayer of faith, our desires before God to be kept in the trial, or delivered out of it. In time we have the experience of both mercies; and we have therefore in that experience an inward, and, it may be too, an outward witness of Christ's regard for our interests and for our soul. If he had meant us ill, he had left us in trouble; but, inasmuch as he interposes at the needful moment to deliver us out of evil, we can doubt of his care no longer; only it is to be regretted, that when good cometh in this way, people do not always see the hand that brings it. They look at second causes, not at the first; they praise the medicine which promotes a cure, but forget the mercy out of sight by which the cure is performed. The proper spirit to be of, is that which actuated the Psalmist: "Not unto us, O Lord, but unto thy name be the praise."

Again; if Jesus has had a care for us in the past and at the present, it is our hope that he will extend his care for us into the time to come; for, whether we see them in the distance or not, dark and dismal days are approaching upon us. There are the days of old age, when a man shall say, I have no pleasure in them; days of sickness, when every bone in our skin and every atom of flesh shall cry out for pain; days of disappointment over ourselves and our children, when we shall lament that we have spent money for that which is not bread; days of dying, when we shall stand on the borders of two worlds, bidding farewell to the one, and plunging into the eternal joy or woe of the other. Now, what is our comfort in these untried emergencies? Simply this, that Christ careth for us. In the holy Scriptures we find him addressing and encouraging all sorts

of people. Of the young he says, "Suffer the little children to come unto me;" and of the old, "To your hoar hairs I will carry you." If people are in trouble, he bids them, "Come unto me, and I will give you rest;" if under conviction of sin, "I will abundantly pardon you;" if in fear, "All things shall work together for good to them that love God;" if resolved to do wickedly, "Hearken unto me, ye stout-hearted, I bring near my righteousness." Certainly, if these passages prove any thing, they prove Christ's care for us.

But there is this further proof to the same effect—a proof and evidence which as far outshines all others together as the sun outshines the stars—Christ died for us. He gave his life to save us from death, and to exalt us to everlasting life. Am I sure of this? Then it is impossible for me any longer to doubt Christ's care for my soul. I may doubt that man's regard who gives me a good word or money, because he may expect as much again. Self-interest may be the sole ground of his generosity; but I can have no such misgiving when a man yields his life for me. This sacrifice settles the point at once; and by this we prove Christ careth for us. He careth for my soul; and my body and circumstances are no less under his care. The same hand that takes care of my chief treasure will duly regard my inferior affairs; and He who gave himself for us will with himself freely give us all things.

And thus, we think, it is made to appear on good evidence that Christ careth for us. His care of us began at our creation, and did not cease on the sad miscarriage of the human race in Paradise. After that, the kindness and love of God toward man appeared in Jesus Christ our Saviour (Tit. iii. 4), and continues to this day, and will continue for ever, over them that love him. Happy, surely, are the people which are in such a case. They find that the true way of taking care of themselves is to accept the Saviour to take care of them. His care is their shield and bulwark, their consolation, their exceeding great and everlasting reward. And we leave them in his hands, to inquire whether we are of their number, *i. e.* in other words,

II. Whether we have a care for our soul? Alas, that there should be a doubt on this point in respect to any of us! Yet we fear that it is with thousands not a doubt, but a certainty, that they care not for their soul. How do I know this? I answer, What do people care for the thing which they never think of? If I were to tell you of certain common occurrences which took place in a distant land a thousand years ago, possibly you would not think of them. Why? Because

you care nothing about them. Is not this the case with many thousands of mankind in our day? People do not think of their soul. Why? Because they care nothing about it. They know of its existence, and believe it will exist for ever; but they do not consider its interests, and destiny, and happiness. They take all the care they can of their body, their character, their health, their estate: they leave their soul, as if to take care of itself. The soul is a precious jewel; but they never set a guard about it to keep it safe, nor polish it to make it bright, nor wash it to make it pure. This, then, is our rule: if people do not seriously and perseveringly, and after a scriptural manner, think of the soul, you may be sure they care nothing for it. And this is a lamentation, and shall stand for a lamentation.

But we have another rule at hand on this subject. If you disregard a thing, we suppose you care nothing about it; but if we see you injure it, we are sure on good evidence. Thus, if in your journey, you see and pass unnoticed a garment in the way, we presume you care not for it; but if we see you take it and tear it in pieces, we are sure on that point. Just so, some people prove that they care not for the soul by their neglect of it; other people, by their direct insults and injuries of it. They lie, they swear, they steal; they make a mock of religion and of sin; they slight the Bible and Prayer-book, the house of God, and the sacramental table. Now, these acts are the damage of the soul; these acts are so many stabs in the heart and wounds. And we conclude that if people continue to repeat those stabs, to renew iniquity, to delight in evil-doing, they do not care for the soul. You cannot, it is true, read their mind; but their actions read their mind to you, in language which you cannot misunderstand or mistake. Silence speaks much, words more, works most of all. And when you see a man indulging in sin of any kind, you may justly conclude, "whatever that man cares for, he cares not for his soul." And this, we may repeat, is a lamentation, and shall stand for a lamentation.

We might further put the same subject in other different positions, which would lead to the same conclusion. Thus we might tell you, that what is first should be first served; and that if you do not serve it first, you may be said to have no true regard for it. Now, the soul is our first and best possession; but if we give our best thoughts to other things, and our secondary to that, we do in reality shew that we care not for it at all. But we have not time for that consideration. We have done what we could to shew that, 1st, men care not for the soul when they neglect

to secure its interest and happiness. And, 2dly, that men care not for the soul when they continue to do wickedly.

But a man may say, Christ cares for it. That is enough, quite enough, we answer, if you have by faith committed your soul to his care. If not, you have no part in Christ. Christ's care for us was never intended to make us careless of ourselves; rather it was intended to make our care of ourselves effectual to our peace and salvation. If Christ had not cared for us, our care of ourselves would do us no good. Also, Christ's care of us now will do us no good, if we have no care for ourselves. They that have knowledge of Christ's care for us all, are required, each in his own person, to accept his care of them, and to shew they accept it, by working out their salvation.

And now, having shewn who have no care for their soul, it is easy, and this, we think, is the proper place, to declare who has such a care—the man of faith, the man of religion, the man of God. We set aside the impenitent transgressor, and the mere professor of godliness, as having no part nor lot in this matter, and declare the whole field of grace on earth to be in the occupation and the property of those who know and obey the Gospel of our Lord Jesus Christ. These men shew that they have a right understanding of their state, when they own their own care of themselves insufficient for their safety and happiness, and freely, and without reserve, accept Christ's, to deliver them from evil, and to preserve them to his heavenly kingdom. And let me,

1. Tell these people, they are indeed in a good way. You are come to great estate; and it will not be long before you take possession of an inheritance incorruptible and that fadeth not away. On your way to the land of promise, a thorn may now and then pierce into your feet; trials from within and from without may overtake you: but you know Him who has engaged to overrule all things for your good, and to give medicine to heal your sorrows. You have begun a life which shall never end; you are under a sun which shall never go down; you have in the Saviour one that careth for you—a refuge in the stormy wind, and a perpetual home. Only go on in this way; let faith be your guiding star, and it will lead you straight home to the land where the inhabitants never say, "I am sick," and where the people which dwell therein are forgiven their iniquities. Let me

2. Advertise the people who care not for the soul a few words. Your conduct differs widely from that of the persons mentioned in Isaiah ii., who cast their idols to the moles

and to the bats. You cast your jewels of silver and jewels of gold to those creatures, and keep your idols to worship; you make gods of earthly things, which cannot profit, and esteem as trifles the things which endure unto life everlasting. In neglecting the soul, you give it over to Satan, to be buffeted and tormented for ever. If another person should do this for you, it would surprise us; but for you to do this deed yourself leaves us, through surprise, no words to utter but David's, "O that they were wise, that they understood this, that they would consider their latter end!" or, "What will ye do in the end thereof?" But before the end come, which will burn as an oven, and not be quenched, let us advise, "let the sinner forsake his way, and the self-righteous his thoughts." You profess to believe the Scriptures; make it your business to act as you believe. Then your eyes shall be opened, and the day shall come when your heart shall be regenerate; and though you came late into the vineyard, you shall not fail to gain a portion now of the peace which passeth all understanding, and hereafter an inheritance with them who through faith and patience inherit the promises. Amen.

THE SCAPE-GOAT; OR, THE TABERNACLE IN THE WILDERNESS.*

We will therefore conclude with a reference only to one other instance of a legal type, which is that of the scape-goat, or of the two expiatory goats (Lev. xvi. 5, 7, 10). They typified, in a most remarkable manner, the death and resurrection of Christ, and the atonement thereby made, which we will afterwards notice more particularly. This type was in the "shadow of good things to come" (Heb. x. 1); it mystically testified of the antitype, and along with all the other ancient expiations of the Jewish Church, it prefigured the sacrifice of himself (Heb. ix. 12). Therefore this, as well as every other type, refers us to Him who is the body and substance of all the legal shadows, figures, and sacrifices (Col. ii. 17); "to what purpose else is the multitude of your sacrifices to me? saith the Lord."—I have desired mercy, that is, purity of heart, and not mere external worship or sacrifice. "I delight not in the blood of bullocks, or of lambs, or of he-goats" (Isa. i. 11; 1 Sam. xv. 22; Psal. li. 16-19; Hos. vi. 6; comp. Mat. ix. 13, xii. 7); which at the best are but the figures or imperfect copies of the true (Heb. ix. 24). "Wherefore, he saith (in Psal. xl. 6), sacrifice and offering thou wouldest not accept, but a body thou hast prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure" (Heb. x. 5, 6). Now in order to perform the service of this great fast of expiation, the annual purification of the Jewish nation (Lev. xvi. 29, 30, xxiii. 27, 28; Acts, xxvii. 9), the high-priest was not arrayed in his golden robes, or ephod with precious stones, but in his plain, yet holy

linen garments. And this he did that he might offer sacrifices for his own sins, and make an atonement for himself (Lev. xvi. 4-6), "as well as for the people" (Heb. v. 3). In correspondence with this, the High-priest of our Christian profession vailed his divine glory, and arrayed himself in a holy human nature, not "to present sacrifices for his own sins, and then for those of the people" (Heb. vii. 27), but that he might, in the most effectual manner, "make atonement for the sins of the people" (Heb. ii. 17). On this solemn occasion, the high-priest entered yearly (Heb. ix. 7, x. 1; Lev. xvi. 2, 34) into the holy place, or earthly tabernacle made with hands, with the blood of others (Heb. ix. 25), that is, of bulls and goats, but which could not take away or make a proper atonement for sins (Heb. x. 4). Our High-priest entered not yearly, but once for all into (the real tabernacle or heavenly sanctuary, Heb. viii. 1, 2) the holy place not made with hands, yet "not by the blood of goats and calves, but by his own blood, and by a greater and more perfect tabernacle" (the true tabernacle, Heb. viii. 2), even his own transcendently excellent manhood, which also was not made with hands, and who thereby obtained eternal redemption for us (Heb. ix. 11, 12). Again: it is said that the Aaronic priest offered up sacrifice, first for himself, then for the people (Heb. vii. 27; Lev. xvi. 11, 15). Our High-priest needed not, as those high-priests, to offer first for his own sins, and then for those of the people; for the law makes men high-priests who have infirmities which need expiation; but the word of the oath, or promise, which had an oath joined with it (Psal. cx. 4), was since the law of the priesthood of Aaron, and constitutes to that office the Son of God, who is for ever consecrated to the execution of it (Zech. vi. 13), and who is far above all need of sacrificing for himself (Heb. vii. 26-28; Dan. ix. 26). And there shall be no man with the high-priest when he goeth into the holy place to make an atonement (Lev. xvi. 17); he alone shall enter that apartment (Heb. ix. 7): and is it not written, "I have trodden the winepress alone, and of the people there was none with me?" (Isa. lxxiii. 3, 5). All his disciples, it is said, forsook him—left him alone, and fled (John, xvi. 32; Matt. xxvi. 56); so that he his own self exclusively bare our sins in his own body on the tree (1 Pet. ii. 24). The atonement made by the Jewish high-priests only averted temporal evils, and respected the time then present; extending to that dispensation only (Heb. ix. 9). That of the antitype High-priest, and the efficacy of his blood, extends to all believers from the foundation of the world; and its virtue will be continued to all who shall hereafter believe on him to life everlasting (comp. Heb. ix. 15, 26; Rev. xiii. 8). Therefore it was not necessary that he should offer himself often, as the Jewish high-priest entered into the holy place yearly on the day of atonement (Heb. ix. 25); moreover, his blood is still considered as in the act of being continually poured out (comp. Rev. v. 6). The atonement made by the ancient high-priest pertained only to the congregation and children of Israel (Lev. xvi. 7, 21). That of our High-priest is not for their sins only, but for the sins of the Gentile world also (1 John, ii. 2). Beside offering a bullock for a sin-offering for himself, and a ram for the people (Lev. xvi. 3), Aaron was also to take two kids of the goats for a sin-offering (Lev. xvi. 5); but not kill both, yet to cast lots upon the two, which should be sacrificed to the Lord, and which should be set at liberty, or be the scape-goat (Lev. xvi. 8). He that was determined by lot to be sacrificed was put to death, and offered for the sins of the people (Lev. xvi. 9, 15). He that was to be set at liberty, was to be presented alive before the Lord (Lev. xvi. 10). The former being put to death, prefigured our Lord's death, which was the consummation of a full, perfect, and sufficient atonement (comp. Heb. ix. 26, x. 14; Ephes. v. 2): the latter, which escaped, pre-

* From "Christ the True and Faithful Witness of the Everlasting Covenant," By Henry Bourne, Esq. 8vo, pp. 284. London, Seeleys; Nisbet and Co. 1838.—A work manifesting no small assiduity and biblical research on the part of the author. Copious notes and a complete index are added. In a more especial manner it is recommended to the notice of students in theology; but the general reader will find much interesting information.

figured his triumphant resurrection (1 Cor. xv. 3, 4; Rom. iv. 25); and may we not add, our resurrection also, through him, from sin and death to eternal life? (comp. Ephes. ii. 1, 5, 6; Col. ii. 12; 1 Cor. xv. 20; John, xiv. 19). Aaron, by the blood of the goat, entered into the holy place within the veil (Lev. xvi. 15). In like manner, "Christ entered within the veil (Heb. vi. 19, 20), even into heaven itself, to appear in the presence of God for us," with his own blood (Heb. ix. 12, 24), and there stood a lamb as if it had been slain (Rev. v. 6). Its body was to be burned without the camp (Lev. xvi. 27; Heb. xiii. 11); so Jesus, with his own atoning blood, suffered upon Mount Calvary, without the gate of Jerusalem (Heb. xiii. 12; Luke, xxiii. 33; John, xix. 17, 18). And are not we likewise to go out to him without the camp, and bear his reproach? (Heb. xiii. 13.) It was presented at the door of the tabernacle of the congregation, before the Lord and all the people (Lev. xvi. 7); so Christ willingly presented himself to do his Heavenly Father's will before God and the people (Heb. x. 9), when, at the solemn anniversary of the general atonement, he went to Jerusalem to offer himself as a sacrifice to God (Luke, xviii. 31), and to be delivered (agreeably to prophecy, comp. Psal. xxii.; Isa. liii.) unto the Jews and Gentiles (Mark, x. 33; Luke, xviii. 31-33). It was chosen by lot (Lev. xvi. 10), which though casual to men, is determined by God (Prov. xvi. 33); so Christ, the chosen of God (Luke, xxiii. 35), was delivered by the determinate counsel of God, into the hands of sinners (Acts, ii. 23; iv. 28). And this ordinance shall be a statute for ever unto you (Lev. xvi. 29), or so long as the tabernacle shall stand (Heb. ix. 8), or until the ceremonies of the Mosaic law be superseded by the glad tidings of the Gospel (Dan. ix. 27; Heb. ix. 10). And when the Messiah maketh his entrance into the world, the type shall be merged and lost in the antitype (John, i. 17; Heb. x. 5), the first shall be taken away, that the second may be established (Heb. x. 9). The veil which gave way to the priest when he entered into the most holy place to make the annual and typical atonement, returned to its former place and use when he went out again (comp. Lev. xvi. 2, 16, 17, 23, 34; Heb. ix. 8, x. 4). But when the Antitype had made and completed the true and real atonement (John, xix. 30; Heb. x. 12), and was to enter into the heavenly sanctuary, the veil not only yielded to him for a time, but was for ever rent in twain from the top to the bottom (Matt. xxvii. 51; Ephes. ii. 14), and a new and living way or entrance into heaven was thereby opened for Jews and Gentiles, through the veil of his own flesh, or human nature, in which he veiled his divine glory (Heb. x. 19, 20). The blood of the goat was to be sprinkled "upon and before the mercy-seat;" and so that blood remained in the holy of holies (Lev. xvi. 15). In correspondence with this, the Antitype stands before the throne as a lamb slain (Rev. v. 6), and appears always in heaven with his blood, "the blood of sprinkling," which pleads for and speaketh mercy and life eternal to all who believe in him (Heb. xii. 24). An atonement was also to be made by blood for the holy place itself, and for the tabernacle of the congregation (Lev. xvi. 16, 27). And does not this prefigure to us that God's indwelling in the sinner man cannot be in a holy manner without the sacrifice and blood of the Antitype, who is the foundation of the Christian temple (1 Cor. iii. 11, 16), and that the celestial temple itself, if it were possible, would be polluted, if sinners were to be admitted there without an atonement, even that better and infinitely more excellent sacrifice and blood of God's only begotten Son? (Heb. ix. 23.) Moreover, the high-priest was to lay both his hands upon the head of the live goat (which ceremony was also observed on other occasions, Lev. i. 4, iii. 2, iv. 4), and confess over him all the iniquities of the children of Israel, putting them upon the head of the goat; thereby denoting the typical

translation of guilt from him by the imputation to the substituted animal (Lev. xvi. 21, i. 4). In like manner, the Lord hath laid upon him, the Antitype, not merely the punishment due to the offender, but the iniquity of us all, whereby the guilt of our sins, metonymically viewed, was translated or imputed to him, and a real atonement made. It was exacted, and he was made answerable (Isa. liii. 6); and thus were our sins vicariously borne away in the person of Christ. The mystic goat, being thus laden with sin, is sent into the wilderness by the hand of a fit man, or one appointed by the high-priest for the purpose, bearing all the iniquities of the children of Israel into a land not inhabited; and he shall let go the goat in the wilderness, never more to be looked after or heard of (Lev. xvi. 21, 22). In analogy to this, the Antitype was led by the strong impulse of the Holy Spirit into the wilderness, as the true scape-goat, who bore away our infirmities, and carried off our diseases, never more to be heard of to the condemnation of God's true Israel (Mark, i. 12; Isa. liii. 4, 6, 11; Heb. ix. 28; 1 Pet. ii. 24). Behold, in all this, the Lamb of God, the Antitype of the paschal lambs and daily sacrifices; even "the Lamb slain from the foundation of the world" (Rev. xiii. 8), who by the sacrifice of himself (Heb. ix. 26) taketh away the sin of the world (John, i. 29); who fulfilled all the ancient types and prophecies, and made an end of sins and sin-offerings (Dan. ix. 24), and did that in one day (Zech. iii. 9; Heb. x. 10-14), which the ancient high-priests and all their sacrifices on their yearly days of atonement for ages could not do (Rom. viii. 3; comp. Heb. vii. 19, x. 1-3; Acts, xiii. 39); therefore the sins of his believing Israel, though sought for, shall not be found (Jer. i. 20). They are blotted out (Isa. xlii. 22, xliii. 25; Col. ii. 14), and cast into the depths of the sea (Mic. vii. 19), and shall "never more be mentioned against them" (Ezek. xviii. 22). They are answered for by the divine surety (Isa. liii. 6; 2 Cor. v. 21; Rom. v. 10), who will remember our iniquity no more (Heb. viii. 12, x. 17), who was slain to expiate our guilt (Rev. v. 9), and raised again for our justification (Rom. iv. 25), and ascended once for all into heaven, for our eternal redemption (Heb. ix. 12).

THE POOR-LAWS.*

To honour the powers that be, to respect the laws, and to remember the poor, are duties so clearly incumbent on us all, that it will be generally agreed that we ought to perform them ourselves, and enforce their performance on others.

The care of the deserving poor is the question to which I am anxious to direct your attention, that you may unite and assist in such a considerate and mild administration of the new poor-laws, as shall at the same time promote the moral and social improvement of our country, and so provide for the deserving poor, that their support shall not be considered burdensome.

I have already set forth some important principles on this subject, in "A Letter to the People of England in behalf of the Deserving Poor," which it will be unnecessary for me here to repeat. Only, I would strongly impress on the country the fact, that the new poor-law does not suitably provide for the deserving poor, nor do I believe that it was so contemplated by the legislature. Parliament, on the whole, has done well, as far as was its province to go; it has raised an excellent system as a check to pauperism. Perhaps our legislature have erred in not more fully impressing on the minds of the people, that as the system did not profess to provide for the deserving poor, the country ought the more to exert

* From "A Letter to the Bishops and Parochial Clergy, in behalf of the Deserving Poor." By Herbert Smith, B.A.

her energies to supply their wants, by the aid of the voluntary offerings of real charity, instead of by the compulsory tax of poor-rates, as heretofore.

The new poor-law and union-workhouse system has been objected to as prejudicial to both the Church and the poor, by destroying that endearing bond of respect and affection which has ever existed between the pastor and the poor of his flock. The parochial clergyman has very properly been regarded as the leader, guide, and dispenser of that true Christian charity, which has an equal reference to the necessities of both the body and soul. And as the ministry of that pastor will be found very defective, which neglects the temporal wants of his people, so will any system established for the relief of the poor be objectionable which tends to lessen the obligation of the clergyman to attend to the temporal wants of his people. It will be found that the gain of a public and legal provision for the poor will but ill compensate for the loss of the private and voluntary offerings and kindnesses of the truly charitable, dispensed under the influence of a Gospel ministry.

Such, however, is not the character of the new legislative measure for the relief of the poor: so far from checking the bounty of private charity, its very success depends upon its increase; all that it aims to decrease, is the burden of a compulsory provision. Hence private benefactors, and the benevolent who are actively engaged in the promotion of works of charity, are the most valuable coadjutors to the administrators of the new poor-law. And should pure benevolence increase and abound as it should in this Christian country, it will very shortly provide for all the necessities of the deserving poor: then their reasonable complaints will cease, and contentment and gratitude will take the place of murmurings and discontent, and once more union and peace and goodwill will be restored between the different classes of society.

Many reasons unite to make our union-workhouses wholly unfit asylums for the deserving: the distance at which they are placed from most of the parishes with which they are connected, removes their inmates far from their homes and from all that ought to be dear in social life—friends and neighbours; and above all, it removes them from the watchful eye of their pastor, whose happiest employment must always be to administer to the wants of the poor of his flock by influencing the best feelings of the rich in their favour.

In my intercourse with the inmates of the workhouse, as their chaplain, I have always endeavoured to keep up the feelings of endearment for home, and especially of respect and attachment to the clergy of their respective parishes; as it appears very desirable that the poor should continue to regard in the office of their clergyman the person of their friend. It will be pleasing for the clergy to know, that I have always heard their visits to the workhouse spoken of with gratitude by their poor parishioners; and I trust by such occasional visits of kindness such a feeling may long be preserved.

Because the poor-laws do not achieve all that might be expected or wished by many, let it not be supposed that they are of little benefit; since by them the state has taken upon itself the charge of the most difficult part of the work—to provide for the undeserving, the slothful, and the vicious. The work which the state has left to be done by the voluntary exertions of the charitable is comparatively light and easy; for so the charge and management of the deserving poor is, when compared to the others. The division of labour which the new poor-laws ought to make, should also be considered as lessening the burden to each; as “when Moses chose able men out of all Israel,” to assist him in judging the people—“the hard causes they brought unto Moses, but every small matter they judged themselves.” In other words, let the hard

causes be brought unto the board of guardians, but let every small matter be provided for by private charity. Such a division would very greatly aid the administration of the new poor-laws, and be a considerable benefit to the poor, as the distress of the deserving would be relieved in a much more desirable way than at present.

DRUNKENNESS.*

THERE is no case so truly and awfully deplorable as that of a confirmed and habitual drunkard. A prey to the worst passions of our fallen nature, lust and anger, he is hurried onward to the commission of the most dreadful crimes, at which humanity shudders; without the power of asking himself, “What am I doing?” Nay, should a friendly hand be interposed to snatch him as “a brand out of the fire,” and arrest his mad career, he resents it as the intrusion of an enemy; and is ready to vent his fury, like some injured savage of the forest, on this new assailant. The voice of persuasion and remonstrance are alike lost upon him; he is “like the deaf adder, that stoppeth her ear, and will not hearken to the voice of charmers, charming never so wisely” (Ps. lviii. 4, 5). The only hope that remains for this miserable and degraded creature is, that when at length he comes to himself, and is able to reflect upon the folly and madness of his conduct, he will be ashamed of such criminal excesses, by which he is sunk below the level of the beast, and will no longer indulge his vicious propensity. But, alas! this hope, reasonable as it may appear, has too often proved deceitful. The very nature of the poisonous draught produces a craving appetite for more; and when once the habit of indulgence has been formed, the greatest uneasiness is felt in the want of it; so that the deluded sufferer by his own misconduct will rather undergo the severest penalties, and risk all the dreadful consequences of intemperance, than be without that cordial so grateful to his present feelings, and now become, in his mistaken idea, almost necessary to his existence. Not that it is absolutely impossible to reclaim the drunkard; many happy instances are on record of the contrary; but the great difficulty, and we may add the improbability, of its being accomplished, when once the habit has been formed, and the moral character become thereby depraved, should impress on us the importance, in the first place, of removing and lessening the temptations to the commission of this vice; and, secondly, of putting difficulties in the way of practising it; so that, if we cannot banish intemperance from the land, and drive it out of the country entirely, the evil may be at least so limited and circumscribed as to hide its head in darkness and obscurity, instead of stalking through the length and breadth of the land, as at present, with a bold and unblushing face, even at broad noon-day.

Drunkenness is, indeed, the curse of this country, the pest of society, the peculiar disgrace and stain of Englishmen, which has brought shame upon us as a nation, and made us the scorn and reproach of foreigners, who have beheld with surprise and abhorrence the gross extent to which this vice has become common and habitual amongst us,—from the crowded

* From “The Claims of Christian Philanthropy,” &c. &c. By Robert Whytehead, B.A., late Incumbent of St. Peter's, Ipswich. London: Simpkin, Marshall, and Co., 1839, pp. 258. The Essay to which the first prize was awarded by the Philanthropic Society, Dec. 20, 1838.—The Essay, in the terms of the prospectus, consists of four sections: National religious education the imperative duty of a Christian government—Inordinate competition in trade and worldly pursuits productive of cruelty to animals—The baneful effects of intemperance, &c.—The author's reasoning is forcible, and well illustrated by facts. Important notes are appended to each section. The profits of the work to go to the funds of that valuable institution, the Philanthropic Society.

streets of our great metropolis, the chief city in the world, to the most retired village of our island kingdom; and with justice have they reprobated the inconsistency of a nation which boasts of her science and philosophy, the land of arts and commerce, the country of Bacon, Locke, and Newton, being given to so degrading and besetting a practice, which takes away the use of the rational faculties, and deprives a man of the honour and prerogative of his nature. It need scarcely be added, that intemperance is directly opposed to the formation of a moral and religious character, and to all that culture of the mental faculties and inward principles of action which is the object and business of moral and religious education; and which (in a former section) we have endeavoured to recommend and enforce, as that which it is the great and important duty of the government to provide. So far is drunkenness from being compatible with morality, that it saps the foundations of all rational instruction, and makes it worse than useless; since, if it can be employed at all in such a state, it will only be in a way to injure and annoy, not to improve and benefit another. So deeply convinced was the great Spartan lawgiver, Lycurgus, of the evil influence of this sin upon the national character, that he taught the Lacedæmonians to give their children a disgust of it in their youth, in a manner sufficiently barbarous, and in accordance with the tyrannical spirit of his age, and the character of the system which he adopted—namely, by making one of their Helot bondsmen drink to intoxication, and exposing him, in this state of brutal insensibility, to their scorn and abhorrence.* As Christians, we cannot approve of such an example, which is in direct contradiction to the precepts of our holy religion, which teaches us to “love our neighbour as ourselves;” but we may learn from it, how truly disgraceful is the nature of this offence; and it may lead us to warn our children betimes to beware of its seductive influence, which creeps upon the mind before we are aware; and when once it has thrown its noose over the head of its unsuspecting victim, and entangled him in its fatal snare, usually leads him on from bad to worse, a helpless and hopeless captive, to be given over to the chains of ignominy and irretrievable ruin. From the first recorded case of intemperance (Gen. ix. 21) to the present time, this poisonous and deadly pest has insinuated itself, like a viper hid in the grass, unseen and unobserved, under a specious guise of social pleasure and innocent gratification; and thus has obtained an entrance into our bosoms, and fastening on its wretched victim with its envenomed fangs, has inflicted a deadly wound. We must therefore guard against the approaches of a sin, which, when frequently committed, may prove to be beyond the reach of a remedy, and defy all our endeavours to effect a cure.

The greatest misconceptions have long prevailed respecting the nature, necessity, and use of those intoxicating liquors, which are the fertile sources of so much evil and misery to mankind. No doubt they have their proper service, which renders them, when judiciously applied, highly valuable; even as the most acrid and deadly poisons are found to constitute the materials of the most potent and successful medicines which the skill of the apothecary has discovered. Thus chemistry informs us, that all fermented and distilled liquors contain a portion, larger or smaller, of pure spirit of alcohol, which is a pungent stimulant and slow poison, and of a nature utterly disqualified for nutriment, and calculated to produce the greatest injury to the human frame.

* If Lycurgus did not directly teach this practice, it was in accordance with the rest of his instructions, and grew out of them.

The Cabinet.

KNOWLEDGE AND IGNORANCE.—Much cause as we have to praise God for our knowledge, we have as urgent reason to bless him for our ignorance; for in a world of suffering and sin, how seldom, how very seldom, would prescience and misery be disunited! How often would the mother's heart be filled with sorrow, and her eyes with tears, if while she pressed her little one to her bosom, she could read in its peaceful and innocent countenance the trials, the sufferings, and the wretchedness of the future man! How often, while the parent watches with joy the first tottering footsteps of the child, would his spirit sink within him, as that dark day passed in sad and sorrowful anticipation before his eyes, when the course of nature should be inverted, and he should follow to the sepulchre the remains of one whom he fondly hoped would be the comfort and solace of his own declining years; or even worse than this, when he should live to see him a profligate and a reprobate, every early lesson forgotten, every good example cast aside, the fairest prospects of his youth for ever blighted, and his maturer age dishonoured by a course of reckless dissipation, and hastening the footsteps of those who gave him being with sorrow to the grave! But why do we particularise? Where is the festive scene—where is the social meeting—where even is the domestic and family circle, upon which a knowledge of the future (we speak only of the future which this world's horizon bounds and limits) would not cast a deep and gloomy shadow? Let, then, our praises ascend to God, that all here below is to us unknown and uncertain—that if afflictions and distresses, if sorrows and disappointments, be gathering around our path, there is no darkening cloud to portend, no ominous howling of the elements to proclaim the coming tempest. But still louder and more heartfelt should be our thanksgivings, that this uncertainty has its boundary, this ignorance its limit, even though that boundary and that limit is the grave. The foreknowledge which would be our bane and curse, as regards the events of time, is our highest joy as respects those of eternity. Of the better and nobler things which God has prepared for all who love him, our heavenly Father suffers no ignorance to dull our minds, no uncertainty to mar our prospect; and we, poor children of the dust, whose eye can penetrate but little deeper into the events of the day which passes over us than the worm we tread upon, can see as angels see, and know with a certainty that the highest archangel cannot emulate, events which shall befall us, and blessings which await us, when time itself shall be no more. Yes, every true child of God is here a prophet, and has inherited the prescience of holy Job, and may say with the same assurance and the same humble confidence, I also “know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.”—*Elisha, by the Rev. Henry Blunt.*

SPIRITUAL DEATH AND LIFE.—Now, touching our spiritual death and life, these sayings of the apostle should be thought upon: “We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again” (2 Cor. v. 14, 15). “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ” (Eph. ii. 4, 5). “And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses” (Col. ii. 13). “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of

God, who loved me, and gave himself for me" (Gal. ii. 20). From all which we may easily gather, that if by the obedience and sufferings of a mere man, though ever so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds, yet all would be to no purpose, we being found dead when the medicine did come to be applied. Our physician, therefore, must not only be able to restore us unto health, but unto life itself; which none can do but the Father, Son, and Holy Ghost, one God, blessed for ever. To which purpose these passages of our Saviour also are to be considered: "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John, v. 26). "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me" (John, vi. 57). "I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John, vi. 51). The substance whereof is briefly comprehended in the saying of the apostle: "The last Adam was made a quickening spirit" (1 Cor. xv. 45). An Adam, therefore, and perfect man, must he have been; that his flesh, given for us upon the cross, might be made the conduit to convey life unto the world; and a quickening spirit he could not have been unless he were God, able to make that flesh an effectual instrument of life by the operation of his blessed Spirit. For, as he himself hath declared, "It is the Spirit that quickeneth" (John, vi. 63); without it the flesh would profit nothing. — *Immanuel, by Archbishop Usher, edited by the Rev. J. N. Pearson.*

CASTING OUR CARE UPON GOD.—The children of God have the only sweet life. The world thinks not so, rather looks on them as poor, discontented, lowering creatures; but it sees not what an uncaring, truly secure life they are called to. While others are tumbling and wrestling, each with his projects and burdens for himself, and are at length crushed and sinking under them—for that is the end of all that do for themselves,—the child of God goes free from the pressure of all that concerns him, it being laid over on his God. If he use his advantage, he is not racked with musings, Oh! what will become of this and that? but goes on in the strength of his God as he may, offers up poor but sincere endeavours to God, and is sure of one thing, that all shall be well. He lays his affairs and himself on God, and so hath no pressing care; no care but the care of love, how to please, how to honour his Lord. And in this too he depends on him both for skill and strength; and, touching the success of things, he leaves that as none of his to be burdened with, casts it on God, and since he careth for it, they need not both care, his care alone is sufficient. Hence springs peace, inconceivable peace. "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus" (Phil. iv. 6, 7). — *Abp. Leighton.*

Poetry.

NATIONAL BALLADS.—No. VI.

AN APOLOGY.

BY M. A. STODART.

(For the Church of England Magazine.)

YE bid me stay my rapid hand,
And check the rising strain;
Such themes, ye say, high powers demand,
And mine are wild and vain;

When the loud thunder's voice is heard,
Who heeds, ye ask, the warbling bird?

I know, I know that stirring strain
Is not for hand so weak;
And yet, if *all* should mute remain,
The stones would forthwith speak:
Tempests, we see, are gathering round;
Why hush a faint but faithful sound?

I glance on England's sons of song
With feeling still'd and deep;
But gazing on the laurell'd throng,
I cannot choose but weep:
Silent they stand, while perils lour—
Silent in England's dark'ning hour!

O, for some hand, bold, firm, and free,
To sweep the living lyre
With might of English minstrelsy,
With force of ancient fire!
Such hand could glowing truths declare,
Might rouse the lion from his lair.

Sad, silent o'er my harp I bend;
I strike its feeble strings;
But faintly, though the sounds ascend,
One chord responsive rings,
Which tells how dark must be the days
When hands like mine a warning raise.

Despise not, then, my simple lay;
Its weakness hath a power
To warn of England's waning day,
My country's threatening hour:
'Tis when the thunder's voice is heard,
We hear the cry of fluttering bird.

THE NIGHTINGALE-FLOWER.

FAIR flower of silent night,
Unto thy bard an emblem thou shouldst be;
His fount of song in hours of garish light
Is closed like thee.

But with the vesper-hour,
Silence and solitude its depths unseal;
Its hidden springs, like thy unfolding flower,
Their life reveal.

Were it not sweeter still
To give imagination holier scope,
And deem that thus the future may fulfil
A loftier hope?

That, as thy lovely bloom
Sheds round its perfume; at the close of day,
With beauty sweeter from surrounding gloom,
A star-like ray;—

So, in life's dark decline,
When the grave's shadows are around me cast,
My spirit's hopes may, like thy blossoms, shine
Bright at the last;

And as the grateful scent
Of thy meek flower, the memory of my name:
Oh! who could wish for prouder monument,
Or purer fame?

The darkness of the grave
 Would wear no gloom appalling to the sight,
 Might hope's fair blossom, like thy flow'ret, brave
 Death's wintry night ;
 Knowing the dawn drew nigh
 Of an eternal, though a sunless day,
 Whose glorious flowers must bloom immortally,
 Nor fear decay. BERNARD BARTON.

Miscellaneous.

CONVERSATION OF ENGLISH WOMEN.—Besides the cases already described, there are some darker passages in human life, when women are thrown upon the actual charm of their conversation, for rendering more alluring the home that is not valued as it should be. Perhaps a husband has learned before his marriage the fatal habit of seeking recreation in scenes of excitement and convivial mirth. It is but natural that such habits should with difficulty be broken off, and that he should look with something like weariness upon the quiet and monotony of a fireside. Music cannot always please, and books to such a man are a tasteless substitute for the evening party. He may possibly admire his wife, consider her extremely good-looking, and, for a woman, think her very pleasant; but the sobriety of matrimony pulls upon his vitiated taste, and he longs to feel himself a free man again amongst his old associates. Nothing would disgust this man so much, or drive him away so effectually, as any assumption, on the part of his wife, of a right to detain him. The next most injudicious thing she could do, would be to exhibit symptoms of grief, of real sorrow and distress, at his leaving her; for whatever may be said in novels on the subject of beauty in tears, it is sure to be rendered null and void by the circumstance of marriage having taken place between the parties. The rational woman, whose conversation on this occasion is to serve her purpose more effectually than tears, knows better than to speak of what her husband would probably consider a most unreasonable subject of complaint. She tries to recollect some incident, some trait of character, or some anecdote of what has lately occurred within her knowledge, and relates it in her most lively and piquant manner. If conscious of beauty, she tries a little railery, and plays gently upon some of her husband's not unpleasing peculiarities, looking all the while as disengaged and unsuspecting as she can. If his attention becomes fixed, she gives her conversation a more serious turn, and plunges at once into some theme of deep and absorbing interest. If her companion grows restless, she changes the subject, and again recollects something laughable to relate to him. Yet all the while her own poor heart is aching with the feverish anxiety that vacillates between the extremes of hope and fear. She gains courage, however, as time steals on, for her husband is by her side; and with her increasing courage, her spirits become exhilarated, and she is indeed the happy woman she has hitherto but appeared; for at last her husband looks at his watch, is astonished to find it is too late to join his friends; and, while the evening closes in, he wonders whether any other man has a wife so delightful and entertaining as his own.*

CONFIRMATION.—Let me draw your attention to a custom, similar to our rite of confirmation, existing amongst the Jews. Their children, you are aware, are

admitted into covenant with God, by the rite of circumcision, when they are eight days old, as our children are admitted into a better covenant with him, when they are infants, by the sacrament of baptism. When the minds of these Jewish children are matured to understand their duties and obligations, they are brought before the congregation to promise, in their own persons, obedience to the law of God. "All Jewish parents are reckoned to be accountable for the sins of their sons till they are thirteen years old, but no longer; and therefore when boys arrive at their thirteenth year, they are for the first time called up to the law, that is, they stand at the altar in their synagogue on the Sabbath-day, and read a chapter or more in the law themselves, and become accountable for obedience to it, and are called Bar Mitzwah, or sons of the statutes." This was the custom with the Jews in old time; and it is not unreasonably supposed that when our Lord went up with his parents to Jerusalem at the time of the feast of the passover, he accompanied them for the purpose of conforming to the customs and institutions of religion, and fulfilling the righteousness of that covenant into which, in his early infancy, he had been admitted by the ordinance of circumcision. From a letter which I have received from a Jew, who is now a member and ordained minister of our own Church, I find that this custom is still continued amongst the sons of Israel now in the days of their dispersion. "A Jewish boy," he informs me, "at the age of thirteen years is received into full communion in the Jewish synagogue. His father then puts his hand upon the son's head, and says that he, the father, is no more responsible for the sins of his son, but that he must be answerable for them himself." As the Jews, then, admitted infants into covenant with God by the rite of circumcision, so do we admit them into covenant with him, through Jesus Christ, by the sacrament of baptism: and, as the Jews bring their children, in mature years, to promise obedience to the covenant in their own names, so also do we bring the youthful members of our Church to confirmation, to promise for themselves obedience to the "everlasting covenant." As the apostles, by the "laying on of hands," confirmed those who had been converted and baptised, "and prayed over them," that they might receive the Holy Ghost, and as St. Paul has enumerated the "laying on of hands" amongst "the principles of the doctrine of Christ,"—so must we, taking them for our example, the Scripture for our guide, "follow their godly motions" in all things, and seek for the gift of grace, as the first converts sought for it, in answer to many prayers, and by the "laying on of hands."—*Rev. J. Downall.*

AIR.—Atmospheric air is a compound body; its elements are azote, oxygen, and carbonic acid. The two former are simple gases, the last is a mixture of oxygen and carbon. The proportion which these elements bear to one another in pure air is that which is most conducive to health. If the quantity of oxygen is increased, the circulation is quickened, and symptoms of fever appear; if, on the other hand, the proportion of carbonic acid is great, it diminishes the vital energy, produces headaches, languor, and even death. When air is respired, its composition is altered; the quantity of azote remains almost the same, but a large portion of the oxygen disappears, and is replaced by carbonic acid.—*Curtis on Health.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

* From "The Women of England, their social Duties and Domestic Habits." By Mrs. Ellis, author of "The Poetry of Life," &c. &c. 4th edit. Fisher, Son, and Co., London; Quai de l'Ecole, Paris.—A sensible work, and meriting the attentive perusal of those for whose instruction it was more particularly written.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 178.

AUGUST 10, 1839.

PRICE 1½d.

ON THE OMISSION OF THE DUTY OF PRAYER IN THE MOSAIC LAW.

BY THE REV. EDWARD HAWKINS, D.D.
Provost of Oriel College, Oxford, and Prebendary of Rochester.

II.

THE actions and outward ceremonies of the Mosaic worship might, in some measure, teach the duty of prayer, even without any express commands to this effect in the written law. The offering of sacrifices and incense, in particular, would answer this purpose very easily, and does in fact appear to have answered it to a considerable extent. Hence the Psalmist says, "Let my prayer be set forth before thee as incense, and the lifting up of my hands (meaning, of course, the lifting up of the hands in prayer) as the evening sacrifice." For sacrifices, in fact, corresponded with almost all the occasions and offices of prayer and worship,—such as, the adoration of God's majesty, the invocation of his aid and blessing, confession of sins, petitions for pardon, assistance, or blessings, pleading his promises, dedicating ourselves or our substance to his service, blessing and praising his mercy and bounty. And whether the Israelites did or did not from the first accompany the sacrifices with actual prayers, the use of prayers in worship would thus in some measure be answered by their sacrifices. And after a time, we are informed that they did accompany their sacrifices with express prayers; and further, when they could no longer offer sacrifices because their temple was destroyed, they appointed public stated prayers to correspond with the public stated sacrifices—morning

prayer to correspond with the morning sacrifice, evening prayer with the evening sacrifice, and the additional prayer with the additional sacrifice. And we find the sacred writers themselves, both of the Old and New Testaments, alluding to the connexion between sacrifice and prayer. Thus Hosea calls upon Israel to render unto God the "calves of the lips" (xiv. 2). Thus Saul is spoken of as making supplication and sacrifice almost the same: "I had not made supplication unto the Lord; I forced myself therefore and offered a burnt-offering" (1 Sam. xiii. 12). And Solomon unites both in a passage already cited: "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight" (Prov. xv. 8; 2 Mac. i. 28, 29). And in the New Testament St. Paul calls upon us "by Christ to offer the sacrifice of praise to God continually" (Heb. xiii. 15); and St. Peter describes all Christians as "an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

But it is probable that the offering of incense was yet more particularly considered as a figure or symbol of the offering of prayer. Accordingly we find, that it was the custom of the Jews, at the time of our Saviour, to offer up their prayers in the courts of the temple, when the priest was burning incense within the temple itself. So David in the text likens his prayer to incense: and St. John in the Revelation connects incense and prayer in a very remarkable manner; "The four and twenty elders," he says, "fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints" (v. 8). Again;

"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands" (viii. 3, 4).

But now, when we have made all these allowances, and have fully admitted that the children of Israel might be taught the feelings and sentiments of prayer, even when no express command to pray was given them, and no express forms of prayer were prescribed to them; and might be taught the nature and value of prayer, and all other parts of spiritual worship through the medium of outward ceremonies and actions, the offering of incense and sacrifices, which were figures, emblems, and symbols of prayer and praise; and when we have admitted also, that they could never have been ignorant of the duty of prayer, and that they observed, for many years at least before Christ, the practice of prayer, private and public,—still we shall find a marked and surprising difference between the law and the Gospel as to the duty and privilege of prayer. It is scarcely necessary for me to cite passages to point out this difference. Every one must recollect abundance of passages in the New Testament enjoining prayer, exhorting us to pray, encouraging us to pray, and promising an express blessing upon our prayers in Christ's name; passages which must needs appear in marked and striking contrast with those few sentences which we gathered from the law. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?" (Matt. vii. 7, 8, 11). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." These are the words of Christ (Matt. vii., Luke xi., John xv. xvi). And hence the commandments, exhortations, and promises to his disciples, "Be sober, and watch unto prayer;" "pray without ceasing;" "I will that men pray every where, lifting up holy hands without wrath or doubting;" "the effectual fervent prayer of a righteous man availeth much;" "this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we

know that he hear us, we know that we have the petitions that we desired of him" (1 Thess. v. 17; 1 Tim. ii. 8; James, v. 16; 1 Pet. iv. 7; 1 John, iii. 21, 22). A wide difference this between the commands and promises in the law and those in the Gospel, on the subject of prayer.

And yet it can scarcely be pretended, that the greater knowledge of the elder people made them stand less in need of instruction; and if it be alleged, that they would be more disposed to pray, because the allowed subjects of their prayers were temporal blessings, and the grant of their petitions was frequently immediate and extraordinary, yet this would furnish an additional reason for full instruction under circumstances so peculiar and tempting, rather than lessen our surprise at so extraordinary a defect in the Mosaic law.

Why then was this? Can we at all account for it—for so considerable an omission in the law? It is obvious that the case before us is remarkably similar to that of the omission of the doctrine of a future state in the law; and the resemblance between these cases is well worthy of our attention. Scarcely any thing is said in the law of Moses on the doctrine of a future state, or of the duty of prayer; yet the people knew of the doctrine of the future state, and most of them believed in it long before the era of the Gospel; so also they knew of the propriety of prayer, and probably observed the practice of it in private and public long before the Gospel. But in both cases the prophets subsequent to Moses had gradually improved the knowledge of the people, and added to the light imparted by the law. Nevertheless, it was still the glory of the Gospel to shed full light upon the doctrine of "life and immortality." And so also it was reserved for Christ to teach his disciples how to pray aright; and when they knew at length in whose name they should pray, to promise a blessing upon their prayers. For indeed, as it is through Jesus Christ alone that we are made heirs of eternal life, so through him alone our unworthy prayers are really acceptable to Almighty God. And yet it was thought fitting that men should believe and hope in the doctrine of a future life, even before the grounds of that doctrine and foundation of their hopes could be clearly discovered. And in like manner we understand, that it was fitting that men should observe the duty of prayer to God, even before they could be fully instructed in His name through whom their prayers were acceptable; just as men teach their children to lisp their prayers to God before their understandings have attained even to that slight knowledge of his majesty to which we ourselves can attain.

And two of the uses of this gradual declaration of the truth would be these:—1st, The absence from the law of Moses both of express general injunctions to pray, and of distinct promises of blessing on their prayers, would greatly tend to make the Jews in later times acknowledge the inferiority of their law to the Gospel. And it was of great consequence, as we know from St. Paul's epistle to the Hebrews (Heb. vii. 18, 19; viii. 6, 7; x. 1, &c.), that the Jews should be taught and should feel that the law of Moses—nay, that the law and the prophets together, were far below the Gospel of Jesus Christ. It had been necessary for many ages that they should set a high value on the law; but now at last it was become necessary that they should learn its great inferiority to that Gospel, of which it was but the forerunner and the shadow.

2dly, The omission in the law of commands and promises respecting the great natural duty of prayer, would make not Jews, but Christians also, consider what it was which really gives efficacy to their unworthy prayers. It seems, therefore, to have been ordered, that the great sacrifice on the cross should be at hand before that duty was most distinctly enjoined, and the highest blessings distinctly promised to its observance; because prayer was, in fact, only acceptable to an offended God through the merits of that Saviour who died on the cross to reconcile to him a fallen and sinful world. Till that time was near at hand, the offering of sacrifices, which represented and typified the great atonement, and the offering up of incense, which, being offered only by the hands of the priest, represented not prayers simply, but prayers and mediation together,—had a great and evident propriety in the economy of the Divine revelations. And thus the omission in the law was part of the great scheme of preparation for the Gospel.

I scarcely need remark, in the last place, that every additional circumstance which we can discover in the great scheme of Providence, by which preparation was made for the Gospel of Christ, was designed to impress more and more deeply upon our minds the immense value and importance of that Gospel. And most assuredly every Christian, of every age and condition, who will sincerely and carefully examine his own heart, must deeply feel the need of every circumstance which, by the grace of the Holy Spirit, that best gift of all that prayer can procure for us, may touch our hearts, and make us practically alive to the value and importance of the Gospel.

Again, as to the particular circumstances concerning the duty of prayer, which we

have now considered, let them enforce the great Christian lesson of our own unworthiness, teaching us habitually and practically to ascribe the acceptance of prayer to His merits alone, who presents the prayers of his saints before his Father's throne. Let us always remember that prayer is not only a great duty, but a high privilege; and let the thoughts of these great truths make us ashamed of the careless, proud, unworthy offerings which we too frequently dare to offer up before the majesty of God. I do not speak merely of the prayers of the wicked: even Solomon could tell us that "the sacrifice of the wicked is abomination to the Lord." A Christian should not require to be reminded, that the hands which he lifts up in prayer must be "holy." But what we perpetually forget, is, the great majesty of God to whom we pray, and the great unworthiness of all who worship him,—their utter unfitness to pray unto him except through Christ. He is the Priest who offers up incense for us, and through his sacrifice alone our prayers are acceptable; and prayer is a great privilege, which Christ has procured for us. How little do we think of this, when we kneel down in our chambers, and hurry over a few short prayers, scarcely thinking of their sense and meaning—as if this were serving God, or likely to profit ourselves! Nay, even in our churches, where we meet at stated seasons, and devote a short space expressly to prayer, even there our thoughts wander, our eyes are distracted, we slight the duty and forget the privilege of prayer. For our use of these high privileges we shall, indeed, give account hereafter; but let us, as we easily may, under grace, improve ourselves diligently by them, and value them aright whilst yet they are permitted to us; approaching the house of prayer with gladness and humility, as the redeemed servants of the most high God, and earnestly seeking through the grace of the Holy Spirit that our prayers may in truth and in deed ascend up to God as the incense, and that we may always offer spiritual sacrifices acceptable to him through his Son.

AN ADDRESS

*Delivered on the Anniversary of a Parish
Provident Society.*

BY THE REV. J. MELLOR BROWN, B.A.
Late Incumbent of Hylton, Durham.

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."—*Prov. xxiv. 30, 31.*

WE here see an instance of the way in which the wisest of men judged of his fellow-creatures. Although Solomon had never heard that precept of the Gospel,

"By their fruits ye shall know them," yet it is evident that it was the rule by which he formed his opinion of men's characters. When he beheld a field overgrown with thorns, and a garden ruined with weeds, he concluded that they belonged to the slothful and inconsiderate man; and he was not mistaken.

And the same rule will be found equally useful and correct in discovering a man's character now, as it was in the days of Solomon. The ruined wall and the neglected garden will still point out the sluggard; and thorns and nettles are still the fruits which mark the man void of understanding. And as the rule may be as easily applied to ourselves as to those we see around us, it will enable a man to know his own character no less certainly than his neighbour's. Let us all, accordingly, endeavour to judge ourselves by this rule. Let us seek to know ourselves by our fruits, and by the condition in which our heritage is kept: so shall our works, if they are good, praise us; and if they are evil, lead us to repentance and amendment.

Among the ancient Jews, lands continued in the same families for ever. No man could sell his inheritance for more than fifty years; for the year of jubilee came round once in forty-nine years, and then all landed property returned back to the family to which it at first belonged. This law, which had been framed by the Almighty himself, made the sale of lands and vineyards difficult. No spendthrift had any encouragement to turn his field into money, for purchasers must have been few. No wealthy miser had any temptation to join field to field and house to house, for "the year of release was at hand," when his large estate would be again broken up into small parcels. Hence men would oftentimes be compelled to keep their inheritance, and to till it that they might obtain bread.

But although the laws discouraged the Israelites from parting with the inheritance of their fathers, we may readily conclude what was the disposition of some, at least, among them; they were slothful, they were void of understanding. They took no pleasure in their little fields; their gardens became a waste; their vineyard grew up into a wilderness; the king of Israel, as he passed through the villages of the land, saw many a neglected field. He saw vineyards and oliveyards which had become wild; thorns and briars had choked the vines, and brambles were climbing up the fig-trees. Instead of grass in the orchards, nothing but nettles could be seen. The stone walls, which some of the owner's industrious forefathers had built round his garden, were broken down, and he had never repaired them; where they fell down, there they lay: and such as his vineyard was, such also, in all likelihood, was his cottage; the windows broken, and the roof dropping through. In wet and wintry weather he could not repair the breaches thereof, and in the warm and summer season he did not feel the need of a shelter.

And if such was the habitation, what, we may naturally ask, was the state of the owner who dwelt in it? He is described as a sluggard, and a man void of understanding. He was an indolent, thoughtless, idle man. He loved sleep, and gave way to slumber: as the royal company went along, he seems to have been standing at the door of his house "folding his hands together for sleep," or leaning over the ruinous wall, idly looking at the king as he passed by. Solomon appears to have stopped, and made those reflections which the scene was calculated to excite—reflections which, perhaps, were addressed to the man himself, and which are recorded for our admonition to the end of the world. "Then I saw," said the king, "and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

Scenes, in many respects similar to that which king Solomon describes, may sometimes be witnessed in England. Less frequently, however, do they occur now than in former days; for our laws give every encouragement for the sale of property. And whenever the sluggard or the wasteful prodigal wishes to sell his little field, industrious and thriving men in abundance are found ready to buy it, and to make that profit of it which its unworthy owner was unable to do.

On every hand, in every parish, we may meet with those two classes of character—the slothful man and the diligent man. And although it is not every man who has a field or a vineyard which he may neglect, yet every man has something which may be improved by care, or ruined by sloth. And I would remark, in further pursuing the present subject, that this holds true in things temporal, and in things spiritual.

Let the remark be first applied to things temporal, to the things and concerns of the present world. There is, perhaps, no man in this kingdom, however humble be his station, who has not had opportunities, in the course of his lifetime, of providing for a comfortable old age. What man is there who has arrived at three score years of age, but must confess, that if all the pence and all the shillings which he has spent in folly or in sin,—all which he has squandered at the public-house, or wasted in idle bets, and wagers, and gambling,—all which he has thrown away in vanity, or in clothes which ill became his rank,—were to be all collected together, it would make a goodly sum?

How many among the poor have on various occasions had opportunities of bettering their state and condition, if diligence and frugality had been employed in improving them! What master is there who does not value a careful and industrious, an honest and sober servant? And few masters are so hard and unjust as not to reward and encourage such. Although Joseph was brought into Potiphar's house a bondman and a slave, yet you will recollect that he quickly rose to a place of confidence and trust. And although the same Joseph was, on another occasion, unjustly and maliciously cast into prison, yet even there he was promoted to have authority over his fellow-prisoners. Joseph was diligent, and he was not only diligent, but conscientious. He made conscience of every duty; and it is impossible to say whether he served his God or his master with greater faithfulness; and thus also he found favour both with God and man. To Joseph the words of Scripture were eminently applicable: "Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men."

In this subject, however, there is a distinction which ought carefully to be made, and that is, between the diligent man, and the man who "maketh haste to be rich." Diligence is a virtue approved and commended by God; but over-anxious speed to be rich, is a fault, of which the Scripture declares, that the man who is guilty of it "shall not be innocent." "The love of money is the root of all evil." "Covetousness is idolatry." To set our hearts upon money, to rise up early, to sit up late, to eat the bread of carefulness, in order that we may gain wealth, so far from being according to the will of God, is directly contrary to it. Such habits will pierce a man through with many sorrows; they will harden the heart, and will at last shut us out from the kingdom of heaven. It is of the utmost importance, then, that whilst a man shuns one sin, he should not fall into another; whilst he guards against becoming a sluggard, he must also beware of worldly-mindedness and a miserly love of money. The grace of God, if we sincerely seek it, will preserve us from all errors, and enable us to walk safely in the narrow path of righteousness.

Would you know certainly whether it is Christian diligence or a worldly mind which influences you in your business, ask your conscience, how you wish, and

how you intend to employ your money, if you shall become rich? Is it your intention to spend it upon yourself, or upon others? Is it that you may have it in your power to provide necessary food and decent raiment for your household? or that you may purchase for yourself the luxurious enjoyments and vain pleasures of the world? If God should give you power to get wealth, would you honour him with your substance? would you be ready to say, with Jacob of old, "Of all which thou givest me, I will give unto thee the tenth?" Would you delight in almsgiving and charity? would you remember the heathen, and share your silver and your gold with the poor missionary, who carries the Gospel of grace to them that sit in darkness and the shadow of death? Would you honour the house of God in your native land, and count it both a duty and a pleasure to adorn the place where he hath set his name? And would you, in your prosperity, cast your tribute in the treasury, that in desolate and destitute places a new sanctuary might be built, where the poor and needy might worship God "without money and without price?" Let a man thus search his heart, and prove his inward motives, and he will readily discover whether his diligence is the diligence of Joseph, or the covetousness of that fool who said to his soul, "Soul, thou hast much goods laid up for many years; take thine case, eat, drink, and be merry;" whereas God was on the eve of saying to him, "This night shall thy soul be required of thee."

But I remarked, that in spiritual things as well as in temporal, every man has something which may be improved by diligence, or ruined by sloth. A man's heart may be called his garden or his vineyard; and there is as great a difference between one man's heart and another's, as there is between one man's garden and another's—between the field of the sluggard and the field of the diligent husbandman. And suffer me to remind you, that it is of infinitely greater consequence to cultivate the garden of the heart than any earthly heritage. Whatever becomes of your field, at least "keep thine heart with all diligence, for out of it are the issues of life."

Have you never beheld a man whose heart was a neglected wilderness? Have you never seen one whose passions had run wild, whose tempers, whose dispositions, whose will, judgment, and affections, were ungovernable, unmanageable, alike useless and pernicious to himself and others? Hear the description of a ruined and neglected heart, as given by our Lord Jesus Christ himself, in St. Mark, vii. 21: "From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Is not this worse than the field of the sluggard? Is it not more shameful than the vineyard of the man void of understanding? Surely the weeds which grow in such a heart are more hateful than nettles, more dangerous than thorns and briars! What good can be expected from such a character? "Do men gather grapes from thorns, or figs from thistles?" Even so, such hearts as these—and, alas! how common and how numerous they are!—can yield nothing but guilt and misery, till such time as the great Husbandman is pleased to put forth his power and grace to root up sin, and to cast in the good seed of eternal life.

In conclusion, I would say in the words of St. Paul, "Judge yourselves, that ye be not judged of the Lord." Every thing around us is fitted to yield instruction to a thoughtful and serious mind; and when we consider how short and uncertain life is, and how surely "the hour of death and the day of judgment" are coming upon us, it will become us all, young and old, rich and poor, to prepare for that account of our talents which we must soon render up at the judgment-seat of Christ. We have all a Master in heaven, who has very

plainly warned us, that he will take account of his servants. To every one of us he has intrusted something which we are bound to improve for his glory; some talent which at our peril we may not neglect. Let every man, then, consider his own heart as a garden, which it is his duty to cultivate for the use and pleasure of Christ. And let not your heavenly Master come year after year seeking fruit and finding none. Be ye not unfruitful towards God. Ye know the doom of the barren tree—"Cut it down; why cumbereth it the ground?" And in the epistle to the Hebrews, vi. 7, 8, you may see the doom of the unfruitful garden, as well as the blessing of the profitable one: "The earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, whose end is to be burned."

Biography.

JOSEPH BUTLER, D.C.L., LORD BISHOP OF DURHAM.

THE commencement of the last century must be regarded as presenting in our country an aspect very far from favourable to the advancement of Christianity. The zeal of puritan times, unquestionably not always "according to knowledge," had waxed cold: a species of lethargy seemed to have crept over the Church, notwithstanding the vehemence of a Sacheverel. Infidelity had insinuated itself into the minds of many who outwardly professed to be believers; and the whole aspect of the times was such as could not but excite the deepest anxiety in the Christian mind. Many of the opponents of the truth were men of talent; and the insinuating mode of their writings, and the plausible arguments which they adduced, were all calculated to undermine an adherence to the truth as it is in Jesus. It pleased God, however, to raise up men eminently qualified, by their strength of mind and profound erudition, to stem the course of the pestilential current—men fully able to sift to the bottom the sophistry of the deist, and to set forth the shallowness of the would-be philosopher: and of these, none occupied a higher place than the subject of the present memoir. "The Analogy of Religion, natural and revealed," has stamped the name of Joseph Butler with the impress of perpetual fame; and while this great work remains, a ready answer is prepared for the gainsayer.

"The German Reformation," says Dr. Croly,* "revised the learning of the Scriptures. Rome was still the prominent adversary; but she had changed the ground of her title: she no longer reposed upon the mere arrogant assumption of power, nor attempted to silence all question by the sword. Her orb was falling into the wane; it could now no more scorch than enlighten. She now grounded her claims upon antiquity, the promise of miracles, and the deposit of ecclesiastical supremacy in the hands of St. Peter. To break through those barriers, the rustic hands of the Italian reformers would have been inadequate: learning, vigorous research, and practised intellectual activity, were the true means; and a race of scholars suddenly raised their heads in Europe, the vastness, variety, and perseverance of whose learned toil, still rank among the wonders of the human mind.

"Another age brought the struggle into our own country. . . . A new enemy was now to be encountered, in the infidelity of France. . . . The dissolute manners of a French court, transferred to our country, at once enervated the national habits, corrupted the national mind, and repelled the national religion. Infidelity

* See Memoir of Bishop Butler, by Dr. Croly, appended to the edition of the Analogy in the Sacred Classics, edited by the Revs. R. Cattermole and H. Stebbing. London, Hatchards.

always shuns a direct collision with Scripture; and the force of the tempter was developed in leading the national understanding into metaphysical mysteries, obscure inquiries into the origin of things, and arrogant presumptions of the designs of Providence. The direct doctrines and plain facts of revelation were thus equally avoided; and the controversy was absorbed in inquiries into fore-knowledge, free-will, and fate—those exciting, yet bewildering subjects, which the great poet of England not unsuitably assigns for the endless and melancholy employment of fallen angels. But in this crisis, the manlier virtue of the country nobly vindicated itself by the genius of its Church. Stillingfleet, Conybeare, Cumberland, and a crowd of divines, whose learning had not blunted their original sagacity, nor their sagacity had been too fastidious for the labour of learning, stood forward to clear religion of the clouds raised by the malice of infidelity, to convict the deist out of his own lips, and to reinstate the national faith on the foundations of the Bible. Among those highly-gifted men, the foremost in force of understanding, the most fortunate in immediate and acknowledged victory, and the most permanently useful in laying down principles applicable in every future age to the great system of the divine dealings with man, was the author of the volume of the *Analogy*."

Of Bishop Butler, it is to be regretted, that, comparatively speaking, little is left on record. By a codicil to his will, he expressly required that his papers should be burned without being read. How great must have been the loss to religion by obedience to this requirement, it is not easy to determine; but judging from what he did publish, it may be regarded as almost irreparable;* for "of all the uninspired authors," it has been well observed, "whose writings tend to clear up difficulties, to enlarge, and illuminate, and steady the mind, we know of none to be compared with Butler. 'That which doth make manifest is light;' and truly the manifestation that is made of the moral constitution of our nature, in his wonderful sermons on the subject, is as though 'the clear shining of a candle' gave us light. In nothing, perhaps, is the value of Butler's profound researches more evident than in the manner in which they thus serve to shew the wisdom, the fitness, and the excellence of the salvation provided for us in the cross of the Lord Jesus Christ."

Joseph Butler was born at Wantage, in Berkshire. His father, "a substantial and respectable woollen-draper," was a Presbyterian; and it was his design to educate this son, his eighth child, as a minister of that communion. Joseph was first sent to the grammar-school of his native place, then under the tuition of the Rev. Philip Barton, a clergyman of the established Church, where his talents and assiduity gained him his master's regard. When nearly twenty, he entered a dissenting academy at Gloucester, which was afterwards removed to Tewkesbury; and of his fellow-students, not a few distinguished themselves in after-life. Among these were Archbishop Secker, and John Bowes, afterwards Lord Chancellor of Ireland, and created a peer as Lord Bowes of Clonlony.

It was while at this academy that the vast powers of Butler's mind began more fully to be developed. Dr. Samuel Clarke's work on an "*a priori* Demonstration of the Divine Existence and Attributes," became the subject of an anonymous correspondence between the author and the young student. Butler's modesty would not permit him to acknowledge that he was the writer of the letters, which were conveyed privately to the post-office at Gloucester, and answers brought back by Secker. Dr. Clarke, however, subsequently learned the name of his correspondent, and suffered

the correspondence itself to be appended to subsequent editions of his work.

Butler soon after this left the academy. "His mind had been exercised for some time on the subject of conforming to the established Church, and was at length made up on the duty of doing so. His father, and his father's Presbyterian friends, reasoned with him on the subject, but without being able to alter his determination. His design of becoming a dissenting minister being abandoned, he seems to have determined at once to seek admission into the ministry of the Church of England; and he entered as a commoner of Oriel College, Oxford, on the 17th of March, 1714. It would seem as if scruples about the non-conformist ministry had spread among the pupils at Tewkesbury; for Secker, being unable to make up his mind on the subject, left the academy, and commenced the study of medicine in London. Scott* removed at the same time to Utrecht; and Bowes applied himself to the study of the law, and conformed." It is important to bear in mind, that Mr. Butler's conformity must have been the result of rational conviction, and that in the mind of one peculiarly well qualified to form a proper estimate as to the true position of churchmanship and dissent. The habits of early years, the prejudices of early education, the anxious desire of those most dear to him, to whose suggestions he was bound to pay deference, and whose opinions must have swayed with him not a little, were all marshalled in favour of his exercising his ministry among dissenters; but his mighty mind was enabled fully to enter into the merits of the subject, and rational conviction led him to the established Church. And let it be borne in mind, that no worldly motive could possibly have actuated him to adopt this line of proceeding; no prospect of advancement, or attainment of high preferment. The son of a tradesman, a conscientious, still a confirmed, dissenter; himself the member of a dissenting academy,—what possible prospect had he, that he should fill any other than the humblest office in the ministry of the church—the humblest, not of course as far as usefulness, but as emolument, was concerned? and yet, on weighing the matter, he found he had no alternative. The evils of non-conformity he doubtless saw in all their length and breadth, their height and depth; and assuredly those evils are not diminished to the present day. It were well if many who rail at the established Church, and whose minds unquestionably are not precisely of the same grasp as that of Bishop Butler, would seriously consider whether the circumstance of his conformity should not induce them seriously, prayerfully, and humbly, and not politically, to view the important question of churchmanship and dissent. "No stigma of worldliness," observes Dr. Croly, "can attach to the conduct of the young inquirer on this occasion. The Church of England could offer but few hopes to an obscure youth; certainly none equal to balance the difficulties occasioned by the resistance of his family, the disappointment of his father's views, and the general bitterness of a period when party mingled strongly with religious opinion, and the convert to reason incurred the almost inevitable fate of being denounced as a traitor to principle; the connexions which so rapidly raised him were yet unformed; and when at length entered himself of Oriel College in 1714, he probably looked forward to a life of privation, solaced only by the feeling that he had acted according to his conscience."

When Butler entered at Oriel, Edward Talbot, son of the Bishop of Oxford, was fellow of the college;

* See review in the "Christian Examiner," March 1839, of *Memoirs of the Life, Character, and Writings of Joseph Butler, D.C.L.*, by Thomas Bartlett, A.M. London, J. W. Parker, 1839.

* The son of a merchant in London, went to Utrecht, and took the degree of LL.D. He became a Baptist, but did not enter the ministry, and we believe adopted Socinian sentiments. See review of Bartlett's *Memoirs of Bishop Butler*, in the "Christian Examiner" for March 1839, to which the writer is indebted for much information.

and a mutual friendship was formed between them. The following year, however, Mr. Talbot married, and subsequently became archdeacon of Berks, and rector of East Hendred, near Wantage. "Butler, it would seem, left the university before he took his degree, was admitted into holy orders, and occasionally assisted his friend in performing the duties of his parish during the spring, summer, and autumn of 1717. His autograph is to be seen in the register of several baptisms and burials in the books of that parish. In the year following he was settled in London, being appointed preacher at the Rolls, on the joint nomination of Archdeacon Talbot and Dr. Clarke."

In 1722, Dr. Talbot, then advanced to the see of Durham, presented Mr. Butler to the rectory of Haughton-le-Skerne; and afterwards, in 1725, to the valuable rectory of Stanhope, in Weardale. Having resigned his priesthood at the Rolls, the year following that in which his "Fifteen Sermons" were published, he now devoted himself to the pursuit of those duties by which he afterwards gained so great a name. He remained in the retirement of Stanhope for seven years; his time being spent on his "Analogy," and the performance of his parochial duties. His temperament, to use the language of Dr. Croly, "must have been always studious and speculative: it is incidentally described as tending to melancholy; and his letters to his friends give a strong impression that he regretted the loss of his earlier intercourse with the world, even as a refreshment of the mind." The following letter from Dr. Philpotts, bishop of Exeter, rector of Stanhope at the period of his elevation to the episcopate, will be read with much interest, as bearing on the subject before us. It is addressed to Dr. Goddard, archdeacon of Lincoln, and dated Exeter, Jan. 25, 1835:—"I earnestly wish I could justify the report made to you by the Provost of Oriel, that I could supply you with several anecdotes of Bishop Butler. The truth, however, is, that although tantalised by seeming opportunities of acquiring some information respecting the private life and habits of one to whom I have been accustomed to look up as the greatest of uninspired men, I have been mortified by my almost entire failure. In the rectory of Stanhope I was successor to him after an interval of eighty years; and one of my earliest employments there was, to search for reliques of my illustrious predecessor. I was assured, that an old parishioner, who, with a tolerably clear memory, had reached the age of ninety-three or ninety-four, recollected him well. To him I frequently went, and in almost all my conversations endeavoured to elicit something respecting 'Rector Butler.' He remembered him well; but, as I ought perhaps to have anticipated, could tell me nothing: for what chance was there, that one who was a joiner's apprentice, of 13 years of age, when Butler left Stanhope, could, four-score years afterwards, tell any thing about him? That he was respected and beloved by his parishioners, which was known before, was confirmed by my informant. He lived very retired, was very kind, and could not resist the importunities of common beggars, who, knowing his infirmity, pursued him so earnestly, as sometimes to drive him back into his house, as his only escape. I confess I do not think my authority for this trait of character in Butler is quite sufficient to justify my reporting it with any confidence. There was, moreover, a tradition of his riding a black pony, and riding always very fast. I examined the parish-books, not with much hope of discovering any thing worth recording of him, and was unhappily as unsuccessful as I expected. His name, indeed, was subscribed to one or two acts of vestry, in a very neat and easy character; but if it was amusing, it was mortifying to find the only trace of such a man's labours recorded by his own hand, to be the passing of a parish account, authorising the payment of a few shillings to some adventurous clown who had destroyed a 'foumart,' or

wood-marten, the marten-cat, or some other equally important matter."

While Mr. Butler was resident in the retirement of Stanhope, Secker was advancing rapidly in court-preference, and, to his credit, did not forget his old friend. He was anxious, if possible, to bring him to town; and with this view even ventured to speak to the queen, whose chaplain he was, on the subject. The queen seems not to have been offended with the application made to her; and at Secker's request, Butler was appointed by the lord chancellor one of his chaplains. This entitled him to non-residence on his living; but he conscientiously stipulated that he should reside six months in the year at Stanhope. His elevation rapidly followed: he was appointed by the chancellor to a stall at Rochester; and in 1736, by the queen, clerk of the closet; and was now required by her majesty to be in attendance every evening, from seven to nine, for conversation. In the same year he finished "The Analogy." The queen died soon afterwards; but Mr. Butler was presented to the bishopric of Bristol in 1738, and to the deanery of St. Paul's in 1740. He now resigned Stanhope. He was appointed clerk of the closet to the king in 1746, and bishop of Durham in 1750.

His first charge to the clergy of Durham was the cause of no little aspersion being thrown on Bishop Butler's character as a theologian and soundness as a Protestant. "Adverting strongly," says Dr. Croly, "to the general decay of manners, he advised his clergy 'to do their duty towards reviving a practical sense of religion among the people committed to their care;' and for this purpose to instruct them in the use of *external religion*, namely, the use of external and visible means of promoting virtue. 'Thus,' as the bishop observed in his charge, 'if the sight of a church should remind the spectators of some pious sentiment; if, from glancing at this building dedicated to God, he should be led to think of his body as the temple of the Holy Spirit; and therefore, as he knew the indecency and offence of profaning the edifice before his eyes, he should reflect on the guilt of suffering his own body to be the vehicle of impure, cruel, or irreverent thoughts,'—could it be conceived that this sentiment was superstitious, or that it was not a right and Christian use of emblems?" These remarks were the subject of attack. A pamphlet appeared containing severe strictures on the opinions advocated by the bishop, under the title of "A serious Enquiry into the use and importance of *External Religion*, occasioned by some passages in the Right Rev. the Lord Bishop of Durham's charge to the Clergy of his Diocese." Fifteen years afterwards, it was asserted, in an anonymous publication, that he was in heart a papist; and that he had died in full communion with the church of Rome. A more unwarranted charge it was impossible to have brought. It was chiefly founded on his love of ascetic habits; his study of some papistical authors; and his putting up a marble cross in the palace chapel of Bristol. Secker regretted deeply this last-mentioned circumstance, for he felt it might be turned against the bishop, as in fact it was. But the act arose from a mere feeling of the infinite value of the sacrifice of the death of the Lord Jesus. It is, however, well to remark, that there is some danger of such emblems being regarded with superstitious reverence. The erection of a cross is a matter of comparatively little moment, as far as the erection itself is concerned; but it is of much moment, if it leads, as it has done in the Roman Catholic Church, to a feeling little, if at all, removed from downright idolatry.

What Bishop Butler's views, however, were of the true character of the Romish Church, are clearly set forth in his sermon before the house of Lords, June 14th, 1747, on the day of the king's accession. He there maintains, that "the value of our religious establishment ought to be very much heightened in our

esteem, by considering from what it is a security: I mean, that *great corruption* of Christianity—popery, which is ever hard at work to bring us under its yoke. Whoever will consider the popish claims to the disposal of the whole earth as of Divine right; to dispense with the most sacred engagements; the claims to supreme, absolute authority in religion; in short, the general claims which the canonists express by the words *plenitude of power*; whoever, I say, will consider popery as it is professed at Rome, may see that it is a manifest and open usurpation of all human and Divine authority. Yet, even in those Roman Catholic countries where those monstrous claims are not admitted, and the civil power does, in many respects, restrain the papal, *persecution is professed*, as it is absolutely enjoined, by what is acknowledged to be their highest authority—a general council so called, with the pope at the head of it; and is practised in all of them, I think, without exception, where it can be done safely. And thus corruptions of the grossest sort have been in vogue, for many generations, in many parts of Christendom, and are so still, even where popery obtains in its least absurd form. And their antiquity and wide extent are insisted on as a proof of their truth,—a kind of proof which, at best, can be only presumptive; but which loses all its little weight in proportion as the long and large prevalence of such corruptions has been *obtained by force*.”

The bishop's “promotion to the see of Durham,” to use the language of Dr. Croly, “placed him in the enjoyment of all that his benevolence had so long wished, and more than his ambition had ever desired. He could now give way to his charity; and it seems probable that the greater part of his income was thus employed. He had always been remarkable for liberality in the dispensation of his means,—the most obvious and pressing exercise of the public virtues of a Christian. He was a warm and steady friend to the poor; but his well-regulated mind also acknowledged the fitness of sustaining the rank in which he was placed; and his residence at Durham was distinguished for the stately hospitality suitable to the see. Like his patron, bishop Talbot, he received the nobility and chief gentry of the north at his palace three times a-week during a considerable portion of the year, and entertained them as became their prelate and friend.”

But the munificent spirit of this distinguished person extended itself to every object. While at Bristol he contributed four thousand pounds to the repairs of the palace,—a sum greater than his entire receipts from the bishopric. He also subscribed to infirmaries and hospitals in remote parts of the kingdom; and generously attended to the personal difficulties of his clergy. But the diocese was not long to possess its eminent prelate; his constitution, enfeebled by unremitting study, began to fail soon after his arrival at Durham. As his weakness increased, he was induced to try the Bristol waters, then in high reputation; but he was evidently dying; and was finally removed to Bath, where he expired, June 16th, 1752.

The mortal remains of the bishop were interred in the cathedral of Bristol, where a plain marble, with a Latin inscription, was put over them; but a more suitable memorial has been lately erected.

T.

SOCIAL AND PUBLIC WORSHIP:

A Sermon,

By THE REV. JOSEPH LOSCOMBE RICHARDS, D.D.,

Rector of Exeter College, Oxford; and Vicar of Kidlington, Oxfordshire.

JOHN, xx. 19.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”

THIS was probably the first time the Christian Church ever met on earth. It was on the evening of that day, which has ever since been considered sacred to prayer and to religious exercises. It is impossible to contrast this little band of Christians thus gathered in fear and trembling, with the countless congregations that on this day are assembled throughout the Christian world, and not to feel how strikingly our Lord's prophecy has been fulfilled of the grain of mustard-seed, which should “shoot out its branches into all the earth” (Mark, iv. 30-33); and without having our faith strengthened in that promise of its further extension and final triumph, when “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ” (Rev. xi. 15); when “all kings shall fall down before him, all nations shall do him service” (Psalm lxxii. 11).

The manner in which the evangelist expresses himself shews that he was anxious to mark the day on which the disciples met: “Then the same day at evening, being the first day of the week, when the disciples were assembled.” And within a few verses he records their meeting again on the same day in the following week: “And after eight days,” i.e. according to the Jewish mode of computing time, on the eighth day afterwards, “again his disciples were within.” We cannot doubt, therefore, that their meeting was designed and by appointment; and that this day was thus early set apart by the Church, and dedicated to the service of God, as we know it to have been a few years afterwards, of which we have abundant record in the Acts of the Apostles. That they met also for purposes of Christian communion and social worship, there can be little doubt. The precaution which they had taken to close the doors, which is noted on both the occasions to which I have referred, shews that they were assembled for an object which they knew to be criminal in the eyes of their enemies, and which would expose them to persecution. And there was no act held so criminal, and which brought upon them such persecution, as their private assemblies for the purposes of social worship. This we know from the testimony of heathen writers,

as well as from the evidence of Scripture itself. It was to discover these assemblies that Saul, when the persecutor of the Church, entered, as we read, "into private houses, and dragged from thence men and women to prison and to death" (Acts viii. 3).

I have therefore drawn your attention to this passage of Scripture, as recording what was probably the earliest assembly of the Christian Church for the act of social worship; and it is this duty which I wish to set before you. It would occupy far too much of your time, if I were to enter at large into the argument in favour of social and public worship: I shall content myself, therefore, with simply setting before you the example and commands of our Lord and his apostles in regard to this duty, as furnishing quite sufficient evidence on the point, and exhibiting an authority for it, which none who admit the truth of Scripture can attempt to gainsay.

In the first place, then, let us observe the example of our Lord and Saviour Christ. We are told by St. Luke, in the opening of his ministry, that "he came to Nazareth, where he had been brought up, and, as his custom was, went into the synagogue on the Sabbath-day" (Luke, iv. 16). I have quoted this passage, as it renders it unnecessary to refer to the many instances which are recorded of our Lord's stated attendance on the worship of the Jewish Church. St. Luke here expressly states that it was his regular custom to do so. Nor need I refer to his invariable practice of attending the stated festivals in the temple, as they must be familiar to all. Nor does our Lord appear ever to have held any private assemblies for worship; and his appeal to the Jews on his trial seems to shew that he had not: "I ever taught openly in the temple, and in the synagogue, and in secret have I said nothing" (John, xviii. 20). But when, after his death, a new rite was added to the Church, which it was not allowable to celebrate either in the temple or in the synagogues, the Christians were compelled to form separate assemblies for the purposes of social worship; still not forsaking altogether the services of the temple or the synagogues till they were swept away by the destruction of the Jewish polity and nation. It is to these private assemblies, formed under the authority and sanction of the apostles, to whom was committed the power to establish a new mode of worship, that I wish now to call your attention. The earliest of these have been already noticed; and if we pursue the track of the sacred history, we shall discover abundant instances of them as we go along. I will call your attention to a few only of these. In the very first

chapter of the Acts we find that, immediately after the ascension "they returned to Jerusalem," and "went up into an upper room;"—probably the very same in which our Lord had partaken with them of the last supper, and which could not but be consecrated in their eyes by the most powerful and endearing associations,—that they went up into this chamber, where about one hundred and twenty were assembled, including many of the apostles, who are mentioned by name, and continued for some time with one accord, *i. e.* animated with one spirit and one heart, in prayer and supplication to God (Acts, i. 13-16). It was probably in the same place, and for the same purpose, that they were assembled on the day of Pentecost, as we read in the following chapter: "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts, ii. 1): and in the same chapter we have this testimony to their perseverance in acts of communion and social worship: "And they continued steadfastly in the apostles' doctrine and fellowship." It was not enough, we see, that they held to the doctrine of the apostles; they conformed also to their fellowship. Church-communion and unity was held to be no less essential than sound doctrine, in conformity with that beautiful prayer of our Lord for his disciples, "that they all might be one, even as he was with his heavenly Father" (John, xvii. 21)—one in name—one in heart and sentiment; and "lifting up their voices," as it is beautifully expressed, "with one accord to God" (Acts, iv. 24). It will be sufficient, perhaps, if I mention one other instance of their continuance in the practice of social prayer, which I will select further on in the history of the Acts. When Peter was imprisoned, we are told that "prayer was made without ceasing of the Church unto God for him" (Acts, xii. 5): and when he was released by the angel out of prison, we read that he went immediately to the house of Mary, where "many were gathered together praying" (Acts, xii. 12). That there were very early stated places and times for these acts of public worship, there can be little doubt, as in the instance before us St. Peter appears to have gone immediately to their assembly as a place of well-known resort; as did also Peter and John when released from a former imprisonment; for we read, that "being let go, they went to their own company" (Acts, iv. 23); *i. e.* apparently, as if they knew they should find them assembled; and they, when they heard of their delivery, immediately lifted up their voices with one accord, in that beautiful prayer which is recorded in the fourth chapter of the Acts. The places in which they

assembled, were undoubtedly at first chambers in private houses: none other would offer, or indeed would serve as well, since secrecy and retirement would naturally be sought by those who assembled at the hazard of their lives. But it is probable, from what I have already stated, that at a very early period particular houses or chambers were considered sacred to those uses, and set apart to the especial service of God; and it is certain, that this was the case at the time when St. Paul wrote his first epistle to the Corinthians; since he especially rebukes them for profaning the house of God, and not distinguishing between it and common buildings. "What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not?" (1 Cor. xi. 22.)

I have thus endeavoured to shew you what was the practice of the early Church in regard to social worship, as it is recorded in that book which you all have in your hands, and may consult for yourselves: that they were not content with the duty of private prayer, but that they were willing to risk their lives, rather than forego the duty and privilege of meeting together for acts of social worship and communion. I know the excuse which is sometimes made by those who do not choose to shape their practice by the apostles' rule—that they can worship God as well at home as in the assemblies of his house. I notice this excuse, not because it is the only one, or because it is the most common, but because it is the most specious and plausible. The common excuses derived from the plea of business, family cares, and the like, I never yet found any one prepared seriously to maintain: they are often, indeed, alleged, but they will not stand the test of reason; nor do they satisfy the conscience of the person who offers them. I fully admit, that the occupations of life, and, still more, domestic duties, are in the case of the poor a fair plea for partial attendance, and may be admitted as excuses for occasional absences from the house of God. But no occupation of life can be lawful which keeps away a man entirely from the house of God; and any man is living in sin who continues in that occupation. And in regard to domestic duties, I will undertake to say, that no family is so circumstanced as to require the constant absence from church of any member of it. Arrangements may be made to allow of the occasional attendance of every member of it who is not kept away by sickness. I have had frequent occasion to make these remarks in visiting the poor, and I never yet found any one who would attempt to gainsay them, however much their practice might be at variance with them: and

therefore I say, that such excuses are not sufficient to quiet a man's own conscience. How much less can they stand before God! Judge therefore yourselves, brethren, in this matter, that ye be not judged of the Lord.

If there is any one present who has strayed, as it were by accident, into this congregation, who has lived in habitual neglect of the ordinances of God's house, I would entreat him to weigh what I have said, and to deliver his soul from this guilt, as I pray to be delivered from his blood by this warning.

Let me say a few words on the excuse which I have noticed above—that a man can pray to God as well at home in his own house as in the church. Were this true, it would be still no reason for violating the commands of our Lord and his disciples, and departing from their practice in this matter. The same apostles who have set us this example did not fail to rebuke any departure from it; and when the Hebrew Christians, under the heat of persecution, grew slack in their attendance on the ordinances of God's house, St. Paul wrote to them to command them not "to forsake the assembling of themselves together" (Heb. x. 25). Were your excuse, then, true; I would say, you are living in the neglect of a plain, undoubted command of the word of God, and you are therefore guilty before Him. But your excuse is not true; it is not true, my brethren, that private prayer will do in the place of public prayer. It has its use; public prayer has also its use. God has fitted us for society, and this feeling enters into religion as much as into all other things. We are so framed, that we act mutually on each other, as every man's experience may satisfy him; though few, if any, can explain or understand how this influence is communicated. It is not my purpose to explain it; but a few observations may perhaps satisfy you of the fact. Who has not felt the power of a large assembly to call forth feelings which he never experienced in private? who ever joined in the praises of God in his solemn assembly, without feeling his heart elevated, in a way perhaps that he has seldom, if ever, felt when alone? has not the word of God often come home with more power to our hearts when read in the congregation, than it has when we have taken it up in our own houses? does any one believe, that he would be affected by those pledges of our Saviour's love if he partook of them in solitude, as he has often been when kneeling around the same altar with those whom he believed to be animated with one hope and one faith? Let this satisfy you, my poorer brethren: neither you nor I may be able to understand the curious and wonderful structure of our minds, nor to trace those secret

springs by which God moves us : but shall we therefore neglect to act upon what we *do* know ? You *do know* the power of social worship to act upon your minds in a way that private prayer cannot : you have often felt it, perhaps in this house. When you have heard the words of your gracious Saviour read, you have realised the feeling of the apostles : "Did not our hearts burn within us, when he talked to us by the way, and opened to us the Scriptures ?" (Luke, xxiv. 32.) Act, therefore, upon your own experience : be regular and frequent in your attendance on God's house, as you feel its power to benefit you ; and be assured, that in so doing you are far wiser than those who stay away because they cannot explain why social prayer should be better than private. Believe that God, who has made us and knows our frame, has provided for its wants, in ordaining social as well as private prayer : it has its special promises as well as private prayer, "Where two or three are met together in my name, there am I in the midst of them" (Matt. xviii. 20). And we have seen this promise realised in the two first Sabbaths on which the Christian Church met, when "Jesus came and stood in the midst of them, and said unto them, Peace be unto you" (John, xx. 19). Believe that he is no less present now—not as he then appeared, in a bodily form,—but in power and in spirit.

There are many present, whose prayers have been put up this day in faith, and whose hearts, I have no doubt, have been humbled before God in the affecting confession of our Church ; they have realised the fulfilment of that promise, and felt its power to impart a peace which the world can neither give nor take away. It is open to all to do the same : God has bestowed upon you great privileges in this respect. We have seen this day under what circumstances the early Christians met. This privilege, for which they were content to hazard their lives, and for which many a martyr bled, is yours to enjoy in quietness and peace. They met in narrow and obscure chambers ; it is yours to assemble in houses which have for centuries been consecrated to prayer, and which are associated with our holiest feelings. Within these walls your children were dedicated to God ; around them lie the remains of your relatives and friends : on every side there meet your eyes some memorials of your faith, calculated to inspire holy thoughts and raise your hearts to heaven. It is your privilege to worship God in prayers, many of which have animated and sustained the devotions of the Church for more than fifteen hundred years. They are eminently calculated to enlighten your faith, and to awaken the spirit of prayer.

Strive to realise the devotional spirit which these beautiful services breathe : they can never hurry you into excess ; their warmth is ever chastened by a holy reverence, which never suffers you to forget in whose presence you are, or the majesty of that great Being whom you are addressing. Are you cold and insensible to these privileges ? Beware lest you provoke God to withdraw them, by cutting you off from the ordinances of his house. How many in sickness, when exiled from his house, have had occasion to mourn over their neglect of these advantages when placed within their reach, and "to pour out their soul," perhaps in vain regret, "when they remember these things !" (Psalm xlii. 4.) Do you value the privileges you enjoy ? Shew your sense of them by the frequency of your attendance on the house of God, and by the earnestness with which you enforce this duty on all whom God has placed within the reach of your influence.

Above all, if you are grateful to the Church in whose bosom you have been nurtured, and which has fed you with the pure word of life, be careful that your lives bring no stain on that communion of which you profess yourselves members : let your hearts be animated towards her with that affection which dictated that beautiful prayer of the Psalmist, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good. Pray for the peace of Jerusalem : they shall prosper that love thee" (Psalm cxxii. 6-9).

ON THE GIFTS OF GOD IN NATURE AND GRACE.

BY MISS M. A. S. BARBER.

No. IV.—*Christian Watchfulness.*

SLEEP is an image of death, and is continually used in the Bible to denote that thoughtlessness and forgetfulness of God, which, as a deep sleep, have settled upon the world "sitting in darkness." "Darkness hath covered the earth, and gross darkness the people :—" to the interests, the cares, the enjoyments, of this life, they are indeed fully awake ; but to every thing which concerns God, eternity, and their own salvation, they are as indifferent as though each individual fancied himself exempted from the common lot—as though he alone of all his race should never behold either the hour of death or the day of judgment ; professing to receive as true that Bible whose pages they never open, and rendering unto God one only unmeaning homage—a weekly attendance upon the service of the Church, which custom demands, and which habit has taught them to consider a duty ; they live effectually without God in the world—sleeping the sleep of death ; neither knowing nor fearing the danger which surrounds them, nor making any preparation for that future state of existence which every passing day brings nearer to them, until at last, if they awake not from their sleep, it will come

upon them "like a snare." It is commonly thought they are unwilling to have that sleep disturbed; but how seldom is it attempted! The missionary-meeting is thronged with earnest and interested hearers; the Sunday-school filled with kind and pious teachers; and the cottages of the poor continually frequented by anxious and disinterested visitors; but how seldom is this anxiety for the salvation of others displayed in the immediate circle of social influence! The kind acquaintance, the long-trying friend, and even the beloved relation, are but too often suffered to tread the downward path for years, without one word of remonstrance, one affectionate entreaty or expostulation. It is true that the Holy Spirit *alone* can change the heart of man; but it has not now to be said for the first time, that the Christian who makes that an excuse for withholding his own efforts, is like the husbandman who should refuse to sow the seed because he could not cause it to grow, or ensure the harvest. It pleases God sometimes that the seed should be sown without the aid of human means; that it should spring up far from all kindred soil, like the Shittah-tree in the desert; but oftener, perhaps, it seems good in his sight to employ the instrumentality of others; and it is the bounden duty of the people of God to view all unconverted persons with whom they may associate, not with indifference—as those differing from them in the object and pursuits of life, still less with dislike—but with the sympathy with which the shipwrecked sailor brought safe to shore would view the sufferers yet clinging to the sinking vessel, and with the same anxiety that they also should be saved. Not that shipwrecked sailors can be compared to souls alienated from God, and under the dominion of sin; for the former are conscious of their danger, which the latter are not; they are rather like the inmates of a lonely house, asleep in perfect fearlessness of evil, whilst the waters of the swollen river, which has overflowed its banks, rise higher and higher, cutting off more effectually every moment the retreat of the unhappy inhabitants, who are insensible to the impending danger. The light that burns in the quiet room shews no movement within, betokening either their knowledge of their situation or their fear; all is hushed in calm and fatal security, until the flood shall come and take them all away (Luke, xvii.); or until perhaps, awakened too late, their cries for help shall be heard with awe by those who rest upon their beds in peace. Thus it is with all who have no hope in God: the flood of time rises higher and higher every hour, and will soon carry us away. Let it then be the desire of every Christian, that they who sleep the sleep which is the precursor of spiritual death, should be awakened. It is the office of the ministers of Christ to preach the Gospel; but it is also written, "Let him that heareth say, Come."

But if it is the duty of a Christian to be thus intent upon the welfare of others, he is also especially called to watch upon his own post. A warfare, a race, a pilgrimage, are comparisons continually made use of in the Bible to describe the situation of the people of God in this world; each of them denoting danger, privation, and the necessity of constant exertion. Watch, then, through all the trying scenes of life; watch for the hour of death; watch for the day of judgment. "Religion," as it has been remarked, "is the tie which binds man to God, and implies both a knowledge and love of him." The Christian, then, lives in the world mindful of God; he is awake to his purposes, so far as they are disclosed in the written word, with respect to the present circumstances and future destination of man. The veiled Fates, whom the heathen set up as queens over the destiny of the human race, have lost but little of their power in the eyes of those who, far from regarding the world as under the government of God, refer all things to the

operation of secondary causes, and are apt to allege for the vicissitudes of events any reason except the determinate councils of Him against whose government they rebel. It is true the purposes of God are ordinarily effected by human agency; still, we are not to lose sight of his controlling power. We possess in the Bible a treasure of knowledge concerning the history of the world, and should not shut our eyes upon the past and present dealings of God towards man, as though it was a matter which concerned us not. Our ear perhaps is not open to hear the trumpets of prophecy whilst they are sounding; but we are permitted to trace the majestic march of events, which has long brought to pass the things concerning which it was written that they "should be;" and to watch with deep attention the course of human affairs, which appear to tend towards the hastening of those of which it is still written that they "shall be."

It is, however, still more profitable and useful to ourselves to be observant of the providence of God as relates to the daily occurrences of life. This knowledge is not only desirable for its excellency, but for the peace and comfort it instils into the heart. Our Saviour has said, "Even the very hairs of your head are all numbered;" we cannot therefore for a moment doubt, that we have a right to console ourselves with the assurance that God is ever watching over us. If we studied the lives of individuals recorded in the Bible, we should find them replete with lessons upon this subject; and we should there see every thing ascribed to the ordering of God. The life of David, being given more at length than that of most others, is full of instruction; and it is a useful study, especially for those who are careful and troubled about many things, to note the several occurrences recorded concerning him, and compare them with the Psalms of mingled prayer and thanksgiving which he composed upon those occasions—such as the following: 1 Sam. xxii. 1, Ps. lvii.; 1 Sam. xix. 2, Ps. lix.; 1 Sam. xxi. 10, Ps. lv.; 2 Sam. viii. 3, 13, 1 Chron. xviii. 3, 12, 1 Sam. xxiii. 14, 15, Ps. lxiii. Amongst the number with which the Bible abounds, the life of Hezekiah might also be selected as an example of the many practical lessons which may be learnt from studying scriptural biography. When he ascended the throne, strong in the confidence he reposed in God, we see him setting at nought the favour or the fear of man, cutting down the groves, destroying the images, and removing the high places,—although he must by so doing have drawn down upon himself the hatred and enmity of numbers,—and breaking off all alliance with the heathen nations, according to the commandment (Deut. vii. 2, 4), although the almost certain consequences were the immediate invasion of his territories; "and the Lord was with him, and he prospered." For fourteen years he appears to have reigned in peace. So greatly was he favoured, that we see him interceding with God for the pardon of the people, and he was heard (2 Chron. xxx. 20). But when Sennacherib, with a mighty host, came against him, the faith of the king of Judah failed; and he rested his hope of deliverance, not upon God, but upon himself, and purposed to buy the forbearance of the Assyrian king with a tribute of gold and silver. But when this vain resource failed, and the heathen host encamped near Jerusalem, Hezekiah, in the extremity of his danger, returned unto the Lord, and sought and found deliverance (2 Kings, xix. 14, 20); thus exemplifying the words of the prophet Jeremiah (xvii. 5-8). We next behold him sick unto death, and receiving from the prophet the warning that he should "not live;" but Hezekiah turned his face unto the wall, and prayed; and before the prophet had reached his own dwelling, he received a commandment to return, and announce the acceptance of the prayer; and Hezekiah joyfully praised the Lord. "It is exceeding pleasant," says Flavel, in his excellent treatise

upon the mystery of Providence, "to behold the resurrection of our own prayers and hopes as from the dead;" but, alas, when they rise up in the likeness of blessings, we are apt not to recognise them. The giving of thanks is constantly inculcated upon us; "Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2). There is often, however, a great disproportion between our prayers and our thanksgivings; we continually sit down in the quiet enjoyment of the very things we have prayed for, without one grateful acknowledgment for them. Like the nine lepers, we go away healed, without returning to give glory to God; and this, not so much perhaps from want of faith, as from want of Christian watchfulness; that the events of life pass us by, not indeed unnoticed—for we are anxious and careful enough—but not looked upon through the glass of God's providence, with a view to their design, or their effect upon us, or our right use and improvement of them. It has been said,

"Salvation
Comes mounted on the wings of meditation;"*

and certainly vigilance is an absolute requisite in Christians, as well to enjoy their privileges as to improve them. There are several other incidents in the life of Hezekiah capable of affording us practical lessons in the common duties and temptations of every-day life; but the subject is too extensive to be more than slightly alluded to in the limits of these columns.

Acknowledging the total dependence of man upon God, and living in the remembrance of it, let us also watch in the ordinary concerns of life to do what God requires of us. As no events should be referred to secondary causes only, so no actions should be done with a view to secondary motives. To please God in all things should be the constant endeavour of a Christian: "whatsoever ye do, do it heartily, as to the Lord, and not unto men." The lives of the generality of individuals pass away in trifling actions; but to him who is on the watch to do them as unto God, they are no longer trifling; nor are they even so in themselves as regards mankind. The vast amount of human sin and transgression may be said to be composed of the atoms of individual character. Our Saviour hath said, "he that is not with me is against me; he that gathereth not with me scattereth abroad." There is no neutrality: if we are not employed in doing good both to ourselves and others, we are certainly employed in doing mischief, whether we know it or not: we are either contributing the mite of our individual character to the advancement of holiness, to the spread of that light which, Christ has commanded, should shine before men, that they may see our good works, and glorify our Father which is in heaven; or we are putting out our hand, however feeble and slight its force may be, to help the multitude who are dragging the triumphal car of the idol Mammon through the world. As it is among the common duties and ordinary concerns of life we are daily tempted to serve sin, it is amongst them we must watch against it. The faithful porter who keeps the gate does not probably expect an army to besiege his master's dwelling. Temptation does not always come in the likeness of an overwhelming host: it oftener presents itself day by day amongst common cares and common duties. One sin, however small, which is constantly admitted and indulged, is like a traitor in a garrison, who, if he be but a child, can open the door to the mighty enemy without. To be effectual, this watchfulness must also be persevering: the Christian who is apt to lay it aside, is like a man who has been long rowing against the stream, and, pausing to rest upon his oars, is suddenly carried far back again by the strength of the current. It must also be in the spirit of constant dependence upon God, a daily "looking

* George Herbert.

unto Jesus;" the faithful watch must be a watch unto prayer. Still this should be an incitement to diligence, not indolence, in our Christian calling: we know that all the bones of our frame were knit together by him; that in him "we live, and move, and have our being;" and without him we could not draw another breath; yet we do not hesitate to make ample use of all our physical powers directly there is a desired object to be attained. So let it be with the faculties of our soul: we know they are entirely dependent upon God, and that we cannot "come to Christ," nor walk in his ways, "except the Father draw us;" yet our Saviour hath said, "Seek, strive, watch." Let us then be earnest, active, diligent, to grow both in Christian grace and knowledge, and to make a good use of our time and opportunities, and of every gift which has been entrusted to us, that we may be enabled to say, "Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them." And while we confess, with the deepest humility, that without Christ we can do nothing, let us also rejoice in the assured confidence that "all things are possible to him that believeth."

THE CAMEL.*

OF all animals, the camel perhaps is most exactly adapted both to those peculiar regions of the earth in which it is principally, if not exclusively, found; and to those purposes for which it is usually employed by man, to whose wants indeed it is so completely accommodated, and apparently so incapable of existing without his superintendence, that while, on the one hand, we find the camel described in the earliest records of history, and in every subsequent period, as in a state of subjugation to man, and employed for precisely the same purposes as at the present day; on the other hand, it does not appear that the species has ever existed in a wild or independent state. With scarcely any natural means of defence, and nearly useless in the scheme of creation, (as far as we can judge,) unless as the slave of man, it forms a remarkable parallel to the sheep, the ox, and other of the ruminating species, which are also rarely, if ever, found but under the protection of man, and to that protection alone are indebted, indeed, for their existence as a distinct species. Let us compare, then, the form, and structure, and moral qualities of the camel, with the local character of the regions in which it is principally found; and with the nature of the services exacted of it by man. The sandy deserts of Arabia are the classical country of the camel; but it is also extensively employed in various other parts of Asia, and in the north of Africa: and the constant communication that exists between the tribes which border on the intervening sea of sand could only be maintained by an animal possessing such qualities as characterise the camel—"the ship of the desert," as it has emphatically been called. Laden with the various kinds of merchandise which are the object of commerce in that region of the world, and of which a part often passes from the most easterly countries of Asia to the extreme limits of western Europe, and from thence even across the Atlantic to America, this extraordinary animal pursues its steady course over burning sands during many successive weeks. And not only is it satisfied with the scanty herbage which it gathers by the way, but often passes many days without meeting with a single spring of water in which to slake its thirst. In explanation of its fitness, as a beast of burden, for such desert tracts of sand, its feet and its stomach are the points in its structure which are principally calculated to arrest our attention: and its feet are not less remarkably accommodated to the road over which it travels, than is the structure of its

* From Dr. Kidd's Bridgewater Treatise.

stomach to the drought of the region through which that road passes. The foot of the camel, in fact, is so formed, that the camel would be incapable of travelling with any ease or steadiness over either a rough or a stony surface; and equally incapable is it of travelling for any long continuance over moist ground, in consequence of the inflammation produced in its limbs from the effect of moisture. It is observed by Cuvier, that these circumstances in its physical history, and not the incapability of bearing a colder temperature, account for the fact, that while the sheep, the ox, the dog, the horse, and some other species, have accompanied the migrations of man from his aboriginal seat in central Asia to every habitable part of the globe, the camel still adheres to the desert. And now observe how its interior structure meets the difficulty of a region where water is rarely found. As in the case of all other animals which ruminate or chew the cud, the stomach of the camel consists of several compartments, of which one is divided into numerous distinct cells, capable of collectively containing such a quantity of water as is sufficient for the ordinary consumption of the animal during many days. And, as opportunities occur, the camel instinctively replenishes this reservoir; and is thus enabled to sustain a degree of external drought, which would be destructive to all other animals but such as have a similar structure: nor is any other animal of the old world known to possess this peculiar structure. But if we pass to the inhabited regions of the Andes in the new world, we there meet with several species of animals, as the lama, the vigogna, and the alpaca, which, though much smaller than the camel, correspond generally in their anatomy with that animal, and particularly with reference to the structure of the stomach: they resemble also the camel in docility; and, to complete the parallel, they were employed by the aboriginal inhabitants in the new world for the same purposes as the camel in the old.

Of the two species of camel, the Bactrian and Arabian, the latter is that with the history of which we are best acquainted; and though there is reason to believe, that whatever is said of the qualities of the one might with truth be affirmed of the other also, on the present occasion whatever is said is referable to the Arabian species.* The camel, then, not only consumes less food than the horse, but can sustain more fatigue. A large camel is capable of carrying from seven to twelve hundred weight, and travelling with that weight on its back, at the rate of above ten leagues in each day. The small courier-camel, carrying no weight, will travel thirty leagues in each day, provided the ground be dry and level. Individuals of each variety will subsist for eight or ten successive days on dry thorny plants; but after this period require more nutritious food, which is usually supplied in the form of dates and various artificial preparations; though, if not so supplied, the camel will patiently continue its course, till nearly the whole of the fat of which the boss on its back consists is absorbed; whereby that protuberance becomes, as it were, obliterated. The camel is equally patient of thirst as of hunger; and this happens, no doubt, in consequence of the supply of fluid which it is capable of obtaining from the peculiar reservoir contained in its stomach. It possesses, moreover, a power and delicacy in the sense of smell, (to that sense at least such a power

is most naturally referable,) by which, after having thirsted seven or eight days, it perceives the existence of water at a very considerable distance; and it manifests this power by running directly to the point where the water exists. It is obvious that this faculty is exerted as much to the benefit of their drivers, and the whole suite of the caravan, as of the camels themselves. Such are some of the leading advantages derived to man from the physical structure and powers of this animal. Nor are those advantages of slight moment which are derived from its docile and patient disposition. It is no slight advantage, for instance, considering the great height of the animal, which usually exceeds six or seven feet, that the camel is easily taught to bend down its body on its limbs, in order to be laden; and, indeed, if the weight to be placed on its back be previously so distributed as to be balanced on an intervening yoke of a convenient form, it will spontaneously direct its neck under the yoke, and afterwards transfer the weight to its back. But it would be found, upon pursuing the history of the camel, that, while under the point of view which has been just considered, this animal contributes more largely to the advantages of mankind than any other species of the ruminating order, it scarcely is inferior to any one of those species with respect to other advantages on account of which they are principally valuable. Thus, the Arab obtains from the camel not only milk, and cheese, and butter, but he ordinarily also eats its flesh, and fabricates its hair into clothing of various kinds. The very refuse indeed of the digested food of the animal is the principal fuel of the desert; and from the smoke of this fuel is obtained the well-known substance called *sal ammoniac*, which is very extensively employed in the arts; and of which, indeed, formerly, the greater part met with in commerce was obtained from this source alone, as may be implied from its very name.*

The Cabinet.

CONFORMITY TO CHRIST.—If we have in us any truth and sincerity, and do not vainly prevaricate in our profession of being Christ's disciples, and votaries of that holy institution, let us manifest it by a real conformity to the practice of him who is our Master, and Author of our faith. If we have in us any wisdom, or sober consideration of things, let us employ it in following the steps of that infallible guide, designed by heaven to lead us in the straight, even, and pleasant ways of righteousness, unto the possession of everlasting bliss. If we do verily like and approve the practice of Christ, and are affected with the innocent, sweet, and lovely comeliness thereof, let us declare such our mind by a sedulous care to resemble it. If we bear any honour and reverence, any love and affection to Christ; if we are at all sensible of our relations, our manifold obligations, our duties, to our great Lord, our best Friend, our most gracious Redeemer; let us testify it by a zealous care to become like to him, let a lively image of his most righteous and innocent, most holy and pious, most pure and spotless life be ever present to our fancies; so as to form our judgments, to excite our affections, to quicken our endeavours, to regulate our purposes, to correct our mistakes, to direct, amend, and sanctify our whole lives. Let us with incessant diligence of study meditate on the best of histories, wherein the tenor of his divine practice is represented to us; revolving frequently in our thoughts all the most considerable passages thereof, entertaining them with devout passions, impressing them on our memories, and striving to express them in our conversations: let us endeavour continually to

* The Bactrian species, which has two bosses on its back, is more peculiar to Tartary and northern Asia. The Arabian, which has only one boss, is not confined to the country from which it is named, but is the same species with that which prevails in northern Africa. As in the case of all domesticated animals, the varieties of these two species are numerous: and it is a variety of the Arabian species, of a small height, to which the ancients gave the name of *dromedary*, from its employment as a *courier*; but in the magnificent work of St. Hilaire and Cuvier (Hist. Nat. des Mammifères), the term *dromedary* is adopted, in a specific sense, for all the varieties of the Arabian camel.

* Ammon, an ancient name of that part of the African desert situate to the west of Egypt, supplied formerly much of the *sal ammoniac* of commerce.

walk in the steps of our Lord, and "to follow the Lamb whithersoever he goeth." Which that we may be able to do, do thou, O blessed Redeemer, draw us—draw us by the cords of thy love—draw us by the sense of thy goodness—draw us by the incomparable worth and excellency of thy person—draw us by the unspotted purity and beauty of thy example—draw us by the merit of thy precious death, and by the power of thy Holy Spirit—"draw us," good Lord, "and we shall run after thee."—*Dr. Isaac Barrow.*

THE BURDEN OF SIN.—As it happened to the paralytic man, so does it happen to us. When Christ had said to him, "Thy sins are forgiven thee; arise and walk," he arose and took up his bed, and went to his home. Thus we too are naturally palsied and lame and halt with sin; but when Jesus says to us, "Repent, and your sins shall be forgiven," we too are strengthened and encouraged to arise and walk in the paths of righteousness. We leave our burden of sin behind us, and take up our bed, and carry it along with us; that is, in our duty we find our rest. Let none of you say within himself, "This is all very well for gross and open sinners; but it does not apply to decent, well-behaved persons, such as I am." Remember that a man may sleep upon his burden instead of carrying it; and then to be sure he does not feel it. Yes, he may so sleep, and may even dream that he is moving onward; but he who moves only in a dream will not make much way. Besides, his dream must come to an end; he must awake at last. Does not St. John tell us, that "If a man say he has no sin, he deceives himself, and the truth is not in him?" Does not St. James say, "In many things we all offend?" Surely these texts are plain enough. He who has never felt the burden of his sins, and his need of pardon, will do well to ponder and consider them. Want of feeling is no proof of health and life, but the contrary.—*Rev. A. W. Hare.*

Poetry.

AFFLICTION.

BY CHARLES BAYLY.

(For the Church of England Magazine.)

WHEN affliction casts o'er us her mantle of grief,
And sorrow and pain waste our spirits away,
In Jesus alone can the heart find relief,
To Jesus with patient devotion can pray.

Thou, Lord, wilt not suffer the penitent's cry
Unheeded to ascend from his tear-moisten'd bed;
For thou in the moment of anguish art nigh
To all who to seek thee in earnest are led.

O, when fainting from pain we insensibly sink,
Let thy arm bear us up, and refresh us again;
From thy fountain of grace, dearest Lord, may we drink,

Then to live will be pleasure, to die will be gain.

And when these frail bodies to dust we resign,
And our spirits soar back to their glorified Lord,
Cloth'd anew in immortal effulgence to shine,
Let thy love be through ages eternal ador'd.

SUNDAY.

RETURN, thou wish'd and welcome guest,
Thou day of holiness and rest;
The best, the dearest of the seven,
Emblem and harbinger of heaven:

Though not the Bridegroom, at his voice,
Friend of the Bridegroom, still rejoice.
Day doubly sanctified and bless'd;
Thee the Creator crown'd with rest;
From all his works, from all his woes,
On thee the Saviour found repose.
Thou dost, with mystic voice, rehearse
The birth-day of an universe:
Prophet, historian, both in scope,
Thou speakest to memory and to hope.

Amidst the earthliness of life,
Vexation, vanity, and strife,
Sabbath, how sweet thy holy calm
Comes o'er the soul, like healing balm;
Comes like the dew to fainting flowers,
Renewing her enfeeb'd powers!
Thine hours, how soothingly they glide,
Thy morn, thy noon, thine eventide!

All meet as brethren, mix as friends;
Nature her general groan suspends;
No cares, no sin-born labourers tire;
E'en the poor brutes thou bidst respire:
'Tis almost as, restor'd awhile,
Earth had resum'd her Eden-smile.
I love thy call of earthly bells,
As on my waking ear it swells;
I love to see thy pious train
Seeking in groups the solemn fane:
But most I love to mingle there
In sympathy of praise and prayer,
And listen to that living word
Which breathes the Spirit of the Lord;
Or at thy mystic table placed
Those eloquent mementos taste
Of thee, thou suffering Lamb divine,
Thy soul-refreshing bread and wine;
Sweet viands, kindly given to 'suage
The faintness of the pilgrimage!

Sever'd from Salem, while unstrung
His harp on pagan willows hung,
What wonder if the Psalmist pin'd,
As for her brooks the hunted hind,
The temple's humblest place would win,
Gladlier than all the pomp of sin;
Envied th' unconscious birds that sung
Around those altars o'er their young,
And deem'd one heavenly Sabbath worth
More than a thousand days of earth:
Well might his harp and heart rejoice
To hear once more that festal voice—
"Come, brethren, come, with glad accord,
Haste to the dwelling of the Lord!"

But if on earth, so calm, so blest,
The house of prayer, the day of rest;
If to the spirit when it faints,
So sweet the assembly of his saints;
There let us pitch our tents (we say),
For, Lord, with thee 'tis good to stay—
Yet from the mount we soon descend,
Too soon our earthly Sabbaths end;
Cares of a work-day world return,
And faint our hearts, and fitful burn—
O think, my soul, beyond compare,
Think what a Sabbath must be there,

Where all is holy bliss, that knows
 Nor imperfection nor a close;
 Where that innumerable throng
 Of saints and angels mingle song;
 Where, wrought with hands, no temples rise,
 For God himself their place supplies;
 Nor priests are needed in th' abode
 Where the whole hosts are priests to God!
 Think what a Sabbath there shall be,
 The Sabbath of eternity!

REV. T. GRINFIELD.

Miscellaneous.

ST. SPIRIDIONE.*—The principal church, or rather the cathedral of Corfu, which contains the relics of St. Spiridione, is superbly ornamented and enriched with many valuable paintings. There, too, the body of the saint is preserved entire within a shrine; and although he died in Cyprus seven hundred years ago, his flesh at this day yields to the touch. This valuable treasure is deposited in a silver coffin set with precious stones; and the Corfiots assert that the Venetians made many efforts to remove the body to Venice, and were only prevented by the miraculous interposition of the saint himself. It is well known that fanaticism attained a lamentable height during Venetian domination in these islands, when the superstitious bent the knee but too often at the shrine of Spiridione. It was then imagined that money, jewels, and worldly riches, were esteemed by the saint, and would procure his intercession in heaven for the repentant sinner. This led to the accumulation of vast treasures in the cathedral of this little island city. On Spiridione's festival-day, the wretched remains of the saint, if a fragment of the original body could remain, are taken from the shrine, placed in a glass case resembling a sedan-chair, and borne in procession through the principal streets. The face is placed sufficiently close to the front of the case to admit distinct observation, and presents a miserable, nay, contemptible exhibition, calculated to deceive those, and those only, over whom a victory is no triumph. Returning to the cathedral, which is dedicated to the patron saint of Corfu, the body is again enshrined, and all around are placed candelabra and lamps of solid gold and silver—offerings of fanaticism, superstition, and bigotry, that have been made there from time to time.

GAMBLING.†—Games of mere chance with dice, or with cards, or other things, in which money is won or lost merely by play, have been viewed by all sober-minded men as a most pernicious pleasure; and very severe laws have been enacted to prevent, or to punish public gambling, even in respect of the nobility and gentry. One of the articles of the apprentice's indenture expressly forbids the practice, under the penalty of losing the freedom of the city. Gambling is an offence, from its consequences, of a very grievous nature against God, your employers, and yourselves. It is a sad waste of time, and is a source of distraction to the mind. It leads people to become connected with swindlers of every description, and it promotes idleness, theft, and sensuality of all sorts, as it generally associates itself with the most profligate habits. One person can only gain as another loses; and therefore deceit, and evil tempers, and bad

expressions, are constantly occasioned by the pestilent practice of gaming. Even gain at first may bring to the winner ruinous losses afterwards, as it excites a spirit of covetousness to gain more, and in that endeavour every thing is often lost. No parent can have the least confidence in a child, nor master in a servant, when this pernicious and ruinous habit, the love of play, as it is called, is once formed in the mind. It has tempted many to supply themselves with money for the gaming-table by robbing their masters; or some other mode of fraud has been invented and practised, which at length has been detected, and the delinquent has fallen into deep distress, and perhaps under condign punishment. Many horrible suicides in high life have been the effect of losses at the gaming-house. Those who acquire an inclination for gaming will find little inclination for business. The disposition for the one is quite the opposite to that for the other. Caution, frugality, modesty, self-denial, strict honesty in word and deed, must all meet together to form a respectable tradesman; but the very reverse of all these good qualities belong to the gamester. He soon becomes extravagant, fraudulent, licentious, and intemperate in every thing. He, therefore, that would not expose himself to shame, punishment, and ruin, must be careful not to spend his time in cards, dice, billiards, &c. "Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase" (Prov. xiii. 11). Let my young reader, therefore, avoid all such company as may lead to this deadly evil of gaming, as he would avoid offending God. Obtain all that you spend in an honest way, and not by the loss or the pain of others, as you would stand high in the credit and esteem of your master, and enjoy a quiet, peaceful conscience. No money will wear well that is not gotten honestly.

INTOXICATION.—If we may justly condemn that powerful body of men professing themselves to be Christians, who, with whatever motives, and under whatever mistaken views, make a trade of idolatry, and raise a large annual income by the profits of pilgrimages to the temple of Juggernaut, and the maintenance of other cruel and licentious rites of paganism, (and we trust that few disinterested men will be found to defend such practices as these in this enlightened age and country,)—then assuredly that government will not be held guiltless, who, professing to deprecate the misery and depravity of the lower orders, and to uphold the laws and religion of the country, yet act in such a manner as to afford encouragement to that very vice, which is confessedly the parent of almost every other offence against religion and morality; who take under their protection those receptacles of the wicked and depraved of both sexes, the beer-shops and jerry-shops of the country; and foster, by their legislation, the growth of those stately temples of iniquity, the gin-palaces of the metropolis. Mr. Pownall, a highly respectable magistrate of the county of Middlesex, informs us, that no less than 3000 children, under the age of fourteen, were committed for crimes, arising out of drunkenness, during the last two years; and when we learn, from the same authority, that there are at present not less than 45,738 beer-shops in the country, well may we shudder at the awful system of demoralisation which is thus carrying on under the licence, and, so far at least, with the sanction, of government.—*Whytehead's Claims of Christian Philanthropy.*

* From "The Shores and Islands of the Mediterranean; a Series of Views from Nature, with Descriptions." By the Rev. G. N. Wright, M.A. 4to. Fisher, London and Paris.—About eight parts of this very interesting work are published; the engravings are beautiful, and the descriptions good. We recommend it to our readers' favourable notice.

† From "Affectionate Advice to Apprentices," &c. By Rev. H. G. Watkins, Rector of St. Swithin, London-stone. Seeleys.—This is an excellent little work, and especially deserving the attention of masters and apprentices.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 179.

AUGUST 17, 1839.

PRICE 1½d.

THE SAVIOUR'S ABODE WITH HIS PEOPLE.

BY THE REV. PELHAM MAITLAND, M.A.
Curate of Blackburn, Lancashire.

I.

ALTHOUGH we can never expect to be blessed with the company of the Saviour in the same way as the disciples, the chosen companions of his earthly ministry, yet there is a sense in which each one of us may participate in the like blessed privilege. "Behold," says Jesus, "I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." Here he voluntarily offers to take up his abode with those who are ready to give him admittance. Although ascended up on high, he will condescend to enter the dwellings of every one desirous of his presence. And what a privilege is this, to know that he will take up his abode with so rebellious a creature as man! But how is this effected? The Holy Spirit is the agent employed upon this errand of mercy. In one of his last conversations with the disciples, Jesus encouraged them by the promise, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth." And on another occasion he declared, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." While on earth, Jesus instructed the disciples himself, as we find from his intercessory prayer: "While I was with them in the world, I kept them in thy name." But when he had accomplished his part in the scheme of man's redemption, then the task of rendering

the great sacrifice effectual, and of carrying on the work which he had commenced, was left to the Holy Spirit. The Father had devised the scheme for man's rescue; the Son carried that scheme into execution; and the Holy Ghost undertook to prosecute the great work thus begun. Hence, in the apostolic writings, we always find the Holy Ghost spoken of as abiding in the Church, both collectively and individually, overruling and directing every thing connected with the body of Christ. Thus St. Paul, when comparing the Jewish and Christian dispensations, and shewing the superiority of the latter, uses this expression, "How shall not the ministration of the Spirit be rather glorious?" that is, how much more glorious is that dispensation which is one of life, and under the guidance and superintendence of the Spirit of God, than that which was one of death, and written and engraven on stones! And the same apostle, when speaking of what he calls "the mystery of Christ," tells the Ephesians, that in other ages it was not made known unto the sons of men, "as it is now revealed unto the holy apostles and prophets by the Spirit." Here, then, in these two quotations, we find instances of the abiding of the Spirit in the Church collectively: and it is a wondrous thought, to consider that, although unseen by mortal eye, there yet remains in the Church, and pervading every part of it, this Divine Agent, ever ready to put forth his influences in any way that may be beneficial to the whole. But he abides also with us individually; and this is what we are at present more concerned with; "Know ye not," says St. Paul, "that your bodies are the temples of the Holy Ghost?" And again;

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." And the same apostle writes—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." So numerous are the passages bearing upon this subject, that it would be easy to multiply them indefinitely; but those that have been brought forward are sufficient to shew that the Holy Spirit dwells in the hearts of individual Christians. Now, as there are three Persons in the unity of the Divine essence, and as they are nevertheless but one eternal and everlasting God, it follows, that what is said to be done by one Person, is, in a measure, also the act of the other two: so that when we are told that the Holy Spirit dwells in the heart, we at the same time know that the Son dwells there likewise. And thus, then, does he abide with us, and though not visible to sight, as he was to the disciples at Emmaus, yet it will most assuredly be found, when a welcome is given to his approach, that to such he will certainly "go in, and tarry with them."

Various are the happy results arising from the abiding of Jesus by his Spirit in the heart of man. Among others may be mentioned, the excitement of "a desire after holiness," and "the renewal of our corrupt nature." When the Holy Spirit really influences the soul, he produces in it a wish for conformity to the divine likeness. Naturally, we well know that this is not the case. Any other object, rather than that of the will of God, engages our attention. No man, unless his heart is renewed by the all-powerful influences of the Holy Ghost, can answer the description given by our Saviour of hungering and thirsting after righteousness. We desire the objects of worldly attraction, —the gains, the honours, and the amusements of time; but we have no power to set our affections on things above: we cannot walk by faith and not by sight; we cannot shake off the trammels of flesh and sense, and rise to the contemplation of heavenly things, and hold communion with the Father and with his Son Jesus Christ. No natural powers, no high intellect, no extraordinary acquirements, can produce this; for we too frequently find men blessed with every advantage of this nature, total strangers to the character of true religion. This is a doctrine plainly declared by our Saviour, when he tells us, "Ye must be born again;" that is, we must be born with different feelings, and different desires, to those which we bring into the world with us at our natural birth. I stop not to inquire when the Holy Spirit is

infused into the soul, or by what means that is accomplished; I am only speaking of the general principle inculcated by Christ, and enforced by his apostles,—that a change of heart is necessary, and that it can only be produced by the influences of the Divine Spirit. When, then, a reception is given to the visits of the Comforter, and we grieve him not, it will be found that a desire after holiness and conformity to the character of God is produced: and whereas formerly the man had no wishes but those which are bounded by this present passing scene, he now possesses a taste for holier and more sublime gratifications, even those which engage the attention of the holy angels and of God himself. To be like God, is his most earnest desire; and he can enter into the sentiment of the Psalmist, when he said, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." To such an one sin will become a burden, from which he will desire to free himself, and, as it were, to shake it off from him; and by the influences of the Holy Spirit constantly granted, he will be enabled to subdue sin more and more, and continually to increase in holiness. For, let it be remarked, that the work of this Divine Agent is a gradual one; and as the world which we inhabit occupied the six days of creation before it was completed, so also is it with the regeneration of the soul: and therefore St. Paul speaks of being "changed into the same image, from glory to glory, even as by the Spirit of the Lord." There are various degrees in the divine life; and perhaps there are but few Christians, comparatively, who can with sincerity express a wish with the apostles, "to depart and to be with Christ, which is far better." Such a state of mind is not easily attainable; and it is not usually till after years of walking with God, that men are brought to feel as St. Paul did. The highest standard, indeed, is that at which we ought to aim: and if the Holy Spirit is influencing our hearts to any saving purpose, we shall not be satisfied to remain stationary in the divine life; we shall daily aspire after a greater likeness to God; ever bearing in mind the precept of our Saviour, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But, at the same time, while we cannot fix our standard of perfection too high, let not any one despond, because he cannot as yet attain to that state of holiness which he sees to have been gained by others. If, I would say to such a person, you are striving against sin, and to keep down the corrupt propensities of your nature, in whatever those propensities may consist—if you are endeavouring to follow the example

of your Saviour, however humbly, and at how-ever great a distance,—then be assured that the Holy Spirit is truly abiding in your heart, and will, by degrees, subdue in you what is repugnant to God's holy will; and will carry you forward to that land of blessedness, where there will be no more sin, and where we shall be like Jesus; for we shall see him as he is. Such, then, is one happy result produced by the abode of the Holy Spirit in the heart.

NARRATIVE OF THE LOSS OF THE SHIP "ELDON" (CAPT. E. THEAKER),

Destroyed by fire in the Indian Ocean, Sept. 27th, 1834.

By DR. R. HARTLEY KENNEDY, *Bombay Presidency.**

THE inscrutable dispensations of Providence, by which our lives are chequered with such varieties of fortune, will no doubt have their full and sufficient explanation in another and a better world: the veil is not to be removed here, and we can only submit to whatever befalls us—too happy if able to exercise those virtues which adorn human nature, and mingle with its infirmities some faint traces of its divine origin and its destined immortality.

The destruction of the ship *Eldon* by fire, in the midst of the Indian Ocean, at the tempestuous period of the equinox, and upwards of a thousand miles from the nearest attainable land, was a calamity which no ordinary foresight or care could have prevented. The singular preservation of every individual of the crew and passengers, of whom four were females, and one a child of five months, was almost a miraculous instance of what the human frame is capable of enduring, and also of what it is capable of performing, when aided by unbroken spirits, good sense, and firm virtuous determination to hope and work to the last. Under the mercy of God, it was solely accomplished by the exemplary conduct of every individual of the party; and the unshaken nerve, self-possession, and skill, of the worthy captain, an English sailor of the true British class—quiet, conciliatory, and kind to his men, when all was well; and firm, active, keen, intelligent, and not to be dispirited, when the occasion required unusual exertion. What might have occurred, had any single individual forgotten his duty, or had the excellent head been unequal to his, would be frightful to contemplate. Happily these evils were spared to the poor sufferers; and their eventful history conveys the instructive lesson of what may be performed by virtuous energy, struggling against all dangers, and overcoming all difficulties, even in their worst form and most strange combinations. It is indeed a lesson which should not be lost; it forms a bright passage in the delineation of character, and in the history of mind; and is an example and beacon for future sufferers, how to hope, and how to labour, that they may not only survive to recite another like history of energy and success, but may deserve and enjoy the approbation of their own consciences, and the admiration and applause of their friends and countrymen.

The *Eldon*, Captain Edward Theaker, sailed from Bombay on the 24th August, 1834, bound to the Cape of Good Hope and London. Her burden was rated under 600 tons admeasurement; but she was actually laden with nearly 1,000 tons of miscellaneous cargo, consisting of Bombay black-wood, ebony, gums, drugs, rice, and cotton: the heavy goods below, and the cottons above, piled up to touching the main-deck, and crowded to the utmost she could stow. Her crew consisted of the captain, three mates, the surgeon, and twenty-eight men and apprentices—total, thirty-three;

* Extracted from the *Canterbury Journal*.

with thirteen passengers and servants, making forty-six souls. They had experienced light and variable winds; and on the morning of the 27th September were in latitude nine degrees thirty minutes south, and seventy-six degrees east, with fine weather, having that morning found themselves in the south-east trades, to the steady course of which their eventual preservation is to be attributed.

At four o'clock in the morning of the 27th Sept. the officer of the watch reported to the captain that faint lines of smoke were seen occasionally issuing from the fore-hatches; a discovery which does not appear to have occasioned the least apprehension of what was to be the result. A portion of the cotton had been embarked in a wet state, the *Eldon* having loaded in Bombay in the rains; and Captain Theaker appears to have at once adopted and acted on the impression, that it was merely a chemical process in the injured cotton, of damp-rot and self-combustion; and he had heard of such cases, in which the "*affected bales*" had been promptly discovered and thrown over-board.

The first tier of cotton bales which could be got up were perfectly clean and untouched, and were piled upon the decks; but during this process the smoke was increasing; and at half-past seven, Capt. Theaker sent to request Major Hart and the passengers to assemble on the quarter-deck, and made them acquainted with the situation of the cargo. No alarm whatever was expressed or felt; his appearance and manners were in no respects altered. A very laborious examination of the cargo was the worst that he apprehended; and his communication with the passengers was to prevent alarm, not to warn them of danger. So perfectly cool and collected were all parties, that they went to breakfast as quietly as usual; the men, however, were requested by the captain to make the most of the present opportunity, as they had a hard day's work before them, and many hours might elapse ere they could enjoy another "comfortable meal." He little dreamt of the prophetic truth of the warning, which his natural and usual kindness induced him to deliver as the men were proceeding to their food.

After breakfast the fore-hatches were opened, and the cotton removed with great expedition to the deck; but in about an hour and a half, the smoke, which from the first had continued rapidly increasing, became so dense, that the men could no longer work below, and the after-hatches were opened to permit its escape. At this period the captain crept in as far as was practicable, betwixt the bales and lading, in the direction where the smoke issued, and appears to have then first conjectured the extent of the mischief, and its possible consequences. All the hatches were closed down to prevent the current of air; a hole was cut through the deck near the main-mast, and water poured down; and orders were quietly given to prepare the boats, as a precautionary measure, should the worst befall them.

About twelve o'clock, when the boats were partly prepared, the captain resumed the now dangerous task of subduing the fire; the main hatch was first opened, which, on removing its cover of tarpaulin, was discovered to be lifted up four inches by the force of the steam. On approaching the fire in this direction, the extent to which it had proceeded, and the length of time it must have been in progress, were ascertained. On attempting to remove the burning bales of cotton, it was found that all the lashings were consumed, and any handling of them only increased the evil by shaking them loose; others again were totally burnt through, and were a mere mass of tinder, into which the men could thrust their arms unopposed. During this hour, the heat and smoke continued increasing, and the urgent duty of procuring provisions, water, and other necessities for the boats, became a painful and hazardous labour. At one o'clock, the female passengers

were removed to the boat, *again as a precautionary measure*, though still encouraged to indulge a hope that the destruction of the vessel might be averted; but though every possible exertion was persisted in, Major Hart exhausted and feeble by long illness, and Captain Hewitt and the other passengers having toiled with the crew throughout, the fire most perceptibly gained a head every moment, burning most intensely near the mainmast, where the main-deck even was now perceived to be on fire; and the heat had become so scorching, that the men were no longer able to work—so that all hope of saving the ship was at last resigned.

The captain, in conjunction with Major Hart, now made his arrangements for the boats, apportioning the crews for each; and such was the coolness and precision with which all was provided for, that even arms, as a last resource, should the crew unhappily forget their duty in some future extremity of suffering and privation, and become mutinous and unmanageable, were not forgotten. Major Hart discharged the melancholy duty of ordering the destruction of his favourite horse, which he was taking with him to the Cape; and the live stock, sheep, goats, pigs, turkeys, fowls, geese, and ducks, were humanely thrown overboard, as an easier destruction than by fire. When the boats were adrift from the ship, the sea was covered with these poor creatures, of whom the geese and ducks, by a happy blindness to their fate, were screaming and frantic with joy at being loose on the water, diving, and floating, and flying about in an ecstasy of enjoyment: their appearance formed a strange contrast to the spectacle of human suffering they surrounded.

The risk of explosion, from the fire reaching the spirits and gunpowder, became how very imminent, and at three o'clock it was impossible to remain in the ship, when all quitted her, the captain himself the last. The first and second mates were appointed to command the two small boats, with a compass, and a crew of nine men to each; the spars and stores for rigging were apportioned, and such arrangements completed as their situation allowed. The captain, third mate, surgeon, and ten men, with the twelve passengers and child, twenty-six souls, were in the long boat, with all the water and provisions, except two kegs of water, and about a couple of days' consumption of biscuit to each of the small boats, which was all that they could stow with safety: they were light and manageable, and easily sailed round the larger boat; a light was displayed for their guidance by night; they were ordered to keep as close on each quarter as safety would permit, and approached daily for their supply of provisions.

On quitting the ship, her helm was lashed a-lee, and the sails put partially aback to keep her steady; and the poor fugitives on the ocean had a moment of leisure to contemplate the melancholy scene.

The appearance of the burning ship was sublimely appalling; whilst the mingled feelings of remembered comforts so recently enjoyed, and so unexpectedly and painfully snatched from them, contrasted with bitter forebodings of sufferings and almost certain destruction, must necessarily have filled every heart, and subdued the stoutest spirit into sadness. The captain and passengers, particularly Major Hart, whose loss, by a combination of unfortunate circumstances, was unusually heavy, saw valuable property destroyed, which years of privation and industry would not serve to replace; and even the humblest of the crew lost all they had to lose, and saw, in the future, one common danger, and probably one common fate for all. The fire soon reached the poop, where its progress, from the airy, open space of the large cabins, was frightfully rapid: the mizen-mast first fell; but the destruction of the sails more particularly presented a singular spectacle, and awful proof of the vast force of fire when

in a mass. The progress of the flame from the heel of the main-sail to the royal-head was almost as instantaneous as the flash of gunpowder; it flew upwards with a crackling, whizzing report; the canvass disappeared as if by magic; the ashes and blazing fragments were blown away, and the fires were seen running down the rigging; and in an incredible short space of time, the masts went crashing over the side. All was now a bright blaze, and the vessel finally exploded and disappeared about nine o'clock.

The ship being utterly abandoned, Capt. Theaker's first care was to explain to his fellow-sufferers the plan he proposed to adopt, and his reasons for so doing. The nearest point of land was the island Diego Garcia, which was short of 400 miles; but to have gone back into uncertain winds, was to hazard the risk of calms and squally weather, and, on the whole, the longer voyage; whilst to sail towards Roderigues, was to use the trade-wind, which, under average circumstances, might be expected to drive them thither in a reasonable time: the distance was calculated to be 1,050 miles.

The moon was in her last quarter; and when night closed upon the sea, the sad feelings of the party defy description. The carpenter, and such as could assist, were busied preparing the rough spars for masts and yards; the sail-maker in shaping sails: all else had to occupy their thoughts with hopes or fears, and to imagine visionary sources of comfort denied by the revolting reality. The mind follows them in their long and dreary pilgrimage over the waters, and sees the glazed eye brighten as the white wing of the distant sea-bird on the skirt of their horizon may have been frequently mistaken for a sail. No false hopes, however, of land deceived them: the cautious foresight of Capt. Theaker had provided every necessary for skilful navigation, and their precise position was regularly and accurately ascertained.

The long-boat had appeared sufficiently loaded when quitting the ship; it was only 22 feet long, and 7½ broad, and was, in fact, crowded; but on the second day, the jolly-boat, in a pitch against a heavy sea, split open at the bows, and was reported in danger. She was brought alongside; and after a very careful and minute examination by the captain and carpenter, she was found unmanageable: her compass, and stores, and crew, were received into the long-boat, and she was abandoned. This unfortunate occurrence cast a shade of gloom over every countenance. Crowded before, they were now literally wedged together in a space which permitted no motion to any one but those employed in working the boat. No one dreamt of lying down, any change of limb even being hardly possible; and whoever reclined for rest had to press upon some accommodating neighbour; whilst the fearful probability which it brought to their apprehension, of the other small boat being found equally incompetent to such a sea, and for such a distance, and the consequent necessity of receiving her crew also, which involved the certain destruction of all, shewed in a still stronger view upon how frail a thread their hopes depended.

Their sufferings surpass description. The intense heat of a tropical sun scorched them through the day, and left them exhausted and uncovered to shiver under the chilling winds of night. Two heavy gales of wind occurred, and added to their perils and sufferings; in one of these Captain Theaker for forty-eight hours never quitted the thwart on which he had posted himself, nor ever relaxed his vigilance; watching the waves, and giving his orders as coolly as if no particular emergency existed: and such was the sense of respect and duty, that not a voice was heard save his, nor was he ever obeyed with more willing alacrity. Even when once—and it was the crisis of their fate—a sea rolled bodily over the boat, and seemed to swallow them up in an instant and unavoid-

able destruction, not a word escaped from any one: the involuntary gasping for breath, from being so suddenly overwhelmed by such a suffocating mass of water, was all that followed; and the captain's cheerful exclamation and command of "All right again; bale away!" was obeyed with hearty alacrity; and in a few moments the boat was cleared and righted.

But the wind, though tempestuous, was favourable, and a blessing; had it fallen a calm in such a temperature, and at such a distance from land, their escape would have been more difficult, and their sufferings more painful.

The wisdom and cool forethought with which all preparations had been made, and the perfect science and good discipline with which their little skiff of six tons' burden was navigated, enabling them to calculate almost to an hour when and where they were to land, preserved the poor sufferers from the last horrors of famine: still, their supply of food was most limited.

The sufferings of three ladies, young women who had been accustomed from infancy to every comfort and indulgence, to whom any sort of privation had been an idea unthought of—one, too, with a child of five months at the breast, and her servant, four delicate females, exceed description; they must be left to imagination, and reference made only to the pious resignation and firm fortitude with which they bore their bitter lot; setting an example which was not without its cheering and supporting effect on their companions: their conduct throughout was honourable to themselves, and an honour to their sex.

From the first alarm, on the morning of the 27th September, to the landing at Roderigues, about noon of October 10th, notwithstanding extreme bodily suffering, from which the strongest were not exempt—swollen legs and scorbutic boils to the most distressing and painful degree from confinement, incessant wet, and bad and deficient food,—with all these accumulated afflictions, thirteen days' and nights' exposure in open boats in tempestuous weather under a vertical sun, and on stinted provisions, was borne with the devotion and heroism of the good old British seaman-ship; and the captain was as respectfully heard and obeyed as under the best circumstances.

There is an eloquent passage in Sir John Herschel's invaluable "Discourse on the Study of Natural Philosophy," part of paragraph 21, which pleasingly illustrates and may adorn this narrative. "That a man, by merely measuring the moon's apparent distance from a star with a little portable instrument held in his hand, and applied to his eye even with so unstable a footing as the deck of a ship, shall positively say, within five miles, where he is, on a boundless ocean, cannot but appear to persons ignorant of physical astronomy, an approach to the miraculous." So perfectly certain, under all disadvantages, was Captain Theaker of their situation, that on the evening of the 9th October, he shortened sail and lay to during the night; and saw land, the north-east side of the Island of Roderigues, as was expected, with the dawning of the day. Their feelings may be imagined, but cannot be described; they were worn out and exhausted by hunger and thirst; by exposure to heat and wet; by anxiety, confinement, and want of rest and sleep; their skin under their clothes, which were now rotting on their bodies, was stuccoed with encrusted salt, and was breaking out in scorbutic boils and sores, which with every touch of salt water smarted to agony:—but all was forgotten—the haven was before them!

They were first descried by a black fisherman, who kindly put out to sea to assist them, and pilot them through the narrow channels of the coral-reefs; and having guided them to the shore, sent off his comrades to apprise the residents on the island of the occurrence. This poor fellow's description of their appearance when first seen, may serve to convey an idea of

their situation: "They were," said he, "as closely packed into the boat and wedged together as the little fishes in a box of sardines."

The only two residents in that part of the island, Mons. Endes and Mons. Venterre, came immediately to their relief, and welcomed them to their houses, and gave them all they had to give with the most eager cordiality: they clothed, lodged, and fed the whole party, forty-five persons, for nine days, in a manner and with a cheerful alacrity of kindness and sympathy in their misfortunes, which deserve a grateful and faithful remembrance. Major Hart brought the names of these excellent citizens and good men to the particular notice of the honourable the governor of Port Louis; and it may confidently be hoped that their virtue and charity may not pass without reward.

The party so miraculously preserved, without the loss of a single individual, proceeded in a schooner to Port Louis, where they landed on the 23d October. They were received with the most consolatory and gratifying attention. The honourable the governor, Sir W. Nicolay, was pleased to offer the hospitality of government-house to Major and Mrs. Hart; and the most respectable inhabitants of the place immediately left cards of inquiry and offers of service of every description, sending them at once, unasked, the most liberal supplies of linen and clothes to relieve their immediate wants. The regimental messes of her majesty's 9th and 29th regiments sent invitations to their military brethren, offering the accommodation of their mess-tables, and whatever else lay in their power, to assist them in their distress. Finally, government most kindly guaranteed the bills they required to draw to supply their wants, that they might not feel any pecuniary embarrassment. In fact, nothing that condescension or goodness could suggest on the part of Sir W. and Lady Nicolay—nothing that sympathy in their sufferings could call forth from the community at large, was omitted; and Captain Theaker, his crew, and passengers, were soon able to proceed in different vessels to England, and Major and Mrs. Hart to the Cape of Good Hope.

One word, in conclusion, respecting what is called the "heating of cotton;" that is to say, the supposed capability of vegetable substances, such as hay, clover, cotton, &c., to ignite and create fire by self-combustion, under the chemical process of decomposition, through damp and heat. The point is disputed; and whilst some allow the possibility of such self-ignition, it is stoutly denied by others. The heat generated by fermentation, of which a specimen may be seen in a manure-heap, is not supposed, under any conceivable circumstances, adequate to ignition. The slow progress of fire, so long as it remains pent up, and until air is admitted, has, however, removed from most minds the idea of its being other than a chemical process in the cargo itself, when fire has been found to break out after smouldering for weeks in a ship's hold among the close-screwed cotton bales: but those who argue thus should remember that air, as well as fuel, are wanted for fire, and that the consumption of the former without a sufficient supply of the latter is an exceedingly slow and creeping process, prolonged to an extent of which no estimate can be formed without an accurate knowledge of the precise degree to which the stowage and closing down of the hold have approached to hermetically sealing. In the meanwhile, though it may be disputed whether actual self-combustion can occur, it can never be denied, that a spark or grain of hot charcoal dropped from a cooly's hooka, and sticking to a cotton bale, if screwed unquenched into a cotton hold, is not likely to "go out of itself," but may, and most probably will, burn on until it makes a vacuum, which must and will be filled, for no ship's hold can be air-tight; it will then create, by its own action, a limited current of air, and increase in strength in proportion to the means of in-

creasing that current, until it is betrayed. This betrayal of the fire, under whatever circumstances it may have originated, has in some cases occurred in time to permit of remedy; in others, like the Eldon, when no exertions could subdue the conflagration.

The power of cotton, when once lighted, to burn slowly on until it is all consumed, is exemplified in the touch-cord of the Indian and Arab matchlocks. It is merely a thin, hard-twisted cotton-rope, coiled to the trigger near the touch-hole: when once lighted, it never goes out of itself, but smoulders on, and is always made glowing hot by a breath, when required to fire the matchlock. The very quality which it possesses of slow and inextinguishable burning makes it the more dangerous; and no rigour could be too great to prohibit cooking or smoking on board the shore-boats employed in taking off cotton to ships loading in Bombay harbour; nor any vigilance too strict to prevent the smoking of tobacco in the ship whilst taking in such an inflammable cargo. Every bale should be minutely overlooked as it passes down into the hold, that no embers or sparks may be carried with it; and the captain and his officers are responsible that no fire, under any pretext whatever, is introduced below decks. The carelessness of natives of India, with their clumsy cocoa-nut-shell hookas and beehives, exceeds belief; and the use of such dangerous indulgence when loading, or in fact at any time, cannot be too peremptorily prohibited.

The force and the mode of action of fire are as yet mysteries to the best-informed philosophers; and all that is known serves only to inculcate the wisdom of the most rigid precaution.

The narrative is now concluded. Captain Theaker and his gallant crew, and the passengers of the Eldon, have shewn what may be done, and what can be borne; and their history will not have been written in vain, should it ever occur to the recollection of sufferers in any similar misfortune, and should this noble example of patient endurance and consummate skill enliven their despondency, and encourage exertion to accomplish the same happy deliverance.

THE SHIPWRIGHT'S WIDOW.

BY THE AUTHOR OF "THE SMUGGLER," &c.

"And sadly muse on former joys,
Which now return no more."

THOSE who have travelled the somewhat weary stage from Kendal to Shap will recollect a long steep hill, about midway over which the road winds, and where it is usual for passengers to alight from their carriages for ease to their horses. It was a bright summer afternoon, extremely sultry, when I was on a tour to the lakes with a clerical friend; we had descended from our gig, and were slowly walking up the hill, when we came to a respectable-looking female, dressed in very humble weeds, who, with two children, a boy and a girl, was seated upon a large stone, partaking of some little refreshment, overlooking one of the wild valleys of Westmoreland. The group appeared very faint and weary, and probably had not tasted food for many hours. I was induced to enter into conversation with the little party, and I learned from the mother, that she was on her way to her native parish in Scotland, where her father, once a person of respectability and some little property, now resided, supported by the bounty of others; for bad crops, wet harvests, a not very tender-hearted laird, and an unprincipled relation for whom he had become security, had reduced him to poverty. Her story was

sad but simple. She had married a young man to whom she had been sincerely attached from childhood: they had attended the parish-school together; had there imbibed sound scriptural knowledge; and, with the entire sanction of all friends, were united. He had been bred a shipwright, and earned good wages in a Scottish port; but a year after marriage was persuaded to go to Plymouth, in the hope of bettering his condition.

For some years all went on well. He was civil, sober, and industrious; and, by frugality and strict attention to his work, was enabled not only to aid his father-in-law in his distress, but also to lay by for a day of necessity. That day arrived. A malignant fever attacked the whole family, from the effects of which one child was removed, and the father was thrown into a state incapable of work, by which their little fund in the savings'-bank was nearly exhausted, when he rapidly declined, and died. "A good, kind husband Archy was to me," she said; "but the Lord's will be done." I could plainly discover that the expressions of submission she used were heartfelt; that her mode of address differed from that disgusting cant by which compassion is sometimes sought. A bundle, containing a few articles of clothing, and from which a bottle of milk and some bread had been taken, was spread out before them; and in it was a well-read Bible, and one or two religious books.

After her husband's decease she sold her little furniture; and was now, with her remaining children, returning to Scotland. A kind-hearted master of a vessel had conveyed them gratuitously to Liverpool, and they were proceeding homewards as fast as their strength would permit. She hoped to reach Shap that evening. I offered to add some little to her purse; but she civilly refused to accept any thing—the offer, in fact, obviously pained her; and all that I could do, was to order for her, as I passed through Shap to Penrith, comfortable refreshment and lodging for the night. "A good woman," said the hostess to me, on my return a few days afterwards, in the almost unintelligible language of Westmoreland—"a good woman. Thankful she seemed for what you ordered her. She sat down in the bar; and the clerk of the parish came in, and they talked Scripture together, and she beat him out and out. A good woman; for I overheard the children read a chapter, and she prayed with them before they went to bed; and much she said in her prayers about your kindness. Some drovers from the North were in the house when she came in; and one of them told me he knew her well, and recollected her wedding, when he was herd on a neighbouring farm, and said her poor old father had seen better days. Sad, rough chaps are the Scottish drovers, and sadly they drink and swear—whisky is their ruin; but I saw them gather a few shillings, and, unknown to her, slip them into her bundle; and a carrier to Carlisle offered to give them a lift for nothing, and that saved them nearly thirty miles' walk."

Years passed by, and in a Scottish tour I had occasion to pass not far from the village where I recollected the shipwright's widow told me her father resided; for I had thought of her tale of woe. I went to the vil-

lage to inquire after her, and found that she had arrived with her children in safety, but all her little store was gone. Her father was in the utmost poverty, and depended only on a small pittance allowed him by the Kirk-session, as it is termed, (and of that he was a member, for he was an elder,) and the bounty of the minister. "A sad, altered woman was Jessy," said my informant, "from the day of her wedding, when she walked arm-and-arm with Archy from the manse: there was not a braver couple on — water," mentioning the stream near which the village stood. She had tried for a time to support her father and her children; but it was too much for her sickly frame: the journey had enfeebled her, and she gradually sunk into the grave. Her children, with their grandfather, had in a very few years followed; and all that served to mark their existence on life's busy scene, were four hillocks in a quiet churchyard in a pastoral glen, far from the remains of her husband.

The widow sank, but she sank not without hope. That religious principle which had been engrafted in her bosom in early years—that faith in the merits of a Saviour which had whispered peace to her dying husband, was her stay in life, and support in the hour of death. Fully had she experienced that,

"E'en while the mourner's eye is wet
With nature's tears for nature's woe,
There is a balm, a solace yet,
For all that wrongs or wounds below."—DALE.

The scene around me, as I stood by these graves, amidst the brilliancy of a setting sun, was deeply interesting. The sheep were browsing on the neighbouring hills; and nothing interrupted the solemn stillness that reigned on all sides, save the bark of the colley or shepherd's dog, and the rippling over its pebbly bed of a river not unnoticed in Scottish story and Scottish song,—that river by which, when young, Archy and Jessy had played in early childhood, and walked in the pale moonlight in the sweet season of youth's early love. On those peaceful mountains their eyes should never again open, nor their ears hear the bleating of the sheep, nor the soft music of the stream; but newer and brighter scenes awaited them, to be shared with the dear children whom God had given them, in that blessed land which needs not the sun to enlighten it. They were themselves members of that spiritual flock to whom it is said, "Fear not; for it is your Father's good pleasure to give you the kingdom." Their feet shall tread the hills of the heavenly Zion; and they shall eternally be led by living fountains of waters, where God shall wipe away all tears from their eyes. Z.

AN OLD DISCIPLE.*

THE venerable Christian of whom I mean to record a few particulars was not a native of this parish, but came here at an early age, and engaged in the laborious employment at the brass-works.

I have heard his daughter speak, with tears in her eyes, of his being left a widower, and of his tender care of his three young children. He had regularly at-

tended the house of God in the place from which he came; and in this neighbourhood he attended many places of worship, and heard various ministers; but it was at the church of St. M—— that he received, by the grace of God, the knowledge of the truths essential to salvation,—that he was a sinner, and that the Lord Jesus Christ is the all-sufficient Saviour. And no wonder that he always loved to visit that church, when the sacred bread and wine, representing his Saviour's body and blood, were provided there. One of these visits was paid on the very last Sunday of his life.

With one of his daughters he had a comfortable home for many years. No signs of distressing poverty were in that house. There was a wide fire-place, which spoke of comfort, and well-polished furniture spoke of neatness and good management; a cage, containing a green canary, hung in the window, which was shaded by a tall straggling geranium. At the back of the house was a garden, well filled with herbs and common flowers.

On occasion of a summer-evening visit, I remember the good old man coming in from one of his long walks, and sitting to rest in his accustomed seat: his countenance was lighted up with joy as he said, "I cannot hear a word; but I can enjoy his presence at morning, and evening, and noon-day. I think of the nails in his feet and in his hands; and I think of him in the clouds." How these two ideas blend themselves in the mind of the Christian,—the humiliation and the exaltation of the Saviour; his obtaining salvation for his people by his death upon the cross, and his coming again to make them partakers of his glory!

Our old friend was one who could "continue in prayer, and watch in the same with thanksgiving." He was ready and longing to depart; and, as his daughter expressed it, employed himself in reading and prayer, "in season and out of season." None who love to talk of the things of religion could see him without wishing to converse with him; but this could not be: he would smile on his visitors, and give them the right hand of fellowship, and point to his book, and lay his hand upon his heart, and look upward.

How many did he outlive whom we might have expected to look upon his grave—the young, the healthful, the beautiful! Many a time when the solemn bell has led us to inquire for whom it tolled, an unexpected answer has been given; many a time has the yet springing grass withered, and the yet unfolded flower faded. He lived to see those who were children when he was already an aged man carried before him to the grave. We have shuddered as we passed the low white dwelling, and saw, through the half-opened door, the coffin and the winding-sheet of her who had been till lately as strong and hard-working a woman as any could be; we have seen the little baby taken by some kind friends miles away from the dying mother, and in a little while brought back to follow that young mother to the tomb; we have heard the muffled bell toll for one but a short time since a bride.

How many such instances since the time of his severe illness, eight years before his death, when the minister went to partake with him that blessed sacrament which he had so often and so thankfully received among the congregation! "I am leaving the world," he said, for so he then thought, "and I am glad of it." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." It was a long and severe illness; but his steady peace of mind and simple confidence in God never failed. He could appeal to God—"have I not remembered thee on my bed, and thought upon thee when I was walking?" for he was accustomed to meditate on the Lord, tracing his Saviour from the first

* From "Things New and Old; or, Recollections by a District Visitor, (Miss Lucy Emra,) in Prose and Verse." Pp. 174. London, Hamilton, Adams, and Co. 1839.—A very pleasing small work; the religious tone scriptural, and the incidents well narrated.

book of Genesis, through all the prophets, down to the present time. "I am glad of it," he had said, when he thought he was leaving the world; yet, when he found it was the will of God that he should wait longer, how satisfied was he to wait year after year!—many another Christmas-day, to pass through the oft-trodden aisle, and look round where the fir-tree, and the pine-tree, and the box-tree together, beautified the house of God's sanctuary; many a rising and setting sun; many a lengthening and shortening day, before he reached that world where his sun shall no more go down, neither shall his moon withdraw itself: many a time more to kneel at the chestnut-shaded altar, and receive the emblems of divine love, before he hailed the banquet of new wine in the kingdom of his Father.

He will long be missed; his hoary head, which was a crown of glory, for it was found in the way of righteousness; his mild grey eye; his furrowed brow; his sunken cheek; his peaceful smile, will often be remembered. Many a time will it be recollected how he loved to be among the multitudes that kept holyday; how he joined with the heart, as well as with the lips, in every prayer and every thanksgiving, and every offering of praise; and when the sermon began, and some kind friend had found out the text for him, how he loved to sit and meditate upon it, rejoicing that others heard what he could not hear; sometimes almost hopelessly lifting the trumpet to his ear, and fixing his eye on the preacher, if perhaps he might catch some few emphatic words; and then, after the vain attempt, looking down again upon his Bible, and satisfied with that.

He had lived beyond threescore years and ten, beyond fourscore years; and he looked like a pilgrim with his staff in his hand, ready for a long journey. He had indeed a long journey before him, and he wanted provision for it; and the very last Sunday of his life, he went to seek provision at the church where he first learned to believe in the crucified Saviour. He drank of the brook in the way; he experienced the truth of the words, "My flesh is meat indeed, and my blood is drink indeed;" and in the afternoon we saw him here once more: as usual, he looked on the text to which others listened. It was a solemn text: it referred to characters among whom he, like all others, had once been included: it said of them, "They all, with one consent, began to make excuse." He knew that on the next Sunday the feast, of which in the morning he had partaken, would be spread here; and he hoped to be among the little company who should partake of it; and whilst others were listening to the expostulation and invitation given, he could meditate with joy that ever he had listened to the call; that ever he had ventured near; and he could pray for his companions, regret that they were so few in number, and rejoice that the Lord has a flock, though it is but a little flock. Then would arise anticipations (a saint just on the wing for heaven must have glorious anticipations,) of a world where the outward means of grace are no more needed; where types and shadows give place to the blessed reality.

There was an intense feeling in the account his daughter gave of his sudden death, dwelling—how naturally!—on every little incident: he had taken his breakfast as usual, and was gone up stairs; and when she went up, a short time after, he had fallen down: she lifted him and spoke to him, but he could not answer. No! he was on his way between earth and heaven, already learning from his angelic attendants a new language—already preparing to look at things which are invisible. In a moment he was gone; and this was sudden death! Surely, if a Christian asks, in submission to the will of God, for exemption from such a death, it is for the sake of survivors, and not on his own account, that he makes the petition. Death unthought of, death unprepared for, death without the hope of life hereafter,—this we may dread, this we may

deprecate; but welcome to the believer, though acutely painful to his friends, is the death that in one moment translates him from hope to reality, from earth to heaven, from time to eternity.

"I will thank the Lord for giving me warning," may be said even when death has come suddenly, and at the last unexpectedly. Every melting snow-flake of spring, every fading flower of summer, every falling leaf of autumn, has given warning. "No two sunsets," it has been remarked, "are alike." Thousands of times, and hundreds of thousands of times, has the great Creator varied the forms and colours of the cloudy chariot in which the glorious sun has descended to his rest; and, in the same manner, no two deaths are alike: there is some variety in the attendant circumstances; but there is one Lord to watch over all, and to appoint all.

"Right dear in the sight of the Lord is the death of his saints," is a beautiful and soothing truth. To their companions their life is "right dear;" they would protract the little span, but "the Lord's ways are not as our ways, nor his thoughts as our thoughts;" and, inspired by him, his people can understand, that to "depart and be with Christ is far better."

He had come to the grave in a full age, like as a shock of corn cometh in his season. They had intended to bury him on the Sunday after his death, but found it necessary to hasten his funeral; and thus his daughter, and many others who meant to have joined the procession, were prevented: but all was done with decency and order. It was a burning summer afternoon; and as I marked the streak of light from the sun gilding the leaves of the willows and the chestnut near the open grave, I thought of the path of the just, which is as the shining light. I strove to comfort his poor little grand-daughter, the only female who attended the funeral, and whose sobs and lamentations formed a contrast to the calmness of all the rest. They might well be calm. Surely the beautiful and soothing burial-service was never more appropriate: the hope with which a corpse is committed to the grave was never more "sure and certain."

There, in peace, the corpse was laid
Neath the stately chestnut's shade;
There in certain hope to lie
Till the trumpet shakes the sky.

One more safe.—The race is run;
Bright and brighter was the sun,
Till the shining noon-day glowed
O'er the pilgrim's heavenward road.

Yet a few more changing days,
Winter's cold and sun's bright rays;
Yet a few more flowers to dress
Earth's prolific wilderness—

Then round every Christian's tomb
Light from heaven shall cheer the gloom,
While the prison-house shall shake;
First the dead in Christ shall wake.

Glorious hour! though sons of men
Know not how, and know not when—
Lord! 'tis thine to choose the day;
Theirs to watch, and wait, and pray.

CHRIST'S ATONEMENT THE NOURISHMENT OF THE SOUL:

A Sermon,

BY THE REV. JOHN SANDYS, M.A.

Minister of St. Paul's, Islington; and late Fellow of Queen's College, Cambridge.

JOHN, vi. 55.

"For my flesh is meat indeed, and my blood is drink indeed."

A MIND unenlightened by Divine grace neither does nor can understand spiritual truths; "The natural man receiveth not the things of

the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). This inspired declaration has been verified under every variety of circumstance. Take the incident recorded in the fourth chapter of this Gospel. When our Lord spoke to the woman of Samaria about "living water," she ignorantly supposed that he spoke merely of common spring-water, and accordingly made reply, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou this living water?" The commencement of the third chapter of this Gospel furnishes a still more forcible illustration of it. There we have an account of the conversation of our Lord with Nicodemus, on the all-essential doctrine of the new birth; and we find that individual, though a master in Israel, so grossly mistakes his meaning, that he replies, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" And in the chapter before us, the Jews manifest precisely similar blindness; for when our Lord had said, "The bread that I will give is my flesh, which I will give for the life of the world;" we are told (ver. 52), that they "strove among themselves, saying, How can this man give us his flesh to eat?" We see, then, brethren, that when we are ill-informed as a Samaritan woman, or when we are learned as a master in Israel, we must, according to the language of verses 44 and 45, be "all taught of God," and thus be drawn of the Father, ere we shall understand and receive the spiritual truths of the Gospel. May we all experience the illuminating and constraining influence of Divine grace, while meditating on the important doctrine contained in the words before us.

In pursuing our subject, we shall endeavour,

I. To explain the figurative language employed by our Lord in the text.

II. To shew the excellency of the food of which it speaks.

In explaining the figurative language, we observe that it must not be understood literally. It may seem unnecessary almost to mention this in addressing Protestants, who have been rescued from this and the many delusions of popery for a period of well-nigh 300 years; but seeing that this apostate church is at this time rallying all her energies; seeing that her ever-active emissaries are now more than ever active amongst us, compassing sea and land to make one proselyte; seeing, too, that we live in an age when it is not only particularly desirable that every one should be thoroughly persuaded in his own mind, but also be ready to give a reason

for what he receives or rejects, it may be well to spend a little time in exposing the fallacy of the Roman Catholic interpretation of the passage before us.

First, then, let it be remembered, that nothing is more frequent among the eastern nations than to use the metaphor of eating and drinking, when they are speaking, not of common meat and drink, which supports the body, but of spiritual food, which nourishes the soul. Thus Wisdom, as we read in Prov. ix., gives this exhortation: "Come, eat of my bread, and drink of the wine that I have mingled;" and St. Paul also, in writing to the Hebrews, saith, "I have fed you with milk, and not with meat," that is, with the first principles, and not the higher doctrines of the oracles of God.

Hence it is plain, that taking merely the language of our text, it may fairly be interpreted otherwise than literally; and if we observe the context, we shall see that it must be interpreted spiritually; for you will perceive that our Lord again and again declares, that to eat this meat is the same thing as to believe on him: this you will see by comparing ver. 27 and 29. When our Lord had exhorted those to whom he spake, "to labour for that meat which endureth unto everlasting life," and they ask for an explanation of his meaning, he tells them, ver. 29, that he means by it, that they should believe on Him whom God hath sent. Again, in ver. 35, when he had told them that he was "the bread of life," he immediately adds, to shew that it was to be understood spiritually, "he that cometh to me shall never hunger, and he that believeth on me shall never thirst;" and yet again, ver. 47, 48, he says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life; I am the bread of life." What, then, can be more plain than that this food is to be eaten, not literally, but by faith; and that the words before us must be understood in a spiritual, and not literal, manner? But this further appears from the mistake into which the Jews fell; they, understanding our Lord literally, murmured, and said, "How can this man give us his flesh to eat?" Now, that they were wrong in thus understanding our Lord,—which they were not, if the Roman Catholic interpretation be true,—our Lord himself plainly declares; for it is in order to set them right in this matter, that he says to them, in ver. 53, "It is the Spirit that quickeneth, the flesh profiteth little; the words that I speak unto you, they are spirit and they are life." But in addition to these, I think conclusive, arguments against the literal interpretation, we observe, that were our Lord's words to be so understood, it would follow, since the ordinance of the Lord's sup-

per was not instituted for above a year after our Lord spake these words,—it would follow, I say, that all those of his hearers who died during that year, or any that have since died without partaking of the holy communion, must be inevitably lost; for our Lord solemnly declares, in ver. 53, “Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.” It would necessarily follow, on this interpretation, that none who communicate, however they live, or however they die, could possibly perish; for our Lord as implicitly and unconditionally declares (ver. 54) “that whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” If these words are interpreted literally, as the fallen church of Rome would have us interpret them, Judas, who in this sense partook with the other eleven of the body and blood of Jesus Christ, as well as the multitudes of ungodly characters who have also done the same, must have eternal life, and be the children of a glorious resurrection.

You see then, brethren, what unscriptural consequences follow from a literal interpretation; and, indeed, the holding of so monstrous a doctrine by the Roman Catholic church appears to be a remarkable instance of the fulfilment of that most awful denunciation recorded against them (2 Thess. ii.), that God would “send them strong delusion, that they should believe a lie.” Again, not only must the words now under our consideration not be understood literally; but we observe, also, that they must not be understood merely of the instruction which Christ gave. This, though a spiritual interpretation, and one sanctioned by the names of not a few learned men, by no means gives the true force of the metaphor; for although it be granted, that the sacred writers continually represent Divine instruction as the food of the soul, still, where is there an instance to be found in which the instructor himself, as such, is called food, much less in which we are said to eat his flesh and drink his blood? Brethren, if this mode of interpreting the words before us be true, then, when we are reading the instruction of Moses, or the prophets, or the apostles, we must with equal propriety say, that we are eating their flesh and drinking their blood. If, then, these words must not be understood either literally with the Romanist, nor merely of the instruction which Christ gave, as minds of a Socinian tendency would interpret them, to what must they be understood as referred? We reply, To the atonement which he offered. This is clearly taught us in ver. 51, where our Lord says, “The bread which I shall give is my flesh, which I

shall give for the life of the world.” And this is fully confirmed by the words which our blessed Lord used at the institution of the holy communion; for he there employs language exactly similar to that of our text, and speaks of his body being broken, and his blood poured out, to represent his dying as a sacrifice for us, his dying to make atonement for our sin. And it is the expiatory sacrifice of Christ, this grand doctrine of the atonement, this thrice-blessed truth, that Christ, by the one oblation of himself once offered, made a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world; it is this which is not only the grand distinguishing doctrine of the Gospel, but which is pre-eminently the food of the believer’s soul.

But this leads us to the second head of our subject, under which we purposed,

II. To shew the excellency of this food. This is strongly marked by the mode of expression employed in our text: it is called “meat indeed and drink indeed.” The word *indeed*, not, as the Roman Catholics affirm, signifying that it is meat and drink literally—this, we have already proved, it cannot mean—but being intended to mark its superiority to every other kind of food. It is a mode of expression frequently adopted in order to set forth the pre-eminency of our blessed Lord. Thus he is said to be the “true light,” inasmuch as in comparison of him all other light is darkness; and in other places, the “true vine,” and the “true bread from heaven,” to teach us that feeding on Jesus Christ will in a far greater degree strengthen, refresh, and gladden the soul, than the finest wheat-flour, than manna itself, or the choicest “wines of the lees,” can invigorate our bodies or cheer our hearts. We have likewise in the context its excellency distinctly marked out in three particulars: it imparts life to the soul; it supports the life of the soul; it perpetuates the life of the soul.

1. It imparts life. The most excellent natural food cannot profit a dead person; the functions of life must be going on, or no benefit can be derived from it. This divine food, however, of which we are speaking, quickens those who are actually dead—“dead in trespasses and sins.” Hence (ver. 51) it is called the living, or, as it might be rendered, the life-giving “bread;” and thus our Lord says also (ver. 33) of this same food, that “it giveth life unto the world;” and this is again implied (ver. 53), “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.” Brethren, the doctrine of the atonement is the grand life-giving doctrine of the Gospel.

We might set before you, who are spiritually dead, the odiousness of sin, and the beauty of holiness; the horrors of hell, and the glories of heaven; the extent of the law, and the doom denounced against transgressors; and these divine truths might be the means of stirring up persons to labour for this excellent meat; but there is no real life in the soul until it has heartily embraced by faith the grand doctrines of the atonement. There may be knowledge; there may be morality, in some sense; there may be a name to live; but all the while the soul will be dead, except it spiritually eat the flesh of Christ and drink his blood.

Brethren, it must be so. By nature we are branches severed from the vine; withered, and dead, and destitute of life, of course, must we ever continue, till we are grafted into the true vine again. Now it is the hearty acceptance of this blessed doctrine that unites us to Christ; it is by feeding by faith thereupon, that we become one with Christ, and he with us; or, as it is said in the verse after the text, "we dwell in Christ, and Christ in us." This alone can avail to produce in us the spirit of dependence, which (as has been well observed) opens the veins of the branches, as it were, to receive the sap of the root, and repairs the decayed aqueduct that conveys the waters of life to the soul. Indeed, this is plain also from experience. Look at those individuals who deny, or that more numerous class who hold in a low and diluted form, the doctrine of the atonement; or look at those congregations where the due prominence is not given to this all-essential truth,—and what do we see? A candlestick without a light; a lamp without oil; a branch without sap; a body without a spirit to animate it; the form of godliness, but nothing of its life and power. Leave out this doctrine, and the Gospel becomes a dead letter—as devoid of all life-giving energy as the law itself. The doctrine of the atonement in the system of divine truth is exactly what the sun is in the solar system—all is darkness, dreariness, and death, without it.

2. But, further, this divine food pre-eminently supports life; and in this respect also "it is meat indeed and drink indeed." Where this food is not constantly fed upon, whatever life a soul may possess, it will soon become feeble, and decay. It is essential for the renewal of our strength, and for our progressing in divine matters. There is nothing like this for deepening our penitence. It is, brethren, when we look on Him whom we have pierced, that we shall mourn for sin after a godly sort. I ask the believer, whether it is not when he is feeding by faith on the body and blood of our

adorable Redeemer, either at the table of the Lord, or in meditation in his closet,—whether it is not at such times that he feels the remembrance of his sins most grievous unto him? Then, again, what divine truth so strengthens faith as this? O, how are distressing doubts and fears of the soul dissipated in a moment, driven as the chaff before the wind, when the soul has been enabled to feed upon the full, perfect, and sufficient atonement which Christ hath made for sin! Or, would we become more dead to the world? this is the grand means for promoting it. Yes, "it is by the cross of Christ," says the great apostle of the Gentiles (Gal. vi. 14), "that the world is most effectually crucified unto us, and we unto the world." Or would we become more devoted? the keeping in mind this blessed truth is the prime method of becoming so. "What, know ye not," demands St. Paul of the Corinthians, "that ye are not your own, being bought with a price? therefore," says he, "glorify God in your body and your spirit, which are his"—language evidently implying that we know not, or at least feed not, upon this divine truth, who are not powerfully constrained thereby to live to Him who died for them, and rose again. It were easy also to shew how this blessed doctrine feeds the flame of unfeigned gratitude; how it strengthens the principles of Christian charity, holy patience, heavenly meekness, and, in short, all the graces of the Holy Spirit. Other blessed doctrines of the Gospel are suited especially to the support of one or more particular graces; but this supports all, yea, it is this that imparts to all the other blessed doctrines of the Gospel virtue and efficacy. In short, it is the staff of the believer's life; so that we may well apply to the body and blood of Jesus Christ the words of the pious Hey, "By these things do men live; and in all these things is the life of the soul." Moreover the soul finds the body and blood of Jesus Christ not merely supporting, but most satisfying, most grateful food; this verily is the wine that cheereth the heart of God and man. Never can a soul more fully enter into the experience which David records (Ps. xxxvi.) than when it has been feeding by faith on the body and blood of Christ; then can it in truth say, "I have been abundantly satisfied with the fatness of thy house, and thou hast made me to drink of the river of thy pleasures." Yes, it is satisfying, as well as supporting food; so supporting, so satisfying, that, as our Lord says, "He that cometh to me shall never hunger; he that believeth on me shall never thirst."

3. But, once more, see its excellency in that it perpetuates life. Common food, however

suit to support, cannot perpetuate the natural life; nay, even manna itself could not do this. "Your fathers," says our Lord, a verse or two after the text, "did eat manna in the wilderness, and are dead;" yea, it was incapable of even prolonging life beyond its usual limits. But this (as our Lord again and again asserts in the context) "preserves the soul unto everlasting life:" "this," says he (ver. 50), "is the bread which cometh down from heaven, that a man may eat thereof, and not die." "If any man eat of this bread, he shall live for ever." "He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." So that the partaking of this divine food not merely prolongs, but perpetuates spiritual life; yea, we may add, it not only perpetuates the life of the soul, but secures the revivification of the body itself to a glorious immortality. The partaking by faith of the body broken and the blood shed, will, according to that cheering language of our communion-service, "preserve our bodies, as well as souls, unto everlasting life."

And now, to pass by various other particulars—for I have confined my observations simply to those suggested by our context—to pass by, I say, other particulars in which the excellency appears, I ask, Since it imparts life, and supports life, and perpetuates the life of the soul, might not our blessed Lord well say respecting it, "My flesh is meat indeed, and my blood is drink indeed?" In conclusion, brethren, you must allow me to give you the exhortation which our Lord himself gives with respect to this heavenly food, and to say, "Labour for this meat."

Those that rise up early, and late take rest, and eat the bread of carefulness, in eager toil after the things of this life, are spending their money for that which is not bread, and their labour for that which satisfieth not. It is to them, then, that I give our Lord's entreaty, and say, "O, labour not thus for the meat that perisheth, but labour for that meat which endureth unto everlasting life." I have endeavoured to shew you, brethren, somewhat of its excellency; and let me remind you again of the indispensable necessity of your partaking of it. "Verily, verily, I say unto you," says our Lord (and that double asseveration marks not only the certainty, but the importance of the declaration)—"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Brethren, is not this a solemn word? should it not stir up each to inquire diligently whether he hath truly partaken of Jesus Christ? And do you ask how you are to ascertain this?

I answer it by another question, How do you regard the doctrine of the atonement? do you hold it at all? do you hold it loosely? do you hold it to be of no great importance? do you hold it theoretically merely? Or, on the contrary, is it to you unspeakably precious—the one ground of your hopes, the daily food of your souls? This is what it should be, this is what it must be; and if it be not so with us, if we are not feeding on this divine food, then, as you have already seen, we have no life, and perish we must. I pray you, then, brethren, as you would not die, but live, labour for this meat; and be assured you shall not labour in vain, for Christ will freely give it to you; for him hath God the Father sealed, appointed for this purpose; yes, "though you have no money, come and buy without money and without price."

But, alas! men will not labour for it; men will not seek it, because they have no appetite for such food. Labour, then, I say, for an appetite. And do you ask how you are to acquire an appetite? Consider what the having of an appetite in regard to common food signifies. It implies a sense of our want of food. So, then, I say, labour to acquire a full conviction of your need of an atonement. Look well at the holy law of God, which says, "Cursed is every one that continueth not in all things written in the book of the law to do them;" look well at your hearts and lives, and you will see that you have broken the law times without number; look at your very righteousnesses, and if you have eyes to see, you will perceive that they cannot stand and answer for themselves, much less fulfil that law which cannot be broken, and satisfy that justice which must have compensation. Ponder on these truths, till, by the Divine blessing, your minds clearly perceive, and your hearts are duly impressed with, a sense of your undone condition; then will you no more despise this heavenly food than a starving man a loaf of bread; nay, then will you hunger and thirst after it; and feeding upon it, you will find it "meat indeed and drink indeed." To those that know what it is spiritually to eat the flesh of the Son of man and drink his blood, we say, Feed daily upon it.

This should be our daily bread; and there is something unhealthy in the state of that soul that does not relish this food. Brethren, if you would not starve your souls; if you would be spiritually fat and well-liking, as the Psalmist speaks; if you would have your repentance deepened, your faith strengthened, your gratitude enlarged, your hopes lively, and your heart more devoted—the principles of your character, holy patience and holy

meekness; in short, all the graces of the Spirit to prosper and grow exceedingly;—if you would not merely have life, but have it more abundantly, I pray you, brethren, feed daily on the Redeemer's flesh, which is "meat indeed," and on that blood which is "drink indeed." Come, as the seasons recur, to the table of the Lord, and partake of that ordinance, which is so especially appointed for the purpose of our feeding upon this most nourishing food; come in faith, and with an appetite; come with a deep sense of your need of an atonement, and you shall, in your own blessed experience, find the words on which we have been meditating to be true—"My flesh is meat indeed, and my blood is drink indeed."

FRANCE A WARNING TO ENGLAND.*

ALL nations may learn a solemn lesson in the history of Israel's Sabbath-sins. When Moses declared the future woes of Israel, should they be disobedient, the prophecy began with a warning against two principal national sins, which, indeed, are to be found closely connected throughout all the Old Testament history: "Ye shall make no idols; ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord" (Lev. xxvi.). Ahaz, the first king who brought idolatry into the very temple, is also recorded as having publicly slighted the Sabbath, by "turning the covert for the Sabbath from the house of the Lord for the king of Assyria." About the same time God threatened Israel by Hosea, that he would "cause to cease her Sabbaths and all her solemn feasts." Long after this threatening had been fulfilled in Samaria, and when the troubles of Jerusalem also had begun, God charged Judah thus by Ezekiel: "Her priests have violated my law, have hid their eyes from my Sabbaths." He further said by Jeremiah, "If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath-day to do no work therein, then this city shall remain for ever;" "but if ye will not hearken unto me, to hallow the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces thereof, and it shall not be quenched." The word came to pass: the city was burned; the king dethroned, and carried captive with his nobles to Babylon; the people slain without mercy, and the land overspread with horror and misery. Observe how Jeremiah's lamentation over that national ruin connects the sin with its fruits: "The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priests." After the captivity was over, God's inspired servant Nehemiah still kept before their view the connexion between Sabbath-breaking and national ruin: "What evil thing is this that ye do, and profane the Sabbath-day? Did not our fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." We learn from history that afterwards, between the days of Malachi and the coming of the Messiah, at a time when the Jews were cruelly persecuted by the Syrian king, to force them to open idolatry, their reverence for the true God was joined with such veneration for the Sabbath, that many, mistaking the law, rather allowed themselves to be slaughtered than defend themselves by joining

in battle with their enemies on the Sabbath-day. Nor had the nation ever been so prosperous and mighty since the days of Jehoshaphat, as it was immediately after that persecution passed away.

But some perhaps will say, that God deals not thus with nations now. This is an error; for he still deals with nations according to their ways, even as regards the Sabbath-day. About forty years ago, the ungodly and the infidels in France gained the mastery over the nation; and having destroyed their king and lawful rulers, openly set at nought the God who made them. They first put down Christianity; not to set up a better form of it than the popery which they had before, but to do away with all national religion. A law was next made to abolish the Sabbath, and to appoint every tenth day a season of bodily rest and of recreation. Mark what followed. They soon made a decree "that there was no God;" and passed a law that no worship should be allowed in the nation, that the churches should be shut up, and that the clergy should be forced publicly to abjure and give up Christianity. It was death to any one to be found to have a Bible. Festival-days were fixed in honour of the goddess of reason; and a profligate woman was chosen, to whom they gave that name, whom they shamelessly exhibited and openly worshipped. Then was it in France as it had been in Israel just before their ruin, when God had said of his people, "They despised my statutes, and polluted my Sabbaths, and their hearts were after their fathers' idols." The same connexion of sins appeared, the like marks of God's wrath followed in the history of modern France as had happened two thousand years before: "The fool had said in his heart, There is no God;" he had set at nought God's Sabbaths, and was therefore, notwithstanding his boasted philosophy and science, instantly permitted to fall into the most debasing and despicable idolatry. God turned and gave the French up to their own heart's lusts; he poured his vengeance on the guilty nation, until they had drank the dreadful cup of wrath to the very dregs. The festivals to their impure goddess became scenes of the most scandalous and unheard-of abominations. They murdered each other by thousands, until no man could count upon his life for a day. Self-chosen judges and juries put to death all who were brought before them; their only question was not, "Are they guilty?" but, "Are they suspected?" nor did the accused know the crime for which he was to be executed, further than that he concluded the parties in power that day suspected him to differ from them in politics. Single murders were too tedious, and therefore numbers were tied together and blown to pieces by cannon, were driven into rivers, were crowded into boats and drowned. The murderers of to-day were themselves butchered on the morrow, and "blood touched blood" through that great kingdom; until those that remained were glad to obtain safety, by throwing themselves under the iron tyranny of Napoleon. Thus did God avenge the honour of his "holy day," in our own part of the world, in our own times.

Let not Britain slight such examples as these. Judgment began at the house of God, and his chosen people were driven from their land for neglect of the Sabbath. He "brought evil on the city which was called by his name, and shall others be unpunished?" We have seen that they shall not. France braved the Almighty to his face, pouring contempt on the Sabbath as a thing of nought, and she too "became an astonishment to the nations that were round about her." And shall England escape, if she despises or dishonours the Sabbath? God could easily give England up to scenes such as France knew in 1793. Things insignificant in themselves are yet sufficient to shew that elements exist among us, which could bring this about, were God to leave us to judicial blindness. Are there not to be found among some of those who

* From "Five Tracts on the Sabbath." By Rev. A. W. Brown.

desire to remove all Sabbath-restraints, the wildest political principles—principles which, if the statements in the public prints be correct, go so far as to avow that the majority of a nation have a right, if they see fit, to put to death the minority who differ from them in politics? Nor is this all: who would expect to find undisguised idolatry in this land of light and learning, of intellect and science? Yet late disclosures respecting the St. Simonians in London have shewn that even Englishmen are capable of bowing down to stone idols, images of heathen gods and goddesses; of praying to them and trusting in them;—that there are places in our proud metropolis where the gods of Greece and Rome are regularly worshipped, and where the profligacies naturally resulting from such idolatry openly prevail. It is true that at present the common-sense of society views with disgust and treats with contempt such political extravagancies, such pagan absurdities. Yet the simple fact, that such things can find place for an hour, and to the most trifling extent, among natives of enlightened Britain, is enough to shew how soon God could let loose among us folly and madness, horrors and atrocities. Do we boast ourselves highly favoured as a nation?—the greater is the danger from our national sins. The Lord said to Israel of old, "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities." Let this be a warning to you also. By the same prophet, he described their prevailing wickedness, one chief feature of which was, that men said, "When will the Sabbath be gone, that we may set forth wheat?" Is there nothing of this spirit in the opposition which the due observance of the Sabbath meets with in our own great commercial nation? He then threatens their civil blessings, on the one hand, saying, "I will cause the sun to go down at noon, and I will darken the earth in the clear day." And next, on the other hand, he threatens their spiritual privileges: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos viii.). Let England fear, for her civil blessings and her spiritual privileges are far greater than those of any other nation; and He who gave them, who preserves them, and who can at once take them away, is Lord of the Sabbath, whose day she so much slights.

The Cabinet.

CHRISTIAN FELLOWSHIP.*—If the regions of eternal woe may be emphatically described as "the place where all hate all," while heaven may be truly designated as "the place where all love all," it must plainly follow, that the more the Christian's heart is enlarged to embrace all, of every age and every clime, who have been "led into the way of truth," and have "held the faith in unity of spirit and in the bond of peace," the more will he experience within himself, what he may indeed regard as an earnest and a foretaste of that blessed state where God's people shall no more be exposed to be "tossed to and fro, and carried about with every wind of doctrine," but where they shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Disunion in every shape and degree must be the work of that "old serpent," who first tempted Adam and Eve to depart from the only fountain of their happiness, and who has ever since been engaged

in "deceiving the whole world," by endeavouring to separate its inhabitants from God, and from one another. But the love which subsists between the members of Christ's body, proves that they are citizens of heaven. And if, therefore, when Satan came against the Captain of our salvation, he prevailed not, because "he had nothing in him," it is equally certain that he shall not prevail against the soldiers of the cross. For by being made one with Him who is "the same yesterday, and to-day, and for ever," they participate in the strength and the perpetuity of all his adorable perfections. And happy indeed are they who are thus continually meeting together in the Lord Jesus Christ, as the centre of all holy fellowship; and who, by thus "dwelling together in" that "unity," which is as "the dew that descendeth upon the mountains of Zion," are enabled from their own experience to set their seal to the apostle's declaration, and say, "We know that we have passed from death unto life, because we love the brethren." Now it is when viewed in the light of the foregoing considerations, that we are enabled to understand the full blessedness of Christian brotherhood, as embracing, all in every age and every country, who have belonged to the blessed company of God's faithful people. And the man who habitually regards himself as being enrolled among the members of this "one communion and fellowship," will find himself raised, not only above all the trials and all the vicissitudes of human life, but also above all those petty jealousies, all those unhappy divisions, and all those bitter strifes, which make this world the wilderness it is. And as he walks by faith amidst the inhabitants of the heavenly Jerusalem, he will hear the accents of that still small voice, which hushes into repose all the angry elements of this unquiet world; and he will experience through all the faculties and all the affections of his soul, a joy with which "the stranger intermeddleth not," and a "peace which passeth all understanding." Such, then, is the nature, and such the extent of that Christian fellowship which is inculcated in all the services of the Church of England. And it is evident that such a practical consideration of this important subject must tend, on the one hand, to guard us against one of the strongest and most injurious tendencies of our corrupted nature; and on the other hand, to strengthen and encourage the growth of that heavenly grace of love to God and man, which will prove that we have been "renewed in knowledge after the image of Him that created us."

DEATH DEPRIVED OF ITS STING.—It would be to handle most unfaithfully the gracious word of God, if we were to speak of the sting of death, and yet to remain silent touching that merciful provision which the Lord of life hath made to deprive it of its bitterness. For, in truth, the secret is not to be found in the storehouses of ancient wisdom. There is much, perhaps, to be found there which may gratify and elevate an awakened understanding, but nothing, literally nothing, which can assuage the pangs of an awakened conscience. The sages of old could tell us, and tell us most truly, that vice and moral turpitude, in all their varieties and degrees, pollute and degrade the nature of man, and liken him to the brutes. And cold indeed must be our hearts, if they kindle not within us at the words of flame in which their indignation breathes against the lusts which, thus far, war against the soul. But with all their powers, these mighty masters are speechless as to that wherewith a sinful being shall come before the Lord, or bow himself before a holy God, who cannot look upon uncleanness or iniquity. Now, here it is that the oracles of God pour in a flood of light upon the darkness that is around us; for they not only tell us that sin is the disgrace and torment of life, and that it is the sting of death, but they likewise speak to us of a way more excellent than was ever thought of in the days of

* From an excellent little work, "The Book of Common Prayer a Manual of Christian Fellowship." By Rev. Robert Anderson, Brighton. 12mo, pp. 34. London, Hatchards. 1839.

ignorance; a way by which God can be just, and yet the justifier of them that believe in his mercy; a way in which death may be deprived of its sting, and its victory may be wrested from the grave. Sin, in short, is the confession of all religions, under heaven. But what religion is there but the religion of the cross, which speaks of any sovereign remedy for sin? What religion is there but the religion of the cross, which tells us of a power which yearneth to help our infirmities, and to aid our pleadings before the mercy-seat, with groanings that refuse the utterance of words? What religion is there but this which tells us of One who is the same yesterday, and to-day, and for ever, and who ever liveth to intercede at the right hand of God for them that come unto him in penitence and sorrow? How then shall we escape, if we neglect so great salvation? And how shall we attain to that salvation—how shall we ever desire it, or even think of it,—if all our care is, not to destroy the serpent that stings our life, but merely to deaden the smart of its venom; to lose all recollection and all sense of anguish in the anodynes, and the charms, and the sweet but deadly potions, which this world is perpetually holding to our lips?—*Rev. C. W. Le Bas.*

SIMON MAGUS.—If Simon Magus was the first who profaned the name of Christ to his philosophical ravings and his unholy mysteries, he is a proof to what an extent delusion and credulity may be carried; but he is also a proof that mere human philosophy alone may play around the ear, and exercise the head, but it does not touch the heart. "Where is the wise? where is the scribe? where is the disputer of this world? The foolishness of God is wiser than men; and the weakness of God is stronger than men."—*Burton's Hampton Lectures.*

Poetry.

MONODY

On the death of BISHOP HEBER of Calcutta, drowned in a bath at Trichinopoly, before he had completed one visitation of his extensive diocese.

BY THE REV. JAMES HOUGH, M.A.

Minister of Ham, Surrey.

(For the Church of England Magazine.)

How dark the night that shrouds this land of gloom,
Where beams no planet o'er her sable sphere!
How deep the gulf, and crowded as the tomb,
That holds the fiends of darkness rampant here!
Amid her arid desert, sterile, drear,
No green oasis cheers the pilgrim's soul;
Whose weary way no rays ethereal cheer,
No beacon guides him to a promis'd goal:
One black, impervious mantle's folds obscure the whole.

But still more dark the purpose of the skies,
That saw of yore this starless midnight spread;
And deeper from created vision lies
Than the blue ocean's yet unfathom'd bed,
God's will, that leaves man to that glory dead,
Which fill'd him, yet unfallen, as its urn;
That plucks away the hand would raise his head,
And stills the voice would wake him to discern
Beauty from ashes, and immortal wisdom learn.

So Heber fell! He came to light the land
With the effulgence of celestial day;
To scatter blessings, with unsparing hand,
Where'er he held his philanthropic way.

As the blithe myriads in the glow of May
Reviving, from their wintry prisons spring;
Bedeck the sunbeams, and, with varied lay,
The glories of the opening summer sing;
So Love and Harmony mov'd with him on the wing.

Lo, now they halt, and flutter round yon tomb,
And there in silence fold their languid wings;
Their orient beauties cancell'd by a gloom,
That o'er their forms its chilling dew-drops flings:
Each, trembling, to the death-like marble clings,
Their vacant eyes in seeming anguish turn;
A plaintive requiem each to other sings,
As o'er some fallen chieftain's dust they mourn—
Weep on, fair Truth's twin daughters! This is Heber's urn!

Herald of peace, he left his natal shore,
Urging his way where perils bade him yield;
Truth was the only banner that he bore,
The only weapon that his hand would wield.
Thus arm'd for conflict on a bloodless field,
He march'd; but ere the glorious conquest won,
He falls, he dies, as on his trusty shield;
The battle ended ere 'tis well begun—
The goal attain'd before his feet one circuit run.

Cold is the hand that penury reliev'd,
That dried the widow's and the orphan's tear;
And hush'd the voice that lov'd to soothe the griev'd,
And teach the mourner heaven's behest to hear.
Children of truth, bedew his sombre bier—
Not for the dead, but for the living mourn:
He now hath cross'd the sea of troubles here,
By angels to that peaceful haven borne,
From whence, to guide and bless us, never to return

For him had genius, science, wreath'd with care
The laurel, myrtle, and the eglantine;
But now, with frantic mien, dishevell'd hair,
Their listless hands the cypress wreath entwine:
And Fame hangs up her clarion o'er the shrine
Of him, whose brow had worn her verdant meed;
Lo, disappointed, see her head recline,
Her mantle hid beneath the funeral weed,
Her trump forsaken for the dirge-responding reed.

In him, as to their point converging, met
All that enhances and ennobles man;
But now behold his sun at noonday set,
His too brief orbit prematurely ran:
How dark, how cold, how narrow now the span,
Where the bright hopes he rais'd in embers lie!
His dawning in the East had scarce began,
Ere he was hurried to the western sky;
And night comes on, with omens lowering in her eye.

Eternal Lord, inscrutable thy ways,
Beyond the seraphs round thy throne to scan;
Whose harps and voices hallelujahs raise,
For all thy purposes of love to man:
Shall we, then, murmur at thy wisdom's plan,
When its incipient folds our hearts appal?
Ah, no! let hope light up the visage wan,
As thus in Mercy's vestibule we call—
Let Heber's mantle on our future prophet fall!

The seed, when scatter'd on the fertile ground,
 The future harvest from its death will grow ;
 Resist the streamlet ere its course is wound,
 The deeper current from its spring will flow :
 So to the Fount of grace and truth we'll go,
 Whence fuller, wider streams may yet diverge :
 Though blighted hopes now fill the heart with woe,
 From Heber's ashes fairer hopes emerge :
 Then shall his fall the march of life and glory urge.

Miscellaneous.

SOCIETY.*—How beautifully is it ordered that, as many thousands work for one, so must every individual bring his labour to make the whole ! The highest is not to despise the lowest, nor the lowest to envy the highest ; each must live in all and by all. Who will not work, neither shall he eat. So God has ordered that men, being in need of each other, should learn to love each other, and bear each other's burdens.

THE HOMILIES.†—The word *homily* is derived from the Greek term for an assembly. It originally signified a conference, or conversation ; but has since been used for an exhortation, or sermon, delivered to the people. The Greek *homilia*, remarks M. Fleury, signifies a familiar discourse, like the Latin *sermo* ; and discourses delivered in the church took these denominations, to intimate that they were not harangues, or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples, or a father to his children. Photius, patriarch of Constantinople, who flourished in the ninth century, distinguishes homily from sermon—in that the former was performed in a more familiar manner, the prelate interrogating and talking to the people ; and they, in their turn, answering and interrogating him ; so that it was properly a conversation ; whereas the sermon was delivered with more form, and in the pulpit, after the manner of an oration. The practice of compiling homilies, which were to be committed to memory, and recited by ignorant or indolent priests, commenced towards the close of the eighth century ; when Charlemagne, king of France and emperor of the West, ordered Paul Deacon and Alcuin to form homilies or discourses upon the gospels and epistles, from the ancient doctors of the Church. This gave rise to that famous collection, entitled the “ Homiliarum of Charlemagne,” and which has been followed as a model by many productions of the same kind, composed by private persons, from a principle of pious zeal. At the time of the Reformation there were several of these homilies composed and printed, and ordered to be read in such churches as were not provided with a sufficiently learned minister, in order to prevent unsound doctrine being taught in remote country places.

ORIGIN OF SACRIFICE.‡—That the heathen ideas of sacrifices, of which we read in numerous authors subsequent to Moses and Aaron, were originally grounded on the primitive offerings of Cain and Abel, and even

on Adam's vesture from a slaughtered beast, no one will doubt who attentively peruses the ancient records of the eastern nations. Indeed, it is the opinion of many persons, that as soon as our first parents fell, and incurred God's wrath and displeasure, the very beasts, whose skins covered their bodies, were, for the first time, offered as typical sacrifices to an offended God and Creator. These types were carried down from generation to generation ; and whilst all the offspring of Adam's scattered race preserved the substance of the sacrifice, viz. an animal one, yet they lost the particular character of beasts commanded to be offered ; and we find from Virgil, Ovid, Homer, and Herodotus, &c., that cows, and other quadrupeds, were used to propitiate their offended deities. Notwithstanding the lapse of nearly six thousand years, we still find the sacrificial offering amongst the heathen ; and in an Indian missionary-journal of 1836, there is an account of the sacrifice of 1,000 sheep to a goddess, who was supposed to be highly displeased with the inhabitants of a town, and had sent the plague amongst them, by which many hundreds were carried off. But the particular sacrifices and daily oblations which God had commanded his servant Moses to direct that the Jews should offer, were continued throughout the whole Jewish dispensation, until the coming of our Lord Jesus Christ, who was to put away sin by the sacrifice of himself upon the accursed tree, and by his one offering to bring in an everlasting righteousness, which should be unto all and upon all them that believe on his name. “ And this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God” (Heb. x. 12.)

SLEEPING-ROOMS.—Care should be taken to provide for the constant admission of fresh air into sleeping-apartments, which, instead of being the smallest, ought, in reason, to be the largest rooms of the house. At all events, during the day-time they ought to be perfectly ventilated. Perhaps nothing tends so much to produce disease among the poorer classes of society as the practice of occupying the sleeping apartments throughout the day, a practice which must effectually prevent the complete renovation of the air, in such cases the more necessary on account of the confined situations of their dwellings.—*Curtis on Health.*

DRESS.—Religion takes root in the heart ; and when it has once got deeply rooted, it will be sure to regulate every thing without. It will so occupy the mind, that every thing else will begin to lose its importance. Religion puts every thing in its proper place ; and makes present things lighter than vanity. Even business, or literature, or science, if any one of these takes full possession of the mind, it makes dress a very insignificant thing, and often neglected, even to slovenliness. How much more indifferent will religion make us about it ! Nevertheless, it is good to avoid singularity of habit. No real Christian can give in to the butterfly-fooleries and extravagances of dress, any more than he can run into the dissipation of worldly company. Religion does not bid you turn hermit, but rather to ornament your station. Be careful, in your commerce with the world, to act up to the character you profess. Do not put on a Pharisaical manner of “ Stand by, I am holier than thou.” Yet let it appear, that while you are under the necessity of hearing their vain conversation, you have no taste for it, no delight or interest in it. A humble, kind silence often utters much.—*Rev. R. Cecil, from Remains of Mrs. Hawkes.*

* From “ Godfrey, the little Hermit ; a German Tale.” 18mo. Boston, 1839.—A nice little book for young persons.

† From “ Analyses and Scripture Proofs of the Homilies.” By J. A. Thorthwaite. London, Groombridge.—The author of this small work testifies no mean acquaintance with holy Scripture, and brings it forcibly to bear on the sound doctrine contained in the Homilies.

‡ From “ A Popular Treatise on the Kidney,” &c. By George Corfe. 8vo. pp. 304. London, Baisler ; Renshaw. 1839.—This is a very extraordinary book. It is not our province, generally, to notice medical works ; but there is much in Mr. Corfe's of a religious character. His statements are certainly novel, and his illustrations striking ; though we think the volume not so much calculated for general perusal, as for those who wish to investigate the peculiarities of the human frame, and who may seek by such investigation to arrive at the incontrovertible conclusion, that the God of nature is the God of grace.

London : Published by JAMES BURNS, 17 Portman Street, Portman Square ; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's ; and to be procured, by order, of all Booksellers in Town and Country.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 180.

AUGUST 24, 1839.

PRICE 1½d.

THE SAVIOUR'S ABODE WITH HIS PEOPLE.

BY THE REV. PELHAM MAITLAND, M.A.
Curate of Blackburn, Lincolnshire.

II.

"GUIDANCE and direction" in our Christian course result from the Saviour's abode in the heart; and therefore we are taught by the Church to pray, that we may both perceive and know what things we ought to do, as well as have grace and power faithfully to fulfil the same; for we require the guidance of the Holy Spirit in our prayers. St. Paul tells us, that we know not what things we should pray for as we ought; but the Spirit himself maketh intercession for us. So blind, naturally, are our hearts, that we cannot perceive what things we should ask of God; but when the Comforter influences our minds, then we feel what the nature of our supplication should be at the footstool of the heavenly grace. We are guided in our petitions, and directed by him to ask those things which are pleasing in God's sight. Moreover, the Holy Spirit acts as a guide to our outward conduct. Many are the various situations in which the Christian is placed, in which he would find it difficult to act as becomes his profession, unless aided by Divine assistance; and it is undoubtedly true, that in matters of importance he is directed by an invisible agent, who, though unseen, is at hand to guide him in the way in which he should go. And whereas when Jesus was in the world, he gave directions to his disciples under all circumstances in which it was necessary, so now does he with all his followers by the Holy Spirit abiding in the heart; and like as when God's ancient

people were led through the wilderness, in their journey to the promised land, by the pillar of fire and of cloud abiding with them continually, so is it with the Church of God now. No visible demonstration, indeed, of the Divine presence meets our gaze; yet, as we pass through the wilderness of this world to the heavenly Jerusalem, the city of the living God, still does the abiding Spirit direct us, saying, "This is the way; walk ye in it."

One more consequence of the indwelling Spirit's abode is, "peace of mind." The apostle speaks of "the peace of God, which passeth all understanding." How frequently are we in the habit of listening to these words, time after time of our assembling for public worship; and yet how little, it is to be feared, do we enter into them! So accustomed are we to them, that they glide over our ears without producing that impression which, considering their import, they ought to do. Our Saviour's last lesson to his disciples was conveyed in these terms, "Peace I leave with you; my peace I give unto you." Now this peace is produced in the heart of Christians by the influences of the Holy Ghost; for, as the apostle informs us, "the fruit of the Spirit is love, joy, and peace." Those who are given up to the world know not what that peace is. The various passions by which their minds are actuated, and the remorse arising from the neglect of duty and the commission of sin, will prevent them from enjoying that repose of spirit which is the lot of the Christian. Troubles, indeed, of various kinds he will have, and many which worldly men know nothing of; as, for example, the inward struggle with corruption

and resistance to the attacks of the great adversary of the soul. But what can equal the blessedness of that inward peace which "the world can neither give nor take away?" In such case we may set at nought those adverse circumstances which so much affect others. How many are there who are led by untoward events rashly to put a period to their own existence, or who, if they are not so hardened as to be guilty of this sin, yet spend their days in misery,—who, if they were possessed of that peace of which the Christian can boast, would recognise in their afflictions the hand of a merciful Father, and look forward, still more devotedly, to the prospect of another world, and of that "city which hath foundations, and whose builder and maker is God!" Under every trial and difficulty, therefore, if the Holy Spirit be dwelling in the heart, the Christian will be enabled to bear up under them; and the promise will be made good, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Such, then, are some of the blessed effects of the abiding of Jesus with us by the Holy Spirit. And can it be that there are any who are careless of his presence; any who, instead of giving a cordial welcome to him, when he promises to take up his abode with them, reply, "Depart from us, for we desire not the knowledge of thy ways?" We may do so now, but it will not be so always: a time will come when those who have set at nought the offers which have been made to them by the Saviour, will call upon him in their extremity, when, perhaps, it may be too late. Go to the sick chamber, or to the chamber of dissipation; see him who, while health and strength lasted, set at nought the willingness of Jesus to be his guide and his friend, laid upon that couch from which he shall never more rise. In his extremity he sends for his spiritual guide, till then neglected and despised, to pray with him, and speak to him of an eternal world. By this he discovers that all that was formerly held dear, is now considered of no value; that the desire for those objects, which were before so largely coveted after, vanishes; and that there is now but one wish, which is for the presence of the Saviour. See the strong man bowed down and become weak as the infant; look at the sunken eye and the faltering tongue: what think you in this hour is his support and consolation? Will he call upon those who were in times gone by his companions in sin or in neglect of duty? Will he say to them, Abide and continue ye with me; in your company I have lived, and in it I wish to die? No; he calls upon the name of his Saviour,—that Saviour whom for so long a time he has

neglected and set at nought. The language of his heart is, "Abide with me, for I have now no other confidence, no other dependence." But it may be too late; Jesus may refuse to listen to the prayers of one who for so long set him at nought; and then who can think of the dreadful alternative without horror? Earthly friends can avail him nothing; and the Saviour refuses to listen to his supplication. He is about to quit the earth, and is at the same time an outcast from heaven. Nor is this the picture only of the death-bed of ordinary men; for, as it is well known, this has also been the case with those who have pre-eminently excelled their fellows in mental acquirements; and philosophical scoffers, who have all their life long ridiculed Christianity, and blasphemed the name of their God and Saviour, have on their death-beds called upon that Saviour's name in an agony. Let none, therefore, presume upon a death-bed repentance, and upon that account refuse to admit Jesus Christ into their hearts now. It may be that there are some here of whom it may be said, that it is towards evening with them, and the day is far spent; the shadows of age are fast coming on, and the night of death will soon close in the scene. Let me, with all earnestness, ask such, what will be their dependence in that hour. Be assured that you will require something upon which you may rest; in the contemplation of eternity, your mind will need a stay and a resting-place. The world it cannot be, for that will be passing from you; and nothing will then give you consolation but the presence of Christ. Let your language then be the same as that of the disciples at Emmaus—"Abide with us, for it is toward evening, and the day is far spent." And, indeed, the night of death will quickly envelope us all. Happy they who, having been blessed with the presence of their Saviour during their lives, feel that he is doubly present with them when they are most in need of his aid. Consider the case of the dying Christian, as opposed to that of the unbeliever and the careless. He who has been blessed with the presence of Jesus during his life, will find that he is with him in his greatest extremity. When flesh and heart are failing, he will realise the truth, that his Lord and Master stands near to succour and aid him. His language will be, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Like the first martyr, St. Stephen, he will entirely resign his soul into the hands of that Saviour who is waiting for it, saying, "Lord Jesus, receive my spirit." There may be no transport of joy; no ecstatic longings for the heavenly world; but there will be a

calm and peaceful serenity, arising from the presence of Christ. And although not visible to mortal sight, yet Jesus will as surely be present to whisper those words of comfort, "It is I, be not afraid," as he was to the terrified disciples in the days of his flesh. The dying Christian, feeling all other aids ineffectual in that awful hour, will address the Saviour in such terms as these: "Abide with me, for the day of life is spent, and the night of death draweth on: abide with me, for I already feel the waters of that chill flood over which I must pass ere reaching the promised land." We shall behold Him who was once crucified for us, and whose brows were lacerated with the crown of thorns, now adorned with the diadem of glory; those who have loved and served him on earth shall then be ever with him; and this will constitute the great happiness of heaven. Will it not be a delightful thing to meet the patriarchs, the apostles, and the martyrs, and to sit down with Abraham, Isaac, and Jacob, in the kingdom of God? But all this must fade when put in comparison with the presence of our Lord and Saviour; for he, who constitutes the happiness of angels, shall constitute ours also; and then shall he abide with us, and we with him, through the countless ages of eternity.

MASSACRE OF ST. BARTHOLOMEW'S DAY AT PARIS.—A.D. 1572.

I.

THERE is not upon record a more atrocious act of barbarity than the massacre of the Huguenots in Paris, on the feast of St. Bartholomew, A.D. 1572. Treachery and cruelty went hand in hand; and amidst the fearfully numerous crimes justly chargeable on popery in its vain attempts to extirpate what it is pleased to designate heresy, this was certainly one of the blackest dye. "If I was inclined to increase the general horror," says the Duc de Sully, "inspired by an action so barbarous as that perpetrated on the 24th of Aug. 1572, and too well known by the name of the Massacre of St. Bartholomew, I should enlarge upon the number, the quality, the virtues, and great talents of those who were inhumanly murdered on this horrible day, as well in Paris as in every part of the kingdom; I should mention at least the ignominious treatment, the fiend-like cruelty, and savage insults these miserable victims suffered from their butchers, and which in death were a thousand times more terrible than death itself. I have writings still in my hands, which would confirm the report of the court of France having made the most pressing instances to the neighbouring courts to follow its example with regard to the Protestants, or at least to refuse an asylum to those unfortunate people; but I prefer the honour of the nation to the satisfying a malignant pleasure, which many persons would take in lengthening out a recital, wherein might be found the names of those who were so lost to humanity as to dip their hands in the blood of their fellow-citizens, and even their own relations. I would, were it in my power, for ever obliterate the memory of a day that Divine vengeance made France groan for, by a continual succession of miseries, blood, and horror, during six

and twenty years; for it is not possible to judge otherwise, if one reflects on all that passed from that fatal moment to the peace of 1598. 'Tis with regret that I cannot omit what happened upon this occasion to the prince who is the subject of these memoirs, and to myself."

Necessary measures having been taken, and plans regularly organised, the ringing of the bells of St. Germain l'Auxerrois for matins was the signal for commencing the work of blood. The Admiral de Coligny was first put to death, in the midst of his domestics, by a man named Besmes—a dependent during his whole life of the Duke of Guise—the duke and the Chevalier de Guise remaining below. A sword being driven through his body, and a deep gash made across his face, his remains were thrown out of the window; and his head being cut off, it was, with a box of papers, containing, as was affirmed, a memoir of his own times, conveyed to the queen mother. After heaping other indignities on the corpse, it was hung on the gibbet of Montfaucon, whence the Maréchal de Montmorency caused it to be removed in the night and buried at Chantilly. The domestics of Coligny were immediately butchered, and a simultaneous work of blood commenced. Many of the attendants on the king of Navarre and the prince of Condé were put to death one by one; many persons of importance fell a sacrifice—of these the most distinguished was Francis de la Rochefoucault, in whose gay and brilliant society, to use the words of Mr. Smedley,* "the king professed to find extraordinary attraction; and he granted him, although a Huguenot, unreserved access to his privacy. It was near midnight, on the eve of the massacre, that this seeming favourite prepared to retire from the palace, after many hours spent in careless hilarity. More than once did the king urge his stay, that they might trifle, as he said, through the remainder of the night; or, to obviate all difficulty, the count, if he so pleased, might be lodged even in the royal chamber. But La Rochefoucault pleaded weariness and want of sleep; and in spite of all opposition, took leave of his perfidious friend and sovereign in sportive words, which implied the freedom and familiarity of their intercourse. Even when he was afterwards roused from sleep by the morning tumult at his door, no misgiving crossed his mind; he imagined that the king had followed him, to inflict one of those practical jokes which suited the boisterous taste both of the times and of the individual; and hastily throwing on his clothes, he assured the masked band, which he did not scruple to admit, and among whom he supposed Charles to be included, that he was not taken at advantage—that they could not now feel privileged to flog him, for he was already up and dressed. The reply was a thrust of the sword, by one of the disguised company, who prostrated the unsuspecting victim at the feet of his murderers."

About two thousand Huguenots are supposed to have been murdered on the first day of the massacre, and the king and court, including Catherine and her ladies of honour, promenaded at night to view the mangled and naked remains. Among the victims were Antony de Clermont, marquis de Resnel, murdered by his own kinsman; and others of equally noble blood.

Orders were issued, enjoining the Huguenots to abstain from public and private assemblies, with the threat, that if they disobeyed, the provincial governors were instructed to "fall upon them and cut them in pieces, as enemies of the crown." From the day on which the messenger arrived, the streets of Lyons ran with blood; and the most barbarous enormities were committed in many other parts of France. At Orleans 1000, at Rouen 500 Huguenots were put to the

* History of the Reformed Religion in France.

sword. In two months the victims fell little short of 30,000, whereof one third were of Paris.

On the first day of the massacre the young king of Navarre and the prince of Condé were arrested, and threats were employed to force from them a recantation of their religious principles. The former was easily tempted into compliance; but even the threat of the Bastille and of death failed to shake the constancy of Condé. At length, however, he was rather cheated than forced into compliance.

The account of the Duc de Sully is peculiarly interesting. "I was in bed, and awaked from sleep (says he) three hours after midnight by the sound of bells, and the confused cries of the populace. My governor St. Julian, with my valet de chambre, went hastily out to know the cause, and I never afterwards heard more of these men, who, without doubt, were amongst the first that were sacrificed to the public fury. I continued alone in my chamber, dressing myself, when in a few moments I saw my landlord enter, pale, and in the utmost confusion: he was of the reformed religion, and having learned what the matter was, had consented to go to mass to save his life and preserve his house from being pillaged. He came to persuade me to do the same, and to take me with him. I did not think proper to follow him, but resolved to try if I could gain the college of Burgundy, where I had studied; though the great distance between the house where I then was and the college made the attempt very dangerous. Having disguised myself in a scholar's gown, I put a large prayer-book under my arm, and went into the street. I was seized with horror inexpressible at the sight of the furious murderers, who, running from all parts, forced open the houses, and cried aloud, 'Kill, kill! massacre the Huguenots!' The blood which I saw shed before my eyes redoubled my terror. I fell into the midst of a body of guards; they stopped me, interrogated me, and were beginning to use me ill, when, happily for me, the book that I carried was perceived, and served me for a passport. Twice after this I fell into the same danger, from which I extricated myself with the same good fortune. At last I arrived at the college of Burgundy, where a danger still greater than any I had yet met with waited me. The porter having twice refused me entrance, I continued standing in the midst of the street, at the mercy of the furious murderers, whose numbers increased every moment, and who were evidently seeking for their prey, when it came into my mind to ask for La Faye, the principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by some small pieces of money which I put into his hand, admitted me; and my friend carried me to his apartment, where two inhuman priests, whom I heard mention Sicilian vespers, wanted to force me from him, that they might cut me in pieces, saying, the order was not to spare even infants at the breast. All the good man could do was to conduct me privately to a distant chamber, where he locked me up. Here I was confined three days, uncertain of my destiny; and saw no one but a servant of my friend's, who came from time to time to bring me provisions.

"At the end of these three days, the prohibition for murdering and pillaging any more of the Protestants being published, I was suffered to leave my cell; and immediately after, I saw Ferriere and La Vieville, two soldiers of the guard, who were my father's creatures, enter the college. They were armed, and came, without doubt, to rescue me by force wherever they should find me. They gave my father a relation of what had happened to me; and eight days afterwards I received a letter from him, in which he expressed the fears he had suffered on my account, and advised me to continue in Paris, since the prince I served was not at liberty to quit it. He added, that to avoid exposing myself to an evident danger, it was necessary I should

resolve to follow that prince's example, and to go to mass. In effect, the king of Navarre had found no other means of saving his life. He was awaked, with the prince of Condé, two hours before day, by a great number of soldiers, who rushed boldly into a chamber in the Louvre where they lay, and insolently commanded them to dress themselves and attend the king. They would not suffer the two princes to take their swords with them, who, as they passed, beheld several of their gentlemen* massacred before their eyes. The king waited for them, and received them with a countenance and eyes in which fury was visibly painted; he ordered them, with oaths and blasphemies, which were familiar with him, to quit a religion that had been only taken up, he said, to serve them for a cloak to their rebellion. The condition to which these princes† were reduced, could not hinder them from discovering that they should obey him with grief. The king, transported with anger, told them, in a fierce and haughty tone, 'That he would no longer be contradicted in his opinions by his subjects; that they, by their example, should teach others to revere him as the image of God, and cease to be enemies to the images of his mother.' He ended by declaring, that if they did not go to mass, he would treat them as criminals guilty of treason against human and Divine majesty. The manner in which these words were pronounced, not suffering the princes to doubt if they were sincere, they yielded to necessity, and performed what was required of them. Henry was obliged even to send an edict into his dominions, by which the exercise of any other religion but the Romish was forbid. Though this submission preserved his life, yet in other things he was not better treated; and he suffered a thousand capricious insults from the court—free by intervals, but more often closely confined, and treated as a criminal, his domestics sometimes permitted to attend him, then all on a sudden not suffered to appear."

Y.

[To be concluded in next Number.]

AMERICAN RELIGIOUS DENOMINATIONS.‡

In classing American Christians by their theological affinities and general sympathies, it may be proper to rank the Congregationalists of New England with the Presbyterians of the south and west; at the same time, it should be remembered, that some of the nicer shades of theology, and difference of ecclesiastical organisation, have divided them into several parts. Until recently, however, they have had a tolerable fellowship, and have been accustomed to interchange relations on very amicable terms, a Congregationalist having been easily transformed into a Presbyterian, out of the bounds of New England; and, *vice versa*, the Presbyterian in New England could, with nearly equal facility, accommodate himself to Congregational modes—the difference between the two having been chiefly that of modes. The emigration from the east to the west and south resulted in introducing into the Presbyterian Church Congregationalists in sufficient numbers to gain a nearly equal balance of influence.

* James de Segur, baron of Pardaillan, a Gascon; Armand de Clermont, baron of Piles, a Perigordin, &c. Gaston de Levis, lord of Leyran, took refuge under the queen of Navarre's bed, who saved his life. Some persons were sent to Châtillon to seize Francis de Châtillon, the admiral's son, and Guy d'Andelot's son; but they both escaped, and fled to Geneva. Armand de Gontault de Biron was saved by fortifying himself in the arsenal.

† As Henry went to the king, Catherine gave orders that they should lead him under the vaults, and make him pass through the guards drawn up in files on each side in menacing postures. He trembled and recoiled two or three steps back, when immediately Nancaï-la Chatre, captain of the guards, endeavoured to remove his apprehensions by swearing they should do him no hurt. Henry, though he gave but little credit to his words, was obliged to go on amidst the carbines and halberds.—*PREFACE'S History of Henry the Great.*

‡ From "A Voice from America to England." By an American Gentleman. London, 1839. Colburn.

The Congregationalists answer to the Independents of England, and are sympathetically, and to a great extent lineally, descendants of the Puritans. The American Presbyterians adopted the faith and discipline of the Kirk of Scotland. Both bodies have ever been accustomed to regard themselves as chief among the religious sects of the country, and as having a sort of patrimonial title over the public mind, to dictate belief, and to give advice to "the powers that be." The early and long-continued political ascendancy of the Congregationalists of New England disposed them especially to assert this right, till the rudeness of democracy finally silenced and drove them from the field. The Presbyterians have been somewhat more diffident on this point, though extensively influential. The two sects together are fairly entitled to great praise for their zeal and efficiency in promoting education in its lower and higher spheres, and in the general advancement of academical and theological learning. They have also taken a leading part in the great religious and benevolent societies of the age. These institutions may be said to owe their existence to them as prime movers, and they are principally under their guidance and control. Their clergy have generally been educated men—first, in academical learning, and next in a course of professional study; and a large number could always be found among them of eminent attainments. Heads of colleges, and the various corps of professors in literature and science, have been extensively selected from these denominations. In a word, the Presbyterian religion, including that of the Congregationalists—which has generally been of the same theological type—may be said to have been the most influential religion of the country. They are far, however, from being the most numerous.

The ever-active and practical character of the American mind, aiming at productiveness and results, felt itself, as we imagine, somewhat trammelled by the Puritan and Presbyterian theology, and uncomfortable under the severities of its discipline. Hence that revulsion and important defection which started up, first in England, and afterwards in New England, in the form of the Unitarian body. We might trace it to Geneva, and find it forced into being by the same cause; and to Germany, and find it in the garb of a philosophy of a still looser character, and of a wider range.

These difficult theological problems, fermenting in the mind, have driven American divines from time to time into the philosophy of metaphysics for interpretation and relief. The successive mutations and different phases which this school of theology has passed through in America, from President Edwards downward, it would be difficult to represent. Suffice it to say, that a system has at last been formed, called the theology of the new school, which stands accused by the old of corrupting the true faith, and running into dangerous heresy. It is, doubtless, a very considerable modification, not to say a radical change, of the high Calvinistic system, bringing all men within the pale of salvability on certain contingencies or conditions. Of course, the very idea of contingency or condition in the way of salvation would throw a true Calvinist into spasms, and draw from him the most unanswerable argument of *horresco referens*. The advocates of this new system profess not to have changed their ground, but only to have introduced a theory to explain the difficulties of the old. Certainly they have made of the system a very practical affair, and adapted it well to American taste and habits. It encourages mankind to work as well as to believe. Let loose from the chains of predestination, and in accordance with this new light, the scheme has been set on foot in America of converting the world at once, and of forcing mankind to be saved, whether they would or not—a very natural excess of such emancipation of the mind,

and of the overflowings of benevolence; although it might have been anticipated, that the power of the will, advocated by this new doctrine, and backed by the workings of human depravity, would be quite as likely to present obstacles as to furnish facilities to the immediate attainment of this end.

But the Presbyterians of the old school, not particularly desirous of having the whole world fall so soon upon their hands, or not ambitious of assuming so great an enterprise, preferred the easy chair of the old system; or else, peradventure, were deeply concerned, lest some should be saved who were not elected. But the seeds of the new doctrine had been sown, and had taken root extensively within these bounds, by the amalgamation of so many Congregationalists from New England, whence these pestilent errors were supposed to be derived. The contest, stoutly maintained for many years, resulted in May 1838 in a violent schism of the Presbyterian Church of the United States, dividing it into two nearly equal parts, both claiming the style, property, and public seminaries of the sect—a question yet to be settled by the civil courts.

This great and influential denomination, therefore, originally comprehending the Congregationalists and Presbyterians, now exists in three principal parts, not to speak of the Unitarians, who went off from the Congregationalists, still bearing the same name ecclesiastically, one being called orthodox, and the other as above; or of the Cumberland Presbyterians of the west, a numerous body, and a defection from the Presbyterian Church. The distinction of old and new school divides them theologically into two classes; and the agitation of these theological points seems likely to rend them into several parts in the final issue, as some of the new school have run far a-head of their masters, and enacted some very extravagant scenes in the American religious world.

The Baptists, according to the statistical accounts, would seem to be the most numerous sect of religionists in America; although we have never been able to see how it is made out. They seem to have a faculty for taking a census of themselves, which apparently exceeds their other modes of demonstration before the public. They are certainly not usually visible in the country in that proportion which these tables of enumeration would lead us to expect. It is to be considered, however, that all who baptise by immersion, are ranked in this class; and these sects are very numerous. Besides the two leading and principal denominations of Calvinistic and Freewill Baptists, there are many others which it would be difficult to characterise.

The great proselyting power of this body seems to be vested in the one idea of immersion, which has much argument in it with those who are religiously disposed, but not sufficiently enlightened to separate principle from mode, or to distinguish between a symbol and the thing signified. Hence the ignorant and the less conspicuous in the community are brought in to swell these numbers, which may account for the fact, that they are more numerous than they appear to the eye of common observation. It is, however, to be observed, that the census of religious sects in America is always made up from their own reports; and that large abatements are generally required as a balance for the exaggerations of that sectarian pride which gratifies itself in attempts to demonstrate a comparative importance. A minister's reputation in America depends much on the number of converts he is able to report; and the comparative importance of the different sects is measured by the same rule. Hence the great efforts in making converts, and the temptation to count them before they are well made; not, however, to detract from a reasonable amount of disinterested zeal and love for souls; and hence also the inducement to swell the general reckoning.

There is a numerous and active set of American Baptists, calling themselves Christians, commonly called *Christ-ians*, who are Unitarians, but a very ignorant and boisterous class, who may be heard preaching and praying at a great distance off. They flourish in the back-woods; and their converts are greatly addicted to apostacy, when the earlier excitements of their religious zeal are past. But their ministers baptise in great numbers, which are of course put down in the list of converts.

The Calvinistic Baptists of the United States are by far the most respectable, among whom is to be found President Wayland, of Brown University, the Robert Hall of America, and other divines of considerable eminence. This denomination has entered with zeal into the field of foreign missions, and has a Bible Society of its own, with the special object of protecting and propagating their own views as to the mode of baptism, in translations of the Scriptures into foreign languages—the genuine *esprit du corps*.

The Wesleyans are a notable sect all the world over, and have distinguished themselves greatly in America. In numbers they are next to the Baptists; but having suffered but little by schism, they may be set down as by far the strongest body in consideration of their unity and numerical integrity. The habits and doctrines of this sect are well known in England, whence they originated. The powerful and creative mind of their founder has cast the body into a mould, which exhibits the same features in all parts of the world, and endowed it with a spirit which breathes the same animation in every member. Dashing aside the overgrown excrescences, and ejecting the overcharged ingredients of the schools, John Wesley prescribed to his followers a plain, common-sense theology, which required little thinking, which might be comprehended by the feeblest intellect, and easily propagated by uneducated, but ardent and aspiring men. The disciplinary principles of the sect, as invented and established by the founder, are essentially democratic, like those of the Church of Rome, in the organisation of the popular mass; and, like papacy, monarchical and despotic in the organisation of the priesthood. It is exactly that state of society to which democracy seems every where to be tending,—the consolidation of the people under the despotic sway of their leaders.

"I think," says M. de Tocqueville, "that the Catholic religion has erroneously been looked upon as the natural enemy of democracy. Among the various sects of Christians, Catholicism seems to me, on the contrary, to be one of those which are most favourable to equality of conditions. In the Catholic Church, the religious community is composed of only two elements, the priest and the people. The priest alone rises above the rank of his flock, and all below him are equal. On doctrinal points, the Catholic faith places all human capacities upon the same level. It subjects the wise and the ignorant, the man of genius and the vulgar crowd, to the details of the same creed; it imposes the same observances upon the rich and the needy; it inflicts the same austerities upon the strong and the weak; it listens to no compromise with mortal man; but, reducing all the human race to the same standard, it confounds all the distinctions of society at the foot of the same altar, even as they are confounded in the sight of God. If Catholicism predisposes the faithful to obedience, it certainly does not prepare them for inequality; but the contrary may be said of Protestantism, which generally tends to make men independent, more than to render them equal."

The disciplinary habits, the political opinions, and theological tenets, both of the Baptists and Wesleyans, are more congenial to American democracy, than those of the better educated and more accomplished religious sects. "Every religion," says the above-named author, "is to be found in juxtaposition to a political opinion which is connected with it by affinity. If the human

mind be left to follow its own bent, it will regulate the temporal and spiritual institutions of society upon one uniform principle; and man will endeavour, if I may use the expression, to harmonise the state in which he lives upon earth with the state he believes to await him in heaven."

Hence, the political opinions of America having been before determined, those forms of religion best adapted to harmonise with them were likely to prevail most; and hence the religious democracy of the Baptists and Wesleyans has acquired to itself by far the greatest numbers. The ecclesiastical organisation of the Baptists is a pure democracy, the priests and the people being all upon the same level. The priest has no orders, except the democratic authority of his lay brothers and sisters—a state of things for which the poverty of language and former usages have not yet furnished a name. That power which elevates to this honour, can at any time and at will reduce to the original and common level.

Not so, however, the Wesleyan system. Nevertheless it is democratic, for the same reason that papacy is, and on the same principles; and like papacy in America, it always proves itself democratic. It is a singular fact, that the Roman Catholic Church in America is the most thoroughly democratic of all.

As the burnt child dreads the fire, so the Protestant Episcopal Church of the United States, having suffered more than any other from the jealousy and early legislation of American democracy, in consideration of the fact that she was originally the established Church of Great Britain in the colonies, has been extremely careful not to meddle with the politics of the country. It took a full half-century, from the date of the American revolution, for the Church to recover a comfortable state of existence, and begin to feel that her breath was her own. The reorganisation of her ecclesiastical polity, a thing apart from episcopacy proper, and which may be adapted to the state of society in any country at discretion, was a duty which necessarily devolved upon this Church after the establishment of American independence; and it was so prudently devised as to be adapted to the popular institutions of the country, as originally set up, not democratic, but republican. The American Episcopal Church, therefore, is properly and thoroughly republican in the construction and operation of its polity.

By a scrupulous avoidance of all intermeddling with the politics of the State, and a steady adherence to her own principles, the Episcopal Church has silently worked her way into a prominent rank among the religious denominations of the country; and though not as yet numerous, as compared with those already noticed, yet it is rapidly increasing in numbers, and growing in public favour. What she lacks in a numerical point of view, she enjoys in the respectability and wealth of her members. Her present relative position to the community and to other sects is peculiarly advantageous to herself. Compact in her organisation, consistent in her principles, unimpeachable as to the charge of meddling with politics, and aloof from the common religious agitations of the country, she is well prepared to endure the shock which the premature and forced attempts at moral and religious reformations have brought upon the American public, and to profit by it. Tired of the religious squabbles, and disgusted with the fanaticism, which have sprung up in so many quarters to interfere with civil rights, to disturb the public peace, and invade the domestic sanctuary, the more sober and reflecting, according as their relations in society will permit, are turning their eyes to the decent order and quietude of the Episcopal Church, as an inviting place of repose.

There are other Protestant denominations of Christians in America, of respectable character and of considerable importance, as the Reformed Dutch, the Lutheran Reformed, the Unitarians, Quakers, &c. &c.

The first of these are principally in the city and state of New York; the second in Pennsylvania; the third at Boston and vicinity; the fourth here and there, but more especially at Philadelphia, the city of William Penn. The *et cæteras*, including all the minor sects, are neither to be counted nor described.

The Roman Catholic Church bids fair to rise to importance in America. Thoroughly democratic as her members are, being composed, for the most part, of the lowest orders of European population, transplanted to the United States with a fixed and implacable aversion to every thing bearing the name and in the shape of monarchy, the priesthood are accustomed studiously to adapt themselves to this state of feeling, being content with that authority that is awarded to their office by their own communicants and members. Aware of the silent and insidious progress of papacy on American ground, certain of the more pugnacious Protestants have attacked the Roman Catholics furiously, and abused them so outrageously, that public sympathy has rather turned in their favour; shewing the importance of fighting the beast with suitable weapons and a skilful hand, and illustrating the truth of the maxim, that "discretion is the better part of valour."

JANSENISM.

No. I.

"THE unity and antiquity of Romanism have been often contrasted by its partisans with the diversity and novelty of Protestantism. The topics supply the votary of papal superstition with fond occasions of exultation, triumph, and bravado. Romanism, according to its friends, is unchangeable as truth, and old as Christianity. Protestantism, according to its enemies, is fluctuating as falsehood, and modern as the Reformation. The Bishop of Meaux has detailed the pretended variations of Protestantism, and collected, with invidious industry, all its real or imaginary alterations. The religion of the Reformation, in the statements of this author, is characterised by mutability."*

As to the antiquity of Romanism, it may easily be shewn how unfounded are the assertions that are so boastfully made on this point; that Christianity existed even in our own country long before the supremacy of the see of Rome was heard of, or its false doctrines had obscured the light of Gospel-truth. Its unity is that which bears more directly upon the present subject; and how utterly false are the statements usually set forth by papists on this point, will clearly be perceived by a reference merely to those disputes which arose within the pale of the Romish Church during the latter part of the seventeenth and earlier part of the eighteenth centuries, in which the Jesuits and the Jansenists distinguished themselves by an avowal of opinions utterly at variance on some most vital doctrines. Not that such disputes were confined to the period here adverted to. The history of the papacy is the history of continual conflicts of opinion, on the part of persons who pretended that the Church was an infallible guide in matters of faith, and who consequently denounced the right of private judgment, and decreed it to be unsafe that the Scriptures should be freely circulated and universally read.

The rise of Jansenism, the alarm which it caused to its opponents, and the persecutions to which it led, form an important feature in the history of the Church of Rome. The doctrines espoused by the followers of Jansenius were utterly repugnant to their adversaries; and the Protestant reader can scarcely fail to derive instruction from an acquaintance with this great con-

troversy.* He will perceive how unfounded is the assertion, that, amidst the jarring of Protestant sects, the Romish Church presents the beautiful spectacle of a city at unity within itself; that this unity is an evidence of its being built upon the true foundation; that its doctrines are to be embraced with implicit faith, its decrees to be regarded as infallible, and its requirements, however revolting to common sense, or the notion of a pure and spiritual religion, are yet to be attended to, and complied with, under pain of eternal damnation.

In presenting to our readers a brief sketch of Jansenism, it may be well, in the first place, to give some account of its illustrious founder, who testified, even while acknowledging, as we shall find, to its unlimited extent, the supremacy of the papal see, that he was under the influence of vital religion, and that God was pleased, amidst the darkness of popery, to enlighten, to a great extent, the eyes of his spiritual understanding, and to impress his heart with a sense of the value of the Gospel.

Cornelius Jansenius, who was called for a short season to fill the see of Ypres, was the son of John Otto, and born at Acquoy, near Leerdam in Holland, Oct. 28, 1585. His parents were strict Romanists. He studied first at Utrecht, and afterwards at Leyden, where he received the name of Jansen, or son of John, and which being Latinised, as was then customary among authors, he was usually called Jansenius. Naturally of a feeble constitution, he suffered much from hard study, and was consequently recommended to travel through France. He went to Paris, where he became intimately acquainted with M. du Vergier de Hauranne, afterwards Abbé of St. Cyran. Both had been students at Louvain (whether at the same time, however, is disputed); and now they applied closely to classical and philosophical learning, and soon became remarkable for their progress in theology. The health of Jansenius not improving, he accompanied his friend to Bayonne, and resided in his house six years. M. de Hauranne became canon of the cathedral, and Jansenius master of a newly-founded college. Their leisure time was devoted to the study of the Fathers, especially St. Augustin, whose views on the doctrines of grace appeared to them to be consistent with the word of God. An old-fashioned chair, fitted up with cushions, and a writing-desk, was long afterwards shewn as his study. In this he was accustomed to read, write, and sleep, as it generally formed his bed. His sleep was usually limited to four hours out of the twenty-four. After six years the two friends returned to Paris; and in 1617 Jansenius went to Louvain. Two years afterwards he obtained a doctor's degree, and was made director of the college of St. Pulcheria, which was completed under his inspection, and its rules drawn up by him. He visited the Spanish court in 1624, and also 1625, for the purpose of opposing the Jesuits, who had attempted to establish professorships of their own at Louvain, to grant degrees independent of the university. His mission was successful; to which the hatred of the Jesuits towards him may in no small measure be ascribed—a hatred which extended not only to himself, but to all who were supposed to have embraced his doctrines.

The fame of Jansenius began now to spread. His works bore marks of deep research and profound thought: one of these, entitled *Mars Gallicus*, grievously offended the Cardinal Richelieu, who is supposed at that period to have been aiming at creating France into a patriarchate, and that he himself should be the first to fill the office. Jansenius, after no small

* The Variations of Popery. By Samuel Edgar. 2d edition. Seeleys, 1838.—This work contains a vast fund of information relative to the Church of Rome.

* The history of this contest is to be found in many authors, who have either given a relation of the whole, or treated apart some of its most interesting branches. The writers that ought principally to be consulted on this subject are, Gerberon and Du Mas—the former espousing the cause of the Jansenists, the latter favouring the Jesuits.—MOSHLEM, note.

opposition from the Jesuits, was consecrated bishop of Ypres on his birthday 1636. Advanced to this his honourable station, he endeavoured to adorn it to the utmost, and to perform its various functions. His time was spent as became one appointed not only to rule others, but to display in his life and conversation the power and beauty of the Gospel. His days were devoted to religious instruction, the affairs of his diocese, and deeds of charity and mercy; his nights to study and prayer. It was his earnest desire to reform the abuses too prevalent amongst his clergy; but he was intercepted in his career of usefulness. The plague broke out in Flanders, and was peculiarly fatal in the neighbourhood of Ypres; the inhabitants who were not seized with it fled in the most fearful alarm. The good bishop now testified the soundness of his principles. He ministered most sedulously to the sick and the dying, unappalled and without dismay. He was found ever ready to administer to bodily as well as to spiritual wants. It pleased God that he should himself fall a martyr to the malady. He died, after a very short illness, May 6th, 1638, and was buried in the cathedral of Ypres, his tomb being placed in the centre of the choir, and a monument, with a suitable inscription, erected to his memory.

The character of Jansenius has been thus drawn. "He was a man of remarkably abstemious and ascetic habits. Grace had entirely subdued his naturally warm temper, and had converted the impetuosity of a lion into the patience and gentleness of a lamb. He was a man of primitive integrity, fervent faith, and a solid understanding. His learning was not unworthy comparison with that of the doctors of the Christian Church, and his piety was worthy a successor of the apostles; yet the quality for which he was most peculiarly distinguished was Christian watchfulness and circumspection. His piety attained to its uncommon growth and depth, not so much from any superior brightness of Divine illumination, as by his peculiar assiduity in strictly attending to the light he had. Whilst at Bayonne both himself and M. de St. Cyran had been peculiarly struck with the character of Abraham. This great patriarch had neither the advantages of the Christian, nor even of the Mosaic institution. The command he received from the Lord was, 'Walk before me, and be thou perfect.' Abraham obeyed the command, and became the father of the faithful, and the friend of God. Owing to a contemplation of this passage, both M. de St. Cyran and Jansenius were peculiarly attentive at all times to entertain a sense of the Divine presence, and to walk as before God. The immense plenitude of spiritual riches which afterwards distinguished these great men, was almost entirely accumulated by a constant watchfulness over their own spirits, and self-denial in what are termed little things."*

"To renew the heart by a thorough conversion from all creatures to the Creator; to enlighten the spiritual understanding by the study, not of human opinions, but of revealed truth,—these were the two grand objects of Jansenius and his friend. These were their motives in studying the works of men whose reputation for sanctity the Church had so long acknowledged. These ends, too, they thought mutually assisted each other. All that knowledge of religious truth which is really spiritually discerned must kindle divine love in the heart; and whenever divine love is kindled in the heart, the spiritual understanding will be open to the perception of divine truth. The word of God never separates genuine spiritual light from genuine spiritual heat. Hence, perhaps, it was, that they adopted their favourite motto, "Unde ardet, unde lucet." They only wished to be shining lights, from the heat by which they were burning lights.

"Perhaps it was the conformity of their minds, as well

as a similar degree of growth in grace, which led them to view the writings of the Fathers in the same light. However this may be, at that period it was they mutually adopted that system, afterwards so well known under the name of Jansenism. With which of them it originated, would be difficult to decide. By the world it was ascribed to Jansenius, because it was first made public by his commentary on St. Austin." Y.

GOD'S INSPECTION OF THE RIGHTEOUS AND THE WICKED:

A Sermon,

By THE REV. EDW. HANSON, B.A.

Curate of Thorney, Notts.

1 PET. iii. 12.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

In some few verses preceding the text, St. Peter had been exhorting the Christian converts to be "all of one mind, having compassion one of another;" to love as brethren, to be pitiful and courteous; not to be quarrelling amongst themselves, "rendering evil for evil," and injury for injury, and "railing for railing;" but to follow the advice of Him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." He now proceeds to strengthen his exhortations, and to animate them to obedience, from the consideration that God inspects their conduct.

If this consideration could be deeply impressed upon the heart, it alone would be a powerful motive for men to lead a godly and virtuous life, and a strong inducement to abstain from all vicious and immoral courses. For what can be so much desired as the favour of the Almighty, on whom we are entirely dependent; who can dispose of us according to his good pleasure and wisdom; "whose favour is life, and whose loving-kindness is better than life?" He can preserve us from all evil, both of body and soul, and make us finally and eternally happy beyond all that we can ask or think; for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." On the other hand, what is so much to be dreaded as the Almighty's displeasure? If we offend him by disregarding his authority, by transgressing his laws, by presumptuously daring to lead an ungodly and wicked life,—who, or what, can save us from his just anger, or turn from us his fiery indignation? If we do not in words, we do in fact say with Pharaoh, "Who is the Lord, that we should obey his voice?" or, with the prosperous

* See a Tour to Alet and La Grande Chartreuse by Dom. Claude Lancelot, &c., by Mary Ann Skimmelpenninck.

wicked of whom Job speaks, "What is the Almighty, that we should serve him?" What! if we are thus against him, will he not be against us? and has he not power to "destroy both body and soul in hell?"

These are awful and important truths—truths irrevocable, and which are deducible from the words of the text. By God's help, then, we will endeavour to illustrate their meaning, and from thence draw some inferences for the regulation of our future conduct.

First, then, David declares, and St. Peter quotes his words, "that the eyes of the Lord are over the righteous." But the righteous, who are they? We will endeavour to point out, clearly and distinctly, who they are that are designated by that character. We may see many very respectable people around us, free from those vices and immoralities which disgrace and pollute man, the noblest of God's creation; they may be kind and charitable to their poorer brethren, courteous and friendly to their equals, and civil and obedient to their superiors,—yet they may not be righteous: they may attend regularly at the house of God, and constantly partake of his ordinances,—yet they may not have that love to God in their hearts which he demands, nor that faith in Jesus Christ which is requisite for their justification, nor possess the Holy Spirit of Christ; and if they "have not the Spirit of Christ, they are none of his." It may only be a desire of standing well in the opinion of their fellow-men, and to be thought what is called *decent* in religion, which induces them to abstain from vice, and to do all these things; or perhaps they have no disposition, no inclination for those pleasures and pursuits which many similarly situated in life with themselves continually follow. The truly righteous man is not such an one as these. He is one whose whole delight is in the Lord God of his salvation; one who feels his deplorable, and "wretched, and miserable," and lost state by nature; one who is humbled with a sense of his own unworthiness, and with the knowledge that he has no power in himself to save himself; therefore, utterly disclaiming any fancied righteousness of his own, he comes to Christ, acknowledging himself, like St. Paul, "the chief of sinners;" he looks for salvation solely through the blood of Jesus, and through his righteousness; and by the help and co-operation of the grace of the Holy Spirit, which he knows has been promised to every one who will ask for it, and which was poured out for that purpose, he endeavours to "walk in all the commandments of the Lord blameless"—to serve God in spirit and in truth, with a pure heart and mind; and in order to do this, he prays God,

through Jesus Christ, the only Mediator between God and man, to enable him to "crucify the flesh with the affections and lusts." And to whatever height in holiness he may attain, he does not arrogate to himself the praise, but humbly confesses, with St. Paul, that it is "by the grace of God he is what he is." Of such an one God approves: it is upon such an one that the eyes of the Lord are fixed with approbation and delight. We must not suppose, however, when we read that God's eyes are over the righteous, that he has eyes, ears, and other bodily parts as we have. God is an infinite spirit, diffused through all space, and filling heaven and earth with his presence. Our apostolic Church declares that he is "everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness." But the Scripture writers used these expressions in condescension to our capacities, and to speak after the manner of men, that we might the more easily comprehend them. Thus, "the eyes of the Lord are over the righteous" means God's perfect knowledge of them; there is no action, no word, no thought, of which he is ignorant. Indeed, there is nothing in all nature which is concealed from his knowledge. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts;" and the author of the epistle to the Hebrews affirms, "all things are naked and open unto the eyes of Him with whom we have to do."

The text, however, implies that the righteous are the peculiar objects of his care and attention. As our eyes and thoughts are chiefly turned and fixed upon things which we most esteem, so the eyes of the Lord are particularly directed to the righteous; he views them as worthy of his love. It is true that they are exposed equally like other men to want and to woe, to danger and temptations, to troubles and afflictions; but in all these he watches over them for their good; and if any or all of these misfortunes come upon them, they know that they are sent for some good purpose; and if they will place implicit confidence in him, he will supply their wants, and protect them in danger, and support them in trouble, and with their temptations make a way for them to escape, that they may be able to bear them. Thus he is "a strength to the poor, a strength to the needy in his distress; a refuge from the storm, and shadow from the heat;" and we are told that "the Lord careth for the righteous, that he loveth them, and beholdeth the upright with pleasure."

Secondly, "His ears are open unto their prayers." This signifies that he is pleased with the humble and devout addresses of

the righteous. He does not esteem their supplications troublesome, but meets them, as it were, in the house of prayer, or in the secret chamber, on purpose to receive their petitions. Perhaps the suppliant may be pouring out his prayer with a broken and a contrite heart, borne down with the weight of his sin, and mourning as though he could never hope for pardon:—upon him God looks with delight, and will grant him his request, as a father grants the requests of his beloved offspring. Hence, Scripture assures us that “the Lord heareth the prayer of the righteous, and the prayer of the upright is his delight.”

We may further remark, that the words of the text imply that prayer is the distinguishing characteristic of the righteous. If we examine into the conduct of those termed in Scripture the *righteous*, we shall find that they were men of prayer; in them dwelt the spirit of prayer and supplication, and they called upon the name of the Lord continually. Consider the patriarchs and prophets, how they communed with God in their afflictions by praise and prayer. Look to the Psalms of David, the man after God's own heart, and learn how he prayed for forgiveness, for grace, and for final acceptance. Jesus Christ himself, although he had no need of prayer, constantly attended the public worship of God in the synagogues and in the temple, besides offering up his private prayers; and he appointed “his house to be a house of prayer to all nations.” His disciples also went up unto the temple to pray; and when they were persecuted and imprisoned, prayer was made for them unto God without ceasing by the Church, and they were delivered from death by the wonderful interposition of God. Prayer, then, we repeat, is the true mark of a righteous man. But, alas! brethren, men in general are averse to prayer; they cannot bring their proud and stubborn hearts to acknowledge their dependence upon another; they will endeavour to bear their own burdens, rather than call for assistance; they will rest upon the staff of a bruised reed, rather than “by prayers and supplications make their requests known unto God.” They perhaps may repeat the beautiful and pathetic confession of our Church—they may acknowledge themselves “miserable offenders,” and pray, “from all the deceits of the world, the flesh, and the devil, good Lord, deliver us.” But, let me ask, are not these too often repeated without thinking—merely the language of the lips, while the heart is far from them, engaged in other matters? It is not such a prayer that God will listen to and accept. We are by nature lost and perishing creatures, and it is

only by Divine grace that we can be renewed unto holiness; and this grace cannot be obtained without frequent, fervent, sincere prayer. It is certain that God knows our necessities before we ask, and our ignorance in asking, and could, if it seemed good to him, give us all things needful; but in that case he would violate one of his own rules—he “will be inquired of by his people,” before he will impart to them his promised blessings. Prayer is the means by which we commune with God; and whoever desires to live in his love and protection will daily have access unto the throne of grace, there humbly confess his own unworthiness, plead the merits of the divine Saviour, and pray, through him, for pardon and acceptance. What great encouragement has every one to prayer!—“Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you,” are our blessed Lord's own words. And again: “If men, who are evil, know how to give good gifts unto their children, how much more will your heavenly Father give good gifts unto them that ask him!”

Those who delight in wickedness can have no pleasure in communion with God; hence they neglect both public worship and private devotion; or, if they do occasionally join in the congregation of Christians, the service is to them long and tedious. They put on the form of godliness, but where is the power of it? They draw nigh to God with their lips, but where is their heart? They neither worship him in spirit nor in truth. Such persons cannot expect the Divine favour; their worship of God is a solemn mockery; they offer him the sacrifice of fools.

Hence, *thirdly*, it is said in the text, “the face of the Lord is against them that do evil.”

But who are those “that do evil,” or the wicked? We must not be supposed to mean those only who indulge in gross wickedness. There can be no doubt, in the mind of any thinking person, that God's anger is kindled against the sordid sensualist, the drunkard, the hypocrite, the blasphemer; against those wretched outcasts who profane the Lord's day, and condemn the Lord's house, and despise the Lord's word, and deride the Lord's ministers. These are not alone meant, but also those who are not actually righteous,—the proud formalist; the self-righteous, pharisaical Christian, who has such a high and exalted opinion of himself and his own goodness, as to buoy himself up with the vain belief that he may win heaven by his own works and deservings. Alas, what a delusion! he is even in a worse state than the openly profane: there is some hope that *he* at some future period may be brought to feel his need of a Saviour, and come to repentance; but there is no hope of him who

imagines he can be his own saviour; "the face of the Lord is against" such an one also. This likewise is a figurative expression, signifying that God is displeased with the wicked. The face of man is an index of his heart and feelings: from the countenances and looks of others, we can generally discover their disposition towards ourselves; we can infer their approbation or censure, their love or dislike: and consequently we expect to experience, either more or less, the effects of these feelings. Here, again, the Scripture language is accommodated to our customs and ideas; and by declaring that the face of the Lord is against them that do evil, we are taught this solemn and awful truth, that "God is angry with the wicked every day;" if they turn not, he will whet his sword: he hath bent his bow, and made it ready, and "he determines to execute upon them his wrathful indignation."

But it farther signifies that God is a strict observer of them. He views them at all times, in all places, and under all circumstances. He watches their evil designs, their secret deeds, as well as their public actions; and however they may conceal them from the eyes of the world—however they may deceive men, and, in some cases, even themselves,—they cannot deceive God: on the day of judgment he will disclose to them how strictly he has kept account of their conduct. We may meet with the frowns, and fall under the dislike of men, without any just cause. Some may be prejudiced against us through evil report, which accuses us of crimes of which we are not only innocent, but of which we are also ignorant; and it is but too common for the world to be influenced by such reports without inquiring into their truth,—and it is thus set against us unjustly. But these faults and failings of weak man cannot be attributed to Him who says, "I know the things which come into your mind, every one of them." He is the Judge of all the earth; and shall not the Judge of all the earth do right? If his anger be kindled against us, it is not through prejudice, but because, having tried our very hearts and reins, he sees and knows of a certainty that we are workers of iniquity. Do, then, the workers of iniquity still hope to escape the scrutiny of the all-seeing God? Do they exclaim, "Tush, how doth God see?" or, have they "said in their hearts, there is no God?" Alas, they will find too late that there is a God, and to them he is a consuming fire; that he has not been a God afar off, but a God at hand; that he has ever been with them; he has gone forth with them to their business, and has followed them into the world like their shadow; he has

been with them in their homes, and "compassed about their beds;" the darkness could not hide them, for "the darkness is no darkness with him; the night is as clear as the day; the darkness and the light to him are both alike."

Is it, then, my brethren, the wish of the Almighty that the wicked should perish? No; for he is a God who delighteth in mercy; and while he is threatening them with eternal punishment, his very bowels yearn towards them to save them. Hear what his own words are by the mouth of his prophet,—
 "Have I any pleasure at all that the wicked should die; and not that he should return from his ways and live?" "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" But though God is merciful, he is also just, and will not be sinned against with impunity; and while he is crying to the wicked, "Turn yourselves, and live ye," he is also declaring, "The soul that sinneth, it shall die;" "in the trespass that he hath trespassed, and in the sin that he hath sinned, in them shall he die." We well know with what anguish a tender-hearted and affectionate parent inflicts punishment upon an obstinate and wayward child; the pain which he causes he often feels as intensely, and sometimes more intensely, than the child himself; he will do every thing to reclaim him, before he deserts him. So it is, and ever has been, with God: he tried every method to reclaim his obstinate and rebellious children; and when every other plan failed, "he sent his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life." Such is the offered mercy; such is the covenant of salvation; to every one is this salvation sent; to every one—there is no exception. St. Paul says, "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." He died for all; "as by the offence of one (that is, Adam), judgment came upon all men to condemnation, even so by the righteousness of one (that is, Christ), the free gift came upon all men to justification of life." St. John declares, that "Jesus Christ the righteous is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "I am the way, the truth, and the life," saith the adorable Jesus; "no man cometh to the Father but by me;" and "whosoever cometh to me, I will in no wise cast out." But, alas, such is the pride and wickedness of man, that "they will not come unto me, that they may have life." If, therefore, any man perish in his sin, we say that

God is grieved at the heart; that it is against his wish; that he would rather that *all* men "would turn from their wickedness which they have committed, and do that which is lawful and right, and save their souls alive."

And now, brethren, what inferences can we draw from these considerations?

If it be true that "the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil," can we not see the folly and madness of continuing in our evil courses? If, in the great and terrible day of the Lord, when the secrets of all hearts shall be open, our actions shall be brought into judgment and adduced as evidences of our state before God, ought we not to strive to have our consciences void of offence both towards God and towards man, that we may be found in Christ "without spot, and blameless?" There is a vague notion in the minds of some, that God will not execute his threatenings upon the wicked; that Christ died for *sinners*; and therefore, though they continue in sin, all shall be well with them at last. But what saith God—doth he not say that the wicked shall die; that their sin shall find them out? "Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?" The evil-doers, the careless sinners, may "think their ways right;" but if God's word be true, "the end of those things is death."

Let me, then, brethren, ask you, do you attend to these things? Is it your endeavour to follow the example of your blessed Saviour, "who did no sin, neither was guile found in his mouth?" Do you strive to be righteous "in all holy conversation and godliness?" I do not say that any man can be righteous by his own endeavours; but there is assistance promised him, even the help of the Holy Spirit of God, which was purchased on the cross of Calvary by the blood of the Son of God. There is also a robe of righteousness provided for him—the spotless robe of Christ's righteousness; and if he will take hold of this robe by faith, it will be to him as "gold tried in the fire," and a "white raiment wherewith to be clothed." It is only by faith that he can lay hold of Christ's righteousness: "He that believeth on the Son of God hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." Let me then entreat all, brethren, to flee to Christ for salvation, as the only hope set before them. They can have no other foundation for their hope; for "other foundation can no man lay than that is laid, which is Jesus Christ;" "there is no other name given

among men under heaven whereby we can be saved, but the name of Jesus Christ." Oh, I pray to God that all of you will consider this,—that you will repent, and turn, and go to Christ, who "is a strong tower, into which the righteous may run and be safe." Why will not men consider? Is it not that it interferes with the pleasures and the vanities of the world? "The lust of the flesh, and the lust of the eye, and the pride of life," these have their attractions; but holiness has charms for few.

Finally, let all impress these important truths on the fleshly tablets of their hearts. Let the proud man, whether proud of his worldly attainments, his riches, or his own fancied righteousness, learn of Jesus, "who was meek and lowly in heart;" and he will find, from his example, that pride cannot exist in the righteous man; that pride is not one of the list of the fruits of the Spirit, but belongs to the opposite list—the works of the flesh; and that these are contrary the one to the other. Let the hypocrite, when he is tempted to make a parade of his outward piety, but is, in truth, like a whited sepulchre—fair without, but within full of corruption—call to mind the words of Job, that "the hope of the hypocrite shall perish." And whenever any of us are tempted to commit any crime which we may suppose hidden from the eyes of man, let us remember that the "eyes of the Lord are over us, and his face is against them that do evil." And let us all bear in mind that, since there are but two divisions—the righteous, and those that do evil,—we must have one or other of these sentences passed upon us in the day of judgment; either, "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world;" or, fearfully different language, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

IDOLATRY.*

As soon as man became conscious that he had deeply offended his infinitely pure and omnipotent Creator, from that moment he contemplated him, not as a kind and beneficent parent, but as an angry and omnipotent judge and avenger; and Cain is generally considered by those authors who have written on this subject, to have been the first idolator. Since the fall, the love of God was extinguished in man's evil heart, and was exchanged for slavish fear, and hatred of that incomprehensible being. We are accordingly informed, that

* From "Genuine Christianity contrasted with its Corruptions, with Idolatry, and with the Religion of Mahomet." By Richard Maddock Hawley, M.D. 12mo, pp 102. Edinburgh: Lindsay and Co.; London: Hamilton, Nisbet. 1839.—Whilst we acknowledge this to be a well-written volume, containing much interesting matter, there are some of the author's views to which we cannot assent; as, for instance, that Plato, Xenophon, Cicero, and other heathens, were occasionally under the guidance of the same Divine Spirit which inspired patriarchs, prophets, evangelists, and apostles.

after the fall, Adam, for the first time, endeavoured to conceal himself from his pure and beneficent Creator, saying, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Man, however, has ever been sensible of his physical and intellectual weakness, and of his consequent dependence on higher powers. Unable, therefore, longer to endure the infinite justice and purity of the triune God revealed in the Bible, he endeavoured to discover some other being or beings on whom he might safely depend; *i. e.* excelling in power and dignity, and therefore able to protect him; yet inferior in moral perfections to that omnipotent Jehovah whom he had so deeply offended by his transgressions.

The term idolatry signifies the act of worship or adoration, which is due to God only, paid to some created being or beings, generally through the medium of statues, images, or paintings. The earliest aberration from the worship of the triune God, was adoration of the most glorious of his works visible to man, *i. e.* the sun, the moon, the primary planets, and the fixed stars. As this is the most ancient, so also it is the least corrupt of all the varieties of idolatry. Its high antiquity is proved by the very names given by the ancients to their deities of the highest order; Apollo, Saturn, Jupiter, Mars, Venus, Mercury, Diana, &c.; which are also the names of the sun, planets, and moon. This species of idolatry is also alluded to in some passages of the book of Job; probably the most ancient of all writings. A secondary order of divinities next arose, or *demons*, supposed to be the departed spirits of great and good men. Afterwards animals, plants, and even things without life, were worshipped as protectors. Tacitus, in his account of the ancient Germans, informs us that they worshipped a deity called *Hertha* or *Hertus*, which word, says he, in their language has the same meaning as our Latin word *terra*; he thus also shews us incidentally the origin of the English word *earth*. It has been well observed by an eminent writer, that idolatry is in religion what treason and rebellion are in politics. The former affronts the omnipotent Jehovah (who declares that he is a jealous God), by substituting for him an insignificant rival; the latter affronts the earthly representative of God, by disobeying his laws, defying his authority, and often also by preferring a usurper and a rival. As treason committed against an earthly sovereign is never pardoned, so also in every part of the word of God idolatry is denounced as that abominable thing which is the object of the special hatred of Jehovah.

Having shewn that the origin of idolatry was a wish, on the part of fallen man, to forget the infinitely holy Creator whom he had offended, and, at the same time, to seek another defence against his own moral and physical weakness, I have next to consider the evil effects of idolatry. The moral conduct of man is powerfully influenced by the character and attributes which he ascribes to the being whom he worships; since the act of worship implies the belief, that the being we adore is able either to protect or to destroy. Let us apply this remark to the deities of the highest order.

Both Homer and Hesiod have presented to us a systematic description of the heathen divinities of the highest order. Jupiter is represented to us as being deficient in every attribute we are wont to ascribe to the Supreme Being; especially in justice and omnipotence. Juno is stated to be constantly under the influence of jealousy, occasioned by the impure conduct of her husband. Accordingly, the worshippers of these heathen divinities were necessarily unjust and impure in their moral conduct, from a conviction that injustice and impurity were highly acceptable to the objects of their worship. Mercury is represented to us as endued with the attributes of subtlety, falsehood, and duplicity; which vices his worshippers accordingly

exhibited in their lives, as being highly acceptable to that divinity. I willingly draw a veil over the attributes ascribed to Venus; suffice it to say, that the temples erected to the worship of this divinity were crowded with prostitutes, and consequently disgraced by the grossest impurities which could degrade and debase the nature of man.

We cannot wonder that, under such a system of moral (or rather immoral) discipline, the wickedness of man increased in a tremendous ratio; precisely as when a heavy body is precipitated to the earth from a high elevation, the velocity of its downward motion increases in proportion to the square of its diminished distance. Since, however, man has never been able utterly to extinguish the still small voice of conscience (which is none other than the voice of God addressed in a whisper to the human soul), the more the corruption of his moral character increased, in the same ratio the debased character of his idolatrous worship was augmented. The vilest and most despicable of animate and inanimate beings have been at different times and in different nations the objects of human adoration; as if the grand end to be obtained were the sanction and encouragement of every possible degree of moral turpitude. No animal was too base; no inanimate object too despicable for deification; as the baser the object of worship really is, the more contented is the soul with the pollutions of vice, and the smaller is the force of the admonitions of conscience. The supreme abhorrence in which idolatry is held by the great Creator is sufficiently apparent from the history of his ancient people, and of the Canaanites and other heathen nations, detailed in the Pentateuch. God not only prohibits, in the first commandment, the worship of any being except himself, but also in the second he forbids the use of any material symbol even of himself in worship. Though the golden calf was intended as a representation of the supreme God, yet we find that the worship of this idol was the cause of the death of three thousand persons. In like manner, we are informed that the Israelites were commanded to destroy utterly the idolatrous people of Canaan. They were evidently destroyed chiefly as the punishment due to their wickedness; and this wickedness was a necessary result of their idolatry. We thus find that the abhorrence with which God beholds idolatry was chiefly excited by the wickedness it produces; since he is so pure, that he cannot behold the smallest deviation from his most holy precepts, without supreme abhorrence.

The mercy and clemency of God in these transactions were not less remarkable than his justice. He was long-suffering, and nothing short of the incorrigible wickedness of the Canaanites at length ensured their downfall. This property of long-suffering in the Supreme Being is stated in many passages of the word of God. We read in the 15th chapter of the book of Genesis, the "iniquity of the Amorites is not yet full." This attribute of long-suffering in the Supreme Being, followed by sure though tardy punishment, is not only often stated in the Bible, but is also alluded to by many heathen writers. Horace says, "*Raro antedecentem scelestum deseruit poena pede claudo.*" The evils of idolatry are in all ages and countries nearly the same. In modern India its leading features are cruelty and the grossest impurity. The former of these qualities is sufficiently conspicuous in the burning of widows, and the immolation of infants. St. Paul, in the epistle to the Romans (*i. 22-32*), gives a dreadful picture of the corrupt opinions and impure practices which were universal even amongst the most enlightened and polished nations of antiquity. Though the inspired character of his writings renders any confirmation of his account quite unnecessary, I may yet be permitted to notice a remarkable corroboration of it brought to light about a century ago. I allude to the accidental discovery of those ancient cities, Her-

culaneum and Pompeii, destroyed by that eruption of Mount Vesuvius which was fatal to the elder Pliny. It is well known that the Neapolitans are by no means remarkable for moral purity; yet such were the abominations brought to light by each new excavation, that the king of Naples, by a royal edict, prohibited at length the entrance of any female into those dens of impurity, before a thorough expurgation had been accomplished.

Such are the causes and such the effects of idolatry. The first link in the melancholy chain was that mournful and mysterious event, the fall of our first parents, through the temptation of Satan. Hence followed the feelings of slavish fear and hatred towards that omnipotent Being, who, as he has been denominated the Divine Geometer, from the supreme accuracy of his physical government, so also in his moral government surveys the smallest moral obliquity with infinite abhorrence. Unwilling henceforth to retain God in his thoughts, fallen man took refuge in idolatry; like Cain, he wished to retire from the presence of his Maker, and to frame to himself idols, as like as possible to himself in vice and corruption. Thus, by a mutual action and reaction, sin generated idols, which in their turn encouraged sin; till at length the character of idolatrous worship arrived at such a degree of moral turpitude, as to quiet the human conscience under every enormity, and to sanction every possible aberration from the Divine will.

The Cabinet.

CHRISTIAN PRINCIPLE.—The Christian, sanctified by the grace of God, has a principle engrafted in him, which is a ready and active principle; being converted himself, he is anxious to be the instrument of converting others. The grace given to him opens his heart, and out of the abundance of his heart his mouth speaketh,—now is the accepted time, now is the day of salvation. The present moment of his life is the time to do good; the place where he is, is the locality for his labour of love; the mode of doing good will arise from the circumstances with which he is associated. He waits not for a more convenient season; he delays not for better opportunities: but no moment is to be lost; no moment is considered as only a little while, and unimportant, when it can be used to the glory of God. Objections may rise up in terrific vision before him; obstacles may present themselves, which he may not know how to surmount; the tempter suggests to him to delay his work; his natural slothfulness, indolence, and inactivity, claim their hitherto unmolested sway; he is to be accounted a visionary, an enthusiast, an attempter of impossibilities, a busybody, and a meddler with a world that wishes to be let alone; he is scorned and derided as injudicious, and over-zealous, and righteous overmuch. But the Christian who has received the truth as it is in Jesus, who has received, not only light to instruct him, but “grace and power faithfully to fulfil” what he perceives and knows he ought to do; the true Christian, influenced by the Holy Spirit, will go “about doing good” straightway.—*Rev. H. Butterfield.*

FALSE PHILOSOPHY.—It is curious to observe how much the various departures from religious truth have been influenced by some intellectual peculiarity of the period in which they have had their origin. Of the countless heresies which sprung up during the first six centuries, few comparatively grew out of different interpretations of a common record; the majority may be ascribed to that intellectual vice of the period, the desire to make all truth dovetail with some favourite philosophy. So, after the revival of learning in the sixteenth century, we are told, such was the passion for heathen mythology, that the abstruse mysteries of the Christian faith were clothed in the fabulous the-

ology of Greece and Rome. Jupiter and Apollo were made to represent the sacred persons of the Trinity, and the patriotism of the Decii and Quintus Curtius served as illustrations of the atonement; until at last a decree of the Lateran council was passed, to bring back divines to a more sober theology, *unde infectus philosophiæ et poesis radices purgare et sanare valeant.* A little later, we meet with a mass of metaphysical divinity, disgusting alike for its puerility and its profaneness; but this also seems no more than a natural sequence of that fashion for public challenges,—the intellectual gladiatorship of the middle ages. For an example of the working of a similar spirit in our own times, we need only look at the awful darkness which overspreads the land of Luther, the rapid strides which Socinianism is making in a distant continent, or its continued existence in our own land. It is in no uncharitable spirit that we ascribe to one and all of these errors a common parentage,—the pride of intellect, diminished reverence for Scripture, and the wish to bind up its sacred truths in unrighteous fellowship with the crude inventions of man.—*Moore's Norristian Prize-Essay.*

Poetry.

WICLIFFE.

HIS EXHUMATION.

(For the Church of England Magazine.)

His bones are ta'en from their clay-cold bed,
No chant is sung, no prayers are said,

But curses mutter'd deep;
No toll comes forth from the churchyard-bell,
Nor is there dirge funereal,
Bidding the sacred dead farewell,
Lying in peaceful sleep.

Is this the unholy sepulchre
Of some accursed murderer,
Some ruthless parricide?—

That thus they rudely tear away
From its calm grave the senseless clay
Which charity would hide.

Oh no! beneath that soft turf green,
Holy as deep his rest hath been

Full forty years and more;
Full forty years his soul hath lain
With Jesus, once for sinners slain,
On heaven's blissful shore.

But now are his bones torn up from the grave
By Constance's* bad decree;
And they, who the holy and learned should save,
Scatter his dust to the winds and the wave,
In furious bigotry.

That stream bears his ashes to Avon's tide,†
From thence they float on to the ocean's side;
And like his words whom they've ta'en from his bed,
Which summon'd a world to wake from the dead,
Far away to remotest lands they spread.

And now they have reached the rapid stream.—
River, pour on, like the morning's beam,
Spread out, spread out over land, over sea;
Thou bearest the seeds of liberty.
Deeper, and deeper, and wider still,
Encompass the world, every space fill;

* The Council of Constance held in 1415.

† The well-known expression of Fuller is here alluded to.

Overwhelm all error, where'er 'tis found,
On infidel, Jewish, or *holy* ground.
Grow up and swell round the giant sin,
Who strives towards heaven with furious din;
Grow up and about him, till broken and tost
With thy billows of might, he sinks down a lost,
Corrupted, decaying, and withering thing,
No longer possess'd of power or sting,
No longer possess'd of the serpent's guile
To lure away man with his syren-smile.

Wicliffe! thy word hath wak'd a strain
The world ne'er thought to hear again.
Religion hung her drooping head,
Her wan, cold cheek seem'd like the dead,
As she sank o'er her tomb alone:
In marbled, tapestried state she lay,
And through the crimson'd panes the ray
Of richly lustrous golden day
On her lovely form shone;
But there it changed to a pale, pale hue,
And a sicklier cast o'er her features grew.

The arts in varied shape unite,
Each lending its peculiar light,
And gracing many a splendid dome,
They sought to make religion's home.

The pencil portray'd many a scene
That erst in Palestine hath been.
The virgin-mother and her Child—
His foot upon the serpent wild,
Which writhing lay beneath his tread,
Crouching to earth his vassal head;
While the Infant's gaze is fix'd above,
As careless of aught save his Father's love.

Again is shewn the lowly shed
Wherein the Almighty King was laid,
When come in his humility,
A sinful, captive race to free,
Redeeming many a wretched slave
From sin, and Satan, and the grave.
The eastern sage is kneeling there,
Presenting frankincense, and myrrh,
And gold, the type of sovereign power:
Thus dimly shewing forth the hour
When He, God-man, shall come again
To take his mighty power and reign.

Now they present a lovely form,
Pale as star in the dark night-storm,
Deep shame and anguish on her brow,
Her head in self-abasement low,
And sinking at the Saviour's feet,
As deprecating judgment meet
But uttering not a word or moan—
Her prayer is in her look alone.

The same pale face again is seen—
How changed is its expression now!
Traces of what she once had been
Are left upon her brow;
But a tear of joy is in her eye,
And her bosom heaves a glad some sigh,
While the calmness of her look toward heaven
Declares the peace of a soul forgiven.

Again, there is seen a council-hall,
The judge is on his throne:
The accusers around assembled all,
With curses and taunts, for vengeance call;
While Jesus stands alone—
Alone, for none he lov'd are nigh,—
They left him there to die.

Again, they shew forth Calvary's height—
The glorious Lord, the Lord of might,
Dying as sinful man;
On the fell cross he yields his breath,
And dies a malefactor's death,
As under fearful ban.

See, on his head the thorny crown,
His face the blood is trickling down,
Death's glare is in his eye;
His head is sunk upon his breast,
He enters into final rest,
And heaves his latest sigh;
While those whom he came to succour and save
Savagely triumph o'er his grave.

But what are these?—Oh, is religion there?—
The art is excellent—'tis passing fair.
Beneath the canvass we admiring stand;
But 'tis the painter's bold, creative hand:
We there behold Messiah newly born—
And think of Raffaello's natal morn;
We see the Saviour on the cross expire—
And Michael Angelo's fine touch admire.
Oh what are these?—have they e'er rais'd a heart
From this base world to take that Saviour's part?

Hark to the organ's pealing sound—
It fills the lofty dome around;
Hark to that noble symphony,
That swelling choral harmony!
And now it dies away—'tis mute—
Alone is heard the sweet soft flute.
Now voices beautiful proclaim
In thrilling tones the Saviour's name,
Mix'd with some opera-notes of fame.
The sounds have captive ta'en the sense,
All stand with listening ear intense—
Within them deep emotions glow,
Which like religious feeling flow:—
But, alas! it is only music's spell,
And passes away, like the sound of the bell
That tells of the young and the fair, who are gone
Down to the grave alone.

The tones of the song are lov'd far more
Than the name they are gather'd to adore.

Thus they deck'd out religion's fane.
With pomps and ceremonies vain
They seek to catch the sense—the mind
In superstition's chain to bind.
But still the more she pines away;
And though they bring the poet's lay,
The sculptor's, painter's mimic art,
They cannot cheer her fainting heart;
And even music's witching strain
Falls upon her ear in vain.
As persons strive to light a hall
Made dark by some enchanter's spell,

But the more the lights are hung on the wall,
The more the darkness seems to fall,
A darkness thick and fell;—
So these false lights, the more they're spread,
But wreathe a darker spell around religion's head.

'Twas then that Wicliffe took the lyre,
And struck it with a master's fire,
For he sung the Gospel-strain :
Religion heard the well-known sound,
Her heart gave one responsive bound,
And wak'd to life again. H. M. L.

Miscellaneous.

POPERY.*—Whenever popery is able to reach the members of a purer Church, it crushes them indiscriminately, and knows not how to pity or spare. At a period in which the genius of liberalism (strange to say) has taken under its special protection this levathan, which it would persuade us has grown tame—so lost its former habits, and contracted such a distaste for blood, that we may now “play with it as with a bird,” and “bind it for our maidens,”—at such a period, it is highly important to bring authentic documents before the public eye of what Romanism has always been, and must needs continue. A more dangerous opinion cannot be well entertained—(and mortal foes to religion and their country are those who propagate it)—than the opinion that intolerance is a mere accident of popery, and not its very essence. Repeatedly has it been shewn from the authentic articles of the Romish Church, from its legal constitutions, and out of writers of the highest authority within its pale, as well as by an overbalancing induction of historical facts, that the spirit of the popedom never relents towards those who refuse it implicit obedience. It is a stern, uncompromising, truculent despotism, and cannot become otherwise than by ceasing to be. Since its growth was complete, and its form and character fixed, it has never altered its attitude, nor can do so, without abandoning its fundamental pretensions. Seated, as a god, upon a solitary throne, it plants its foot upon the necks of mankind, and points its sword at the breasts of any who attempt to rise from their abject position. It may yield to circumstances, and put on the mask of conciliation and forbearance; but its imperious nature is unchangeable. For political purposes, it may assume the mild aspect “of a lamb;” but when the season comes for discovering its real sentiments, it will abundantly speak out “as a dragon.” From the narrative before us, we obtain conclusive evidence in support of these allegations. . . . Let the reader attentively consider this record of the protracted martyrdom of M. Le Febvre—(for well may he be called a martyr whose life was abridged by a long incarceration and most inhuman treatment),—let the reader look into this record as a mirror, in which the features of popery are far from being displayed in all their enormity; and then say whether a judicial blindness must not fall upon a Protestant people before it can lend itself to the restoration of so malignant a power, to replenishing its cup of sorceries, and to “girding” it “with a new sword.”

THE JEWS IN PALESTINE.—According to a traveller who has recently visited that interesting quarter, within the last forty years scarcely 2000 Jews were to be found in Palestine. They amount now to above 40,000, and are increasing in multitude by large annual additions. In the first days of this month a

large number of Israelites from the States of Morocco arrived at Marseilles, in order to embark there for the coast of Syria, and proceed thence on a pilgrimage to Jerusalem.

CHURCH OF THE LATERAN.—One of the most ancient churches in Rome, in respect of origin, if not of structure, is that of the Lateran, famed as the seat of so many general councils of the Church, and one of the four chief basilicas; it having been founded by Constantine in the early part of the third century. The present structure, however, in front of which stands a lofty Egyptian obelisk, covered with hieroglyphics, was erected in the seventeenth century, and exhibits the bad taste of that period. The principal front is later, having been built about 1735, by Alexander Galilei, an architect who has shewn far greater taste in the splendid Corsini chapel, that forms one of the chief attractions of the interior. This last is of extraordinary richness; marbles, gilding, painting, sculpture, all are profusely employed, yet so discreetly, and with such elegance of taste, that the eye finds no excess. The cloisters belonging to this church form quite an architectural studio, being surrounded by an arcade of small arches resting upon columns placed in pairs—that is, one before the other—which exhibit extraordinary variety both in their shafts and capitals. Some of the shafts are twisted singly; others compounded of two twisted together; some, again, with plain surfaces; others enriched by flutings, cablings, carvings, and different modes of embellishment; many of which might furnish ideas, even were they objected to as models. There are also other curiosities shewn here, of a more startling kind; among the rest, a marble fragment, which passes for the identical stone on which the cock crowed at the time of St. Peter's denial of his Master!! Surely this must be intended by the very Catholics themselves as a burlesque upon those relics to which their Church attaches so much importance; if not, it is an instance of fatuity that almost exceeds belief.—*W. Rae Wilson, Esq.*

WALLACHIA is at present a nominally independent principality, much under Russian influence; its inhabitants are Christians of the Greek Church. Except for groups of seven clumsy wooden crosses, which we every now and then passed on the way, I saw no difference between Wallachia and Turkey; in truth, the preference might, without injustice, be given to the latter country, the landscape of which is so much its superior: exerting herself to rank with European powers would make the traveller expect more; and yet not even a road, the primary evidence of civil position, facilitates his progress. . . . These people speak a very corrupt Latin, called Romanisti, which, I think, in many respects approaches the Italian. The Wallachians affirm, (and I believe with some truth,) that their race has been blended with the Roman legions who were encamped amongst the ancient Dacians to subdue them: the language is, however, now mixed up with a number of Turkish and Greek words. I consider Wallachia more objectionable than Turkey, since it affects to rank itself with European policy and professes Christianity; yet how lamentably is the traveller disappointed at finding the same backwardness, the same indolence, and the same filth, in most cases even worse than Turkey: they seem a selfish and boorish race; in short, things had only changed their names, but not their nature.—*Burton's Narrative.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

* From Preface, by Rev. J. N. Pearson, M.A., to the “Narrative of the Sufferings and Death of M. Isaac Le Febvre, a Protestant of Chatel-Chignon, in France.” London, Baisler. 1839. —A very interesting volume.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 181.

AUGUST 31, 1839.

PRICE 1½d.

FAMILY-WORSHIP.

BY THE REV. JAMES RAWLINGS, M.A.

Rector of St. Pinnock, near Liskeard, Cornwall.

THERE are many persons who are in a great degree sensible of their obligation to establish family-worship, while at the same time they do not perceive the various and great advantages accruing from the practice of it. It is one thing to be influenced by a sense of duty, and another to be animated and warmed by a feeling of privilege. In order to the right performance of duties, there must, among other requisites, be a distinct apprehension not only of what we owe, but also of what we hope for. A bare abstract sense of duty is seldom, if ever, the chief moving and regulating spring of human conduct. The hope and expectation of some remunerating good will perhaps invariably be found to be the primary actuating principle of life. The duty of family or household worship appears, after a little consideration, as undeniable and as urgent as that of devotion in the closet. He who doubts his obligation to maintain the first, will certainly think but lightly of the last. Such are the relations in which a household exists, that the worship of individuals would scarcely be applicable to its state; and, however comprehensive, would fail to embrace the peculiar subjects of its prayer or praise. As social bodies, we have joys and sorrows, wants and blessings, of our own; so that if "one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Family-worship seems, then, to be absolutely required of us, if we would, in accordance with the apostle's exhortation, "in

every thing by prayer and supplication with thanksgiving make our requests known unto God;" and so again, if we would attend to what the same apostle says in another place, "praying always with all prayer," which means praying at all proper seasons, with all kinds of prayer, as circumstances or situation shall direct. But, not to dwell on the *duty* of family-worship, which I conceive to be involved in that of private or individual worship,—which last no one who believes that there is a God, and that he himself is a responsible creature, will for a moment dispute,—I will proceed to point out one or two advantages resulting from the regular practice of well-ordered family-worship. The constant and devout performance of this great duty begets in our households a spirit of seriousness and reflection. It is hard to believe that the members of a praying family will go on in sin and rebellion, without some remonstrances of conscience. Recalled at stated seasons, and at no long intervals, morning and evening, to at least the recognition of a supreme Being; "Thou, God, seest me," we may suppose will be a feeling accompanying them in some degree throughout the day. Who does not know the tendency of religious exercises to avert the course of licentious thought into purer and more confined channels, and to soberise and calm down the unruly passions and inordinate affections of the mind? The practice of this duty is also advantageous, inasmuch as it promotes the peace and good order of a family. What is so likely to allay the little irritations, and settle the little disputes, which will occasionally arise in almost every family, as the periodical approach, in prayer and praise, to the

footstool of that Almighty Being whom all have grievously offended, and from whom all real blessings are received? How shall we, with this petition just escaped from our lips, "forgive us our trespasses, as we forgive them that trespass against us," rush from the family-altar to enter into quarrels, or to gratify the spirit of revenge? "Where envying and strife is"—and these grow luxuriantly enough in the natural heart—"there is confusion and every evil work;" but religion inculcates order, and introduces peace. The God whom we worship "is not the author of confusion, but of peace." But the aspect which family-worship bears on the everlasting interests of the members of our households, this—this, beyond every other consideration, should weigh with us for the due observance of it.

Heads of families should often consider the responsibility that attaches to them for, as far as practicable, the religious education of their households. If any one, whether child or servant, perish through our neglect or indifference, shall not God in righteous judgment require his blood at our hands? The Lord has said, All souls are mine; and he has committed them (of our servants and children) for a time to our keeping; and does he not say in effect to us, Keep this child or servant; and if by any means he be missing or lost, then shall thy life be for his life? O let us begin, or continue in, the important duty of family-worship: let us no longer consider it as a duty only, but also as an inestimable privilege. Let us remember that it is a silent proclamation to our households of the truth of the religion we profess—a "still small voice," which the most wayward and careless cannot always be deaf to, calling them off from a world that lieth in wickedness, to the contemplation of those things which make for their everlasting peace. How many a first impression has it pleased God to make whilst around the family-altar, which all life's devious wanderings failed to obliterate, and which at last, through the infinite mercy and grace of Him who began the good work, was brought to perfection!

As to any difficulties which may appear to lie in the way of our practising the great duty of family-worship, let us ever bear in mind that God's grace is sufficient for us. Imbued with the spirit of true religion, every obstacle which the world, the flesh, and the devil, can throw in the way will speedily be overcome, and we shall be made "more than conquerors through Him that loved us." Then, of a truth, God will bless us, for "he blesseth the habitation of the just." The dew of his grace, we may hope, will descend upon every member of our family; and whilst he guides us by his counsel here, we may rest in the delightful

assurance that afterwards he will receive us to glory, for Jesus Christ's sake.

MASSACRE OF ST. BARTHOLOMEW'S DAY AT PARIS.—A.D. 1572.

No. II.

THE king, it is stated, speedily felt the most violent remorse for permitting the massacre. From the evening of the 24th Aug. he was observed to groan much when informed of the cruelties that had been perpetrated; and at length, after some conversation with Ambrose Pare, his surgeon and a Huguenot, he forbade the continuance of the deed of blood. He hoped to exculpate himself; for in letters sent by him into the provinces, he threw the blame of the whole proceeding on the members of the house of Guise. But in eight days he changed his tone, declaring that the whole affair took place by his express command. It is certain that he was himself seen with a carbine in his hand during the massacre, which he is said to have fired on the Huguenots. It is not less so, that he went with his court to view the body of Coligny while suspended at Montfaucon; and that when one of his courtiers observed that it smelt ill, he replied, "The body of a dead enemy always smells well." The number of Protestants massacred in eight days, over the kingdom, amounted to 70,000.

"The last ferocious act of Charles, which grew immediately out of the St. Bartholomew," says Mr. Smedley, "was a mock trial, instituted against the deceased admiral and his adherents in the pretended conspiracy. The sentence passed against Coligny, as a traitor, involved confiscation of all his property, perpetual infamy, and the suppression of his name. His body, if it could be found (and if that were not possible, his effigy), was to be drawn on a hurdle through the streets, and gibbeted, first in the Place de Grève for six hours, afterwards on a loftier spot at Montfaucon. His armorial bearings were to be dragged at a horse's tail through every town in which they might have been set up, and to be defaced and broken in pieces by the common executioner; his statues, busts, and portraits, were to be demolished in like manner. His chief seat at Châtillon was to be razed to the ground; no building was ever again to be founded on its site; the trees in the park were to be cut down to half their natural height; the glebe was to be sown with salt; and in some central spot a column was to be erected, bearing on it this decree engraved in brass. His children had escaped the fury of the king during the massacre; but they were now proscribed, degraded from their nobility, declared incapable of bearing witness in courts of law, stripped of all civil privileges, and the power of holding any public office, or of enjoying any property within the limits of France for ever. An annual public religious service and procession was at the same time instituted, to commemorate the mercy of Heaven, which had so signally averted calamity from the kingdom on the festival of St. Bartholomew.

"It was not, however, on the dead only that the vengeance of the court was content to wreak itself in these moments of subsidence. Two living victims also were provided for sacrifice. Cavagne, a counsellor of the parliament of Toulouse, and Briquemaut, who at seventy years of age had retired from the profession of arms, in which he had long served with honour, were arrested as Huguenots a short time after the massacre. The escape of Briquemaut during the Parisian carnage was attended with remarkable circumstances. Perceiving that every outlet was blockaded, and that the murderers were in close pursuit, he stripped off his clothes, and throwing himself among a heap of bleeding corpses, lay upon

his face and counterfeited death. His nakedness prevented examination and discovery by the wretches who followed in the train of the assassins to rifle their fallen victims; and at night, wrapping round him such rags as were near at hand, he stole away unobserved, and took refuge at the house of the English ambassador. There he found employment in the stables; and he was dressing a horse at the moment in which he was recognised and arrested.

"The charge brought against him and Cavagne, was participation in the admiral's conspiracy; with the exception, therefore, of the merely personal clauses, their sentence was similar to that which we have just recited; and De Thou, who heard it read to them, notices the fortitude with which Briquemaut listened—notwithstanding the usual ignominy with which one nobly born was adjudged to the gallows—till he found that in some of the penalties his children also were included. 'What have they done to merit this severity?' was the inquiry of the heart-broken veteran. Between five and six in the evening of the 27th of October, the sad procession quitted the Conciergerie for the Place de Grève. In the mouth of the straw effigy, by which the admiral was represented, some heartless mocker had placed a tooth-pick, to increase the resemblance by imitating one of his common habits. At the windows of the Hôtel de Ville, which commanded a near view of the scaffold, were assembled Charles (to whom his consort on that morning had presented her first-born child), the queen mother, and the King of Navarre, who had been compelled to attend. A considerable delay took place; and some proposal appears to have been made, by which, even at the last moment, the condemned might have purchased their lives, if they would have debased themselves by treachery and falsehood. When at length the hangman had thrown them from the ladder, Charles ordered flambeaux to be held close to their faces, in order that he might distinctly view the variety of expression which each exhibited in his parting agony. Suetonius does not record a more fiend-like anecdote of the worst of the Cæsars. The populace imitated the brutality of their sovereign. During the long and fearful pause which had occurred on the scaffold, and the many hours through which the bound and defenceless prisoners endured that lingering expectation far more bitter than death itself, their suffering was heightened by cruel outrages inflicted by the rabble; who, when life was extinct, dragged the bodies from the gallows, and savagely tore them in pieces."

Sir Francis Walsingham was at this time the resident ambassador from England. His interview with Catherine after the massacre was truly interesting. He concealed not the disgust which would be felt by his royal mistress, Elizabeth, at such outrages; and his despatches notice the brutal sportiveness with which the Parisians spoke of them as "a Bartholomew breakfast, and a Florence banquet." The detestation in which the name of the French court was held in England, is thus described in a strain of rude, yet powerful eloquence, by his friend and correspondent, Sir Thomas Smith, the queen's secretary:—

"What warrant can the French make now, seals and words of princes being traps to catch innocents and bring them to butchery? If the admiral and all those murdered on that bloody Bartholomew-day were guilty, why were they not apprehended, imprisoned, interrogated, and judged? But so much made of as might be, within two hours of the assassination! Is that the manner to handle men, either culpable or suspected? So is the journeyer slain by the robber; so is the hen of the fox; so the hind of the lion; so Abel of Cain; so the innocent of the wicked; so Abner of Joab. But grant they were guilty, they dreamed treason that night in their sleep; what did the innocent men, women, and children do

at Lyons? What did the sucking-children and their mothers at Rouen deserve? at Caen? at Rochelle? What is done yet, we have not heard; but I think shortly we shall hear. Will God, think you, still sleep? Will not their blood ask vengeance? Shall not the earth be accursed that hath sucked up the innocent blood poured out like water upon it?"

In the general dispersion which succeeded these massacres, the Huguenots took refuge in England, in the Palatinate, and a part of them in Switzerland. A remnant, however, still remained behind.

"When intelligence of the massacre," adds Mr. Smedley, "was first announced at Rome, the Vatican gave loose to unbounded joy. The pope and cardinals proceeded at once from the conclave in which the king's despatches had been read, to offer thanks before the altar, for the great blessing which Heaven had vouchsafed to the Romish see and to all Christendom. Salvoes of artillery thundered at nightfall from the ramparts of St. Angelo; the streets were illuminated; and no victory ever achieved by the arms of the pontificate elicited more tokens of festivity. The pope also, as if resolved that an indestructible evidence of the perversion of moral feeling which fanaticism necessarily generates should be transmitted to posterity, gave orders for the execution of a commemorative medal. He had already been anticipated in Paris; and the effigies of Gregory XIII. and of Charles IX. may still be seen in numismatic cabinets, connected with triumphant legends and symbolical devices, illustrative of the massacre."

"The Cardinal of Lorraine presented the messenger with a thousand pieces of gold; and unable to restrain the extravagance of his delight, exclaimed that he believed the king's heart to have been filled by a sudden inspiration from God when he gave orders for the slaughter of the heretics. Two days afterwards he celebrated a solemn service in the church of St. Louis, with extraordinary magnificence; on which occasion, the pope, the whole ecclesiastical body, and many resident ambassadors, assisted. An elaborate inscription was then affixed to the portals of the church, congratulating God, the pope, the college of cardinals, and the senate and people of Rome, on the stupendous results and the almost incredible effects of the advice, the aid, and the prayers which had been offered during a period of twelve years."

Y.

THE PARABLE OF THE SOWER:

A Sermon,

By THE REV. W. HARRISON, M.A.

Vicar of St. Oswald's, Chester.

MARK, iv. 3.

"Behold, there went out a sower to sow."

THERE are few parables which are more familiar to us, and few which have been more frequently discoursed upon, than that of which these words form the commencement—the parable of the sower. It is particularly valuable, because it is one of those which our Saviour himself condescended to explain; and it contains much of warning and much of instruction, to pay serious regard to which it behoves us all.

The parable itself is simply this: A sower goes out to sow, and his seed is received by four different kinds of soil. The seed means the word of God, and the soils represent the different dispositions of those who hear it.

Whenever the word of God is read, whenever the word of God is preached, then is the seed sown. This day has that seed been sown which might spring up to life eternal, which has had this blessed effect on thousands who are gone to the world unseen, and on many who are not yet called to their account. The passage of Scripture upon which I am now discoursing, and whatever I am saying upon it in accordance with Scripture, are the seed; and ye, brethren, are the soil. But observe what a difference there was in the soil. First, there is the way-side: on this the seed has scarcely fallen before the fowls of the air came and devoured it up: of this hear our Lord's explanation:—"These are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts." And are there not some in this congregation (are there not, alas! in every congregation), of whom this is a striking picture? The seed falls on the way-side—it remains on the surface—it does not penetrate. Are there not some who have paid but little attention to that portion of the seed which has already been sown—those chapters of God's word which have this day been read? Are there not some who can scarcely remember what those chapters are? And of those who *do* hear, some listen with so little attention, so little desire to improve, that Satan, their spiritual enemy, finds but little difficulty to wipe it away, in a very short time, from their minds and recollections: perhaps even now the minds of such persons are wandering upon other things; they hear not, they heed not what I say—their bodies, indeed, in this holy place, but their thoughts and their hearts are elsewhere.

O, that God would more deeply impress upon my mind whose word I am delivering, and upon this people whose word they are hearing! It is not man's word, it is God's word, which you are rejecting, against which you are stopping your ears; that word which cannot be heard without either advancing us in holiness, or plunging us more deeply in guilt; that word which, if duly received, would spring up unto life eternal. We may come to God's house—we may listen one moment, and forget the next what we have heard—we may return to our homes, and enjoy without thankfulness, without gratitude, the blessings he has bestowed upon us; and thus we may hear, and thus we may forget, Sabbath after Sabbath, month after month, year after year, and think that all is well, that we need not be afraid, nay, think that we have done even an acceptable service by coming to God's house at all. But consider, I beseech you, whether all can be well with such persons:

consider—you who feel that this description comes home to you—whether it can be safe thus to despise and neglect that word by which you will be judged.

But to proceed to another description of hearers. Some seed fell on stony ground, where it had not much earth, and immediately it sprung up, because it had no depth of earth; but when the sun was up, it was scorched; and because it had no root, it withered away. Our Saviour's explanation is, "These are they which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." These hearers are at first sight more promising than those first mentioned, but in the end they prove no better: they are persons of unfixed principles, if, indeed, they can be said to have any principles: they are fickle in mind; and this very fickleness makes them more hasty in embracing the truth, and more zealous for it at first, than persons of a firmer and more steady character. Many there are such; many who, as long as religion appears easy, and its profession brings credit, are zealous and forward in every good work; they are willing and eager to bask in the sunshine of religion, and they imagine, probably, that they are settled Christians; but the least appearance of a cloud will be sufficient to reveal to them their real character. And there is much in the present age to bring such persons forward, and much to keep them in ignorance of their own character; many benevolent undertakings, many religious societies, which bring with them much credit, and enable men at once to discharge a religious duty, and to obtain the favour and respect of mankind. Great good is effected by such societies, and much do they merit encouragement; but among their supporters will be found characters such as are represented by the stony ground. It is natural that it should be so; and by saying this, let me not be supposed to discourage the promotion of such institutions, much less to depreciate those who support them. My object is, to caution persons from supposing that, because they are zealous and forward upon such occasions, they are necessarily, for that reason, living branches of Christ the true vine. This alone does not prove it; for when affliction or persecution for the word's sake has arisen, many such have fallen away. They who are wise will endeavour to discover their character, that their falling away may not be the first thing to reveal it to them. For this purpose, let them pray that God will enable

them to understand that heart which is deceitful above all things, but which God can, and will, make known to those who seek that knowledge in prayer, with faith in his Son. It may aid our self-examination to mention some symptoms which should lead us to distrust our character in this respect. Such are these:—perceiving ourselves unduly elated by human applause; an anxiety to make the most of what we say or do; a fondness of taking the lead; and, what is the worst symptom of all, less anxiety for the discharge of those duties which are more private, and which come not before the public eye. The spiritual horizon is yet, thank God, clear; there is no open persecution for righteousness's sake: but there are passing storms, there are slight clouds, in our families and domestic concerns, which, by the effect they have upon us, may discover to us, unless we wilfully close our eyes, the instability of our religious character. Should any of us discover such to be our case, may we be humbled at the discovery, and may we seek strength, whence alone it can be obtained, from the fountain of God's grace. By means of that grace, which is withheld from none who ask for it with faith, out of weakness we shall be made strong, "strong in the Lord, and in the power of his might" (Eph. vi. 10).

"And some fell among thorns, and the thorns sprung up and choked it, and it yielded no fruit." This our Lord thus explains: "These are they which are sown among thorns: such as hear the word; and the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful." This, too, is a picture which comes home, I am sure, to some among us. The word of God, which we read and hear, was intended to have an effect upon our conduct and behaviour. Our Sabbath exercises should give a tone to our daily conduct; whereas, in too many instances, the good effect produced in the Church is gradually worn away by the cares, the employments, the pleasures, not to say the sins of the week; so that by the next Sabbath the impression is entirely effaced; and the next Sabbath a similar impression is again made, to be, during the following week, in a similar manner stifled and choked. Has it never happened to any of you, that you have in God's house been powerfully struck and affected by something that you have heard; that God's good Spirit has softened the ground of your heart; that the seed has entered it; that it has already given symptoms of springing up, as it were, in the good resolutions which you have formed; but that in the course of the succeeding week your minds have been so

much taken up with other things, that your good resolutions and serious impressions have been completely—I do not say neglected, but forgotten; so much so, that the very circumstance of having formed them would never have been recollected, unless it had been recalled to your minds by some coincidence or association of ideas? And under such circumstances, can we be surprised that the word should become unfruitful? How, then, is this to be remedied? By setting apart each day some portion of our time for reading the word of God, and for meditating with prayer upon what we read and hear. Riches, indeed, are deceitful; but if we thus allow the good seed to grow up, they will be a blessing; a blessing to ourselves, and a blessing to all around us. The cares of this world are, indeed, too apt to engross men's minds, and to take up all their thoughts; but this world's necessary and useful employments will not be neglected, but, on the contrary, will be well and conscientiously performed, by those who still keep them in their proper place, and make religion their first and principal concern.

It remains for us now to consider the cheerful part of the picture. The seed which fell on good ground, and yielded fruit that sprang up and increased, and brought forth some thirty, some sixty, and some an hundred fold. "These," our Saviour tells us, "are they which are sown on good ground: such as hear the word of God, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred." Observe, that these not only hear the word, but receive it, and so receive it, that it brings forth fruit. Of the excellence of the seed, there can be no doubt: the word of God is quick and powerful, and sharper than any two-edged sword; it maketh wise the simple, it converteth the soul, it maketh wise unto salvation. The seed then is good; and if the soil be but properly prepared for its reception, it cannot fail to bring forth fruit. Do we desire to know whether our hearts are prepared and fit for its reception? How are we to discover this? Is it enough that we hear the word? No; for those persons represented by the way-side heard the word, but with such slight attention, that the evil spirit had no difficult task in taking it away, in destroying the impression made by the word on their hearts. Is it enough to hear the word with gladness, and to shew a momentary zeal for it? No; for thus much did those persons represented by the stony ground. Is it enough to hear the word, and yet take no pains so to arrange our worldly business and our amusements that the word of God may have free course, may have its due place in our thoughts, and

its proper share of our time? No; for this was the case of those imaged by the ground in which, when the seed sprung up, it was choked by the cares of this world, the deceitfulness of riches, and the lusts of other things, and rendered unfruitful. Then it is that we may feel assured that our hearts are prepared for the seed of God's word, when that word, being heard and being received, bringeth forth fruit; when it is¹ our study to do what it commands, to abstain from what it forbids; when it makes us abhor that which is evil, and cleave to that which is good. But this is no easy task. For this, we must not only hear, and read, and meditate upon God's word, but we must pray for his grace to soften our hearts to receive it; for the preparation of the heart of man is with the Lord. With that grace, and with an earnest and persevering contest against the temptations which assault us from within and from without, we shall be able to bring forth fruit, even fruit unto holiness. But we must not be impatient. If we have hitherto been unfruitful; if hitherto we have framed neither our thoughts, nor words, nor works, according to God's will and God's word,—the transition will be difficult, and may be slow. The fruit does not grow up all at first: there is first the blade, then the ear, after that the full corn in the ear. Nor when the word of God does bring forth fruit, does it bring forth to the same extent in all: in some it produces thirty, in some sixty, in some an hundred fold. "In my Father's house," says our Lord, "there are many mansions." There is a place appointed for the lowest of the servants of God, for those whose progress in Christian holiness has been least. But, my brethren, this we have reason to think, that some of those Christians who rank the lowest in their own opinions, and perhaps in the estimation of others, shall be ranked among the greatest and most eminent by Him who seeth not as man seeth; by Him who looketh on the heart; by Him who hath said, "he that humbleth himself shall be exalted."

On this occasion we may adopt our Saviour's emphatic words: "Who hath ears to hear, let him hear." This day, brethren, we have heard God's word: is this day to be added to those many days upon which God's word has been heard only to be forgotten; or, if retained in the head, to be inoperative on the heart? Whence is it that ungodliness, and carelessness, and profligacy, and mere outward decency, are so prevalent among us, but from hence, that we seek not God's grace to prepare the soil of our heart for the reception of God's word; that we take no pains to retain the impression which that word occasionally makes; that we meditate upon it

but rarely, pray over it but coldly? Hence it is that the seed produces no fruit; nor will it, nor can it, as long as we feel satisfied and easy in our minds, when, coming from God's house, we return with eager minds—perhaps the more eager for our involuntary restraint—to the world and the things of the world.

Blessed are they that hear the word of God and keep it; blessed in this life, for it will be a lamp unto their feet and a light unto their paths; it will make them pure, and holy, and lovely, and happy here; and it will secure to them in the world to come those inestimable blessings and that eternal kingdom which Jesus Christ has purchased, and promised to those who love him and keep his commandments.

ARCHDEACON WHITTY.*

IRWINE WHITTY was a man, perhaps more calculated than any human being you have known, to make religion loved. He was tried with much bodily weakness and pain; he was gentle and indulgent to a degree which would induce you to think a bold effort or a severe expression impossible to him; but whatever it was his duty to do—and his duty prescribed some arduous exertions—he was empowered to attempt and to accomplish. I can remember well how, when one among the proudest and most exalted in station of his countrymen had acted in a manner to deserve rebuke, this humble minister of the Gospel faithfully and eloquently discharged his severe duty; and I can almost fancy that I see him as, when two of the most distinguished of his parishioners, who were known to be at variance, appeared at his communion-service, he overcame the shrinkings of his modest nature, and descended on the mission, and with a face which was as the face of an angel, that in the sight of his little congregation the parties might be reconciled. And they were reconciled; for, were it not for the manner of his departing hence, I would say it was not in man's nature to withstand his gentle solicitation. I am the more sensible now of his worth, because I have to confess that during his Christian life I did him one injustice. His house was ever open to me, and his wise counsel and his engaging and instructive conversation. I never entered his doors without a feeling as if I passed where no profane thought should come, nor returned from a visit to him without bearing with me an influence for good. For all this I am deeply responsible. But I was about to speak of the injustice. I saw that his habits of life were frugal, as far as consisted with propriety; I saw that his broken health needed relief and recruiting; and I believed his income large enough to allow of the necessary relaxation, and sometimes doubted whether it would not be well if he allowed himself the benefit he might derive by procuring the assistance of a curate. I was undeceived as to the means at the disposal of my revered friend, when I learned that his dear family were left without any provision; but I had previously learned enough to instruct me, that thus, in all human probability, it must have been.

In a year of scarcity almost amounting to famine (one of those visitations by which Ireland has been not unfrequently scourged), my revered friend was left almost alone to succour the distressed within the bounds of his parish, and incurred in this charitable agency, what for himself and his family he almost superstitiously avoided, a debt, which he was discharg-

* From Rev. M. O'Sullivan.

ing by instalments for many years. It is not improbable that this debt may have become, providentially, the occasion of his martyrdom.

In process of time I became separated from my friend, but could not lose my anxiety for his welfare. When disturbances commenced, in which Church property and the clergy were violently assailed, my anxiety was painfully increased to learn that even the life of this good man was in peril. I had an opportunity to speak freely with him, and urged the expediency of a temporary removal from the scene of danger. I said, as I thought, that it need be only temporary. I said no government could be so lost to all sense of justice or self-respect as to tolerate long the sanguinary excesses which were converting Ireland into something worse than had yet been realised on earth; and that law must soon be vindicated. He was not to be moved. He had considered well the entire extent of his dangers, and he felt that his duty was plain and direct. He would remain at his post. He was not insensible to the perils of his situation, and would gladly, if he could, lessen or remove them. As to his income in tithe, to him personally it was of small moment that it should be reduced. If he could procure peace by allowing a reduction which should affect himself alone, he would sacrifice much to purchase it; but he would not violate a sacred trust, by alienating Church-property and defrauding a successor. He was in the Lord's hand, let him do what seemeth him good. He received my suggestions as a Christian would, but satisfied me that as to the point of residence he was immovable. On this occasion he detailed to me the circumstances of the first threatening notice he had received. He was, as was his habit, after all the family had retired to rest, engaged in his sacred studies, when suddenly a report of fire-arms, so loud and near that it seemed to shake the house, stunned him. Such was the signal which usually announced that a notice had been posted. "I arose," said he, "and having satisfied myself that the noise came from without the house, opened gently the doors of the apartments of my wife and children, and looked anxiously to see if they had been alarmed. All were peacefully sleeping, and I thanked God for the mercy from the bottom of my heart."

Towards the last days of this good man's life, his dangers seemed to have disappeared. I received assurances that his saintly life and charities had produced the natural effect: but all was hollow. He had been visiting an infirm parishioner, at a distance of three miles from his home; he had walked—I believe he could not allow himself the indulgence of a horse or carriage. Wearied with the exertion, he attempted to return by a shorter way than that of the public road. In the fields, a sense of weariness and cold overpowered him, and he approached the house of a Roman Catholic parishioner, to rest for a little and recover warmth. He was so feeble, that it was necessary to assist him over a stile which interposed between his path and the house. It appears that he was courteously invited to enter and take a seat; that he was, on leaving the house, accompanied on his way by its master; but after the lapse of many hours, late in the night, he was found upon the earth, where he had been stoned, mangled and bleeding and speechless, but not yet quite liberated from the agony of death.

Thus Irwine Whitty died; a man whose countenance only, by its subdued and saintly expression, might have disarmed the wildest hatred. Thus he died, returning from a charitable office, exhausted with toil, and languishing under bodily sickness, in the fields of those who had experience of his kindness and who knew his worth; in the sight of numbers who owed to his benevolence many a comfort in a season when, but for him, their sufferings would have been extreme: in their sight he lay for many a fearful

hour in the death-struggle, and none came near to minister to him, and none summoned friends to his relief. He had been ready to give, glad to distribute: he had been at the bed of fever, and in the huts where penury sought a shelter; and there was a time when blessings followed him as he went upon his offices of mercy: but in that awful day he was looked upon and deserted in his parting agony. What fell poison must have been infused into human hearts, to render them thus merciless! To him who departed, his going hence, and the manner of it, was of small account. He has had his crown; but it is an awful lesson to think, that one thus "lovely in his life" should lie on the earth, dying, where neither tear, nor tender touch, nor prayer, nor blessing soothed him—a witness, an unambiguous witness, that the spirit which seeks the destruction of the Protestant Church is of a kind which quenches the sympathies of human hearts, and is not to be charmed into peace or mercy by all the gentleness and all the virtue that is bestowed upon the most blameless of mortals.

There was the show of a trial for this portentous crime. Two individuals were arraigned for the murder; and when the principal witness, as it would seem, was brought forward, he refused to give evidence. He was commanded, he said, to make oath that he would refuse; and when the judge explained to him that such an oath could not bind his conscience, and therefore that he must bear testimony to the truth, the poor man proposed the pertinent question, "Must I be shot, my lord?" and finally shewed which obligation and which government he thought the stronger; declaring that he would go to prison rather than risk his life by becoming a witness. The culprits were acquitted; and the village, from which the merciful man had been taken away, celebrated, it is said, the acquittal by a general illumination.

The Cabinet.

CHRISTIAN HOLINESS.—There is yet another class of persons who need to be reminded of the necessity of holiness, and who have not the excuse either of occupation or ignorance to allege,—I mean the gay and fashionable, who spend their time in one unceasing round of vanities, and never pause for a moment to think whether their course of life is pleasing in the sight of God. Yet would they deem it highly uncharitable to deny them the name of Christians, or to compare them to the heedless insect which flutters round the flame, and cannot be driven away, till at last it is caught by it and consumed. How awful is it to see human beings—beings made for immortality—beings possessing, in many instances, shining qualities and great cultivation,—who yet go on from day to day, as if their only concern was to get to the end of life without perceiving their progress towards it, living as if there were no hereafter; living, as the apostle expresses it, without God in the world. O, that he would graciously enable the voice of truth to penetrate for once into their hearts, that some at least of these careless ones might have their attention arrested, and be persuaded to consider for what they were made, and whither they are going! Turn not a deaf ear, I beseech you, to the voice of instruction. Do not let the enemy of your souls persuade you that religion is a foe to cheerfulness; that you will be less happy for making God your friend; that your present hours will be clouded by the certainty of possessing eternal and unchangeable felicity. Neither let him persuade you that you are safe, because you may not be grossly sinful; that amiable tempers and engaging manners can supply the place of sanctity of heart; or that God will be satisfied with any thing less than the consecration of your souls to his service. Let me appeal to your consciences, whether you believe the Scriptures to be

the word of God? If you do not believe them, why do you mock him by attending on his ordinances? why do you call yourselves the disciples of his Son? If you do believe them, to what part will you refer for a vindication of your conduct? To what part, rather, will you refer and not find yourselves condemned? Do you not read, not only that the wicked shall be turned into hell, but also all they that forget God? Is not a woe denounced against those who have "the harp and viol, the tabret and pipe, and wine in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands?" Does not our Lord inculcate on his disciples poverty of spirit, sorrow for sin, purity of heart, renunciation of the world? Does he not teach them to aim at being perfect, even as their Father which is in heaven is perfect? Do not his apostles condemn those who are "lovers of pleasure more than lovers of God?" Do they not say, "She that liveth in pleasure is dead while she liveth? Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? If any man love the world, the love of the Father is not in him?" Such, undoubtedly, is their language; you must therefore take your choice. You must be holy, or you must renounce the name of Christians; at least you must renounce the promises and hopes of Christianity.—*Rev. T. White, Welbeck Chapel.*

CHURCH OF ENGLAND.—No man can justly blame me for honouring my spiritual mother, the Church of England, in whose womb I was conceived, at whose breast I was nourished, and in whose bosom I hope to die. Bees, by the instinct of nature, do love their hives, and birds their nests.—*Archbishop Bramhall.*

Poetry.

THE HOUSE OF GOD.

BY REV. G. BRYAN.

(For the Church of England Magazine.)

GREAT God, I long have lov'd and love
To think of thy fair courts above;
But let me not forget the worth
And beauty of thy house on earth.

O, well I know that thou art there,
To hear the voice of praise and prayer;
That thou art too benign and kind
To go and leave no gift behind.

Then lead my heart to seek the grace
Imparted in that holy place;
And help me, at each visit, more
To prize it than I priz'd before.

And if I must return again
To earthly works and worldly men,
Incline me to review thy will,
And live as in thy presence still.

So when my soul shall be at length
Renew'd in heavenly life and strength,
I shall ascend on wings of love
To worship in thy courts above.

Miscellaneous.

SUPPOSED SCEPTICISM OF MEDICAL MEN.*—With reference to an opinion which I have heard some entertain, that the medical profession is inclined to scepticism,—may I not consider this a false and malicious slander? For who can be so well acquainted as

yourselves with the admirable structure and mechanism of the human body; with the beauty of its symmetry, and the justness of its proportions? Little as I know of those delicate organs, the eye and ear, I am filled with admiration at the proofs they afford of contrivance, and aptitude of means to an end. Who can observe the beautiful mechanism of the eye, by means of which a distinct picture, occupying a space of many miles in circumference, is exquisitely formed upon the minute surface of the retina, which is scarcely half an inch in diameter; and impressions of persons and things, varying and succeeding each other with astonishing rapidity, are conveyed thence to the brain:—who can observe the care that is taken of that wonderful organ; how it is lodged in a place of safety, within a deep and hollow socket, formed of bones smoothed at their edges to afford it a soft bed; how it is defended by the eye-lid, which also serves as a curtain or covering to it; and how it is continually moistened to preserve its freshness and brightness, by a mucous secretion or limpid fluid, which, having spread itself over and washed the delicate surface of the orb, is carried off by a channel which seems purposely cut through a bone, till it meets and mixes with the current of air we breathe; who can notice all this, and remain unmoved? who can notice all this, and proclaim himself a sceptic? Chance cannot have done this; for chance is ever varying, uncertain, blind, and reckless. To maintain order, harmony, stability, consistency, and due proportions in the almost boundless space which teems with life, there must be a presiding Intelligence; there must be a Power, supreme, omnipotent, omniscient, omnipresent—*i. e.* there must be a God!—yea, a God of love—a God of mercy—a God of tender compassion and infinite goodness towards us, his creatures. Not only have the leading members of the medical profession,—those who have been "*decus et tutamen*," the glory of their order,—gone the full length in confessing all this; further, they have come forward as public advocates, they have published in favour of Christianity. No one can doubt the consummate skill and pre-eminent learning of the illustrious Haller: he was a defender of revelation, and an opponent of materialism and scepticism in various learned works. England is justly proud of the name of Mead; and he was a champion of our common faith. Harvey will be remembered as long as the blood flows in our veins; and he had a profound veneration for the great God on high. Boerhaave was even desirous to have taken upon himself the duties of a priest in the house of God. He asserted on all occasions the divine authority and sacred efficacy of the holy Scriptures. So far was he from being made sceptical by philosophy, or vain by knowledge, that he ascribed all his abilities to the goodness of God. And in one of his works, (an oration, or sermo academicus, before the University of Leyden,) he dwelt expressly on the very subject to which I have just alluded, proving the power and wisdom of the Creator from the wonderful fabric of the human body; in the course of his remarks exclaiming, "Let all the chiefs of science meet together; let them take bread and wine, the food out of which nature forms the blood of man, and which by assimilation contributes to the sustenance and growth of the body; let them exercise all their knowledge and ingenuity; they shall not be able from these materials to produce one single drop of blood. So much is the most common act of nature beyond the utmost effort of human skill and science!"

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

* From "Chancellor Law's Address at the First Anniversary Meeting of the Birmingham School of Medicine and Surgery."

REGISTER

OF

Ecclesiastical Intelligence.

AUGUST 1839.

Ordinations.

ORDAINED BY BP. OF SALISBURY,
at Salisbury Cathedral, May 26.

PRIESTS.

Of Oxford.—J. E. Adams, B.A., J. D. Ad-
lison, M.A., J. H. Bower, B.A. Exet.; A.
Broadley, B.A., W. R. Tucker, B.A., E. W.
Tuffnell, B.A. Wad.

Of Cambridge.—J. Jones, B.A. St. John's;
J. Patteson, B.A. C.C.C.; E. H. Thompson,
B.A. Emm.; H. Ward, B.A. Queen's.
St. David's, Lampeter.—L. H. St. George,
Lett. dim. Bp. Lichfield.

DEACONS.

Of Oxford.—P. D. Dayman, M.A. Ball,
Lett. dim. Bp. of Hereford; E. Duke, B.A.
Exet.; H. H. Duke, B.A. St. Mary's H.; R.
H. Whiteway, B.A. Worc., *Lett. dim. Bp. of*
Exeter.

Of Cambridge.—J. Kenworthy, B.A. Caius;
H. K. Venn, B.A. St. Pet., *Lett. dim. Bp. of*
Exeter.

By BP. OF WINCHESTER, at Farnham Castle,
Sunday, July 7.

PRIESTS.

Of Oxford.—W. W. Blanford, M.A. St. Ed.
H.; J. H. Butterworth, M.A. Exet.; R. Dal-
ton, B.A. Univ.; H. J. Fellowes, M.A. St.
John's; R. Fitzgerald, B.A. Exet.; J. H.
Harding, B.A. Magd. H.; T. L. Iremonger,
B.A. Ball.; T. Stevens, M.A. Oriel, *Lett. Dim.*
Bp. Lichfield; W. H. Stevens, B.A. Worc.;
J. S. Utterton, B.A. Oriel; G. Weight, B.A.
Magd. H.

Of Cambridge.—C. B. Hue, M.A., A. R.
Pennington, B.A. Trin.

Of Dublin.—F. W. Briggs, B.A. Trin.

DEACONS.

Of Oxford.—T. R. Agnew, B.A. New; A. R.
Campbell, M.A. Ball.; J. Lawrell, B.A. Mert.;
H. Milne, B.A. Bras.

Of Cambridge.—G. E. Biber, LL.D., J. I.
Hamilton, B.A., H. R. Julius, B.A., W. Kelk,

B.A. St. John's; C. Maret, B.A. Pemb.; E.
Pizey, B.A. Queen's; A. J. Rogers, B.A. Jes.;
T. J. Rowsell, B.A. St. John's.

By BP. OF DURHAM, at St. George's, Hanover
Square, Sunday, July 14.

PRIESTS.

Of Oxford.—M. Burrell, M.A. C.C.C.; R. W.
L. Jones, B.A. Jes.

Of Cambridge.—W. C. Berkeley, B.A. Jes.;
J. Thornhill, B.A. St. John's; J. Wood, M.A.
Trin.

Of Durham.—J. Gibson, B.A., J. M. St.
Clere Raymond, B.A. Univ.

DEACONS.

Of Oxford.—J. B. P. Dennis, B.A. Queen's;
J. F. Townsend, B.A. Univ.

Of Cambridge.—P. Anderson, B.A. C.C.C.;
C. Bird, B.A., W. Mackenzie, B.A. Trin. H.
Of Durham.—W. Bennett, W. T. Shields,
R. B. Tower, B.A. Univ.

Erratum.—In the list of Ordinations by the Bishop of Lincoln, at St. Peter's, Eaton Square, May 26, (in last Register), the name of
R. Stephens, B.A. St. Mary's H., Oxford, ordained deacon, was omitted.

Preferments.

Hale, W. H. archdn. of St. Alban's. Pat. Bp. London.
Hall, J. C. archdn. of Man.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Alderson, S. H.	{Fornham St. Gene- vie (R.), cum Risby (R.), Suff.	332	Lord Chanc.	£750	Hulbert, C. A.	{Slachtwaike (P.C.), York	2821	V. of Huddersfield	192
Allen, E. B.	Bacup (P.C.), Lanc.	5000	Rev. R. Noble	*113	Ingram, E. W.	Harvington (R.), Worc.	318	D. & C. Worc.	*296
Armstrong, C.	St. Paul's (P.C.), Notts.	..	Earl Manvers.		Isaacson, J. F.	{Freshwater, Isle of Wight	1184	St. John's, Camb.	*710
Barber, J.	{Bierly (P.C.), Brad- ford, York	7254	Miss Currer	*130	Jenkins, T.	{Spital (P.C.), Pemb. Kenna, W.	290	Rev. Dr. Richardson	79
Barkley, C.	Melton Parva (V.), Norf.	..	Emman. Coll., Camb.		Kingsmill, J.	{St. Thomas (P.C.), Stockton Heath, Chesh.	..	T. & G. Greensalls, Esq.	
Benyon, E. R.	{Ingham & Culford c. Timworth, Suff.	226	{R. Benyon de Beauvoir, Esq.	*549	Lethbridge, T. P.	{Bow (R.), alias Nymet Tracey, Devon	962	{H. S. Northcote, Esq., and Rev. H. B. Wray	*335
Brawne, G. M.	Wiston (V.), York.	665	{Preb. of Wiston in York Cath.	*221	Maskelyne, W.	Crudwell (R.), Wilts	604	W. Maskelyne, Esq.	*487
Briscoe, T.	Henllan (P.C.), Denb.	2703	Dean of St. Asaph	*165	Morgan, T.	{Llangennech (C.), Carmarth.	670	E. Tunno, Esq.	82
Browne, W. L.	Wendlebury (R.), Oxf.	231	D. & C. of Ch. Ch.	*210	Pearson, T. C.	Roddington (V.), Salop	432	Lord Chanc.	247
Burton, R. L.	Ford (P.C.), Salop.	263	W. E. Tomline, Esq.	91	Perrin, M.	Tara Un., Meath.	..		
Causton, C.	{Stretton on Fosse (R.), Warw.	410	Mrs. P. Jervoise	*288	Randolph, E. J.	{Tring with Wiggin- ton (P.C.), Herts.	3156	Ch. Ch., Oxford	*157
Coxon, M.	Heswall (R.), Chesh.	386	D. Davenport, Esq.	*294	Scott, W.	{Ch. Ch., (P.C.), Hoxton, Middlesex.	..		
Denham, J. F.	{St. Mary-le-Strand (R.), Middlesex	2273	Lord Chanc.	*266	Smith, W.	{Overbury (V.), &c. Worc.	550	D. & C. Worc.	*421
Dunlap, A. P.	Northmoor (P.C.), Oxf.	356	St. John's Coll.	*140	Smith, I. H.	{New Ch., Berwick Street, St. James's.	..	Bp. of London.	
Dymock, W. G.	{Hatch Beauchamp (R.), Somers.	325	Rev. W. G. Dymock	*167	Thomas, N.	{St. Columb Minor Blackborough (R.), Devon	50	Sir J. Y. Buller, Esq. Earl of Egremont	140
Ewbank, W.	{North Witham (R.), Linc.	100	Lord Dawnay's Trus.	*340	Wells, T. B.	{East Portlemouth (R.), Devon	427	{Countess Dow. of Sandwich, and Earl Darlington	*324
Fendall, J.	{Harlton (R.), Camb. Cottenham (R.), Camb.	223	Jesus Coll., Camb.	313					
Frere, J.	{Wimbish (V.), Essex Birch (P.C.), Lanc.	1750	Bp. of Ely	*770					
Greensall, G. G.	{Wimbish (V.), Essex Birch (P.C.), Lanc.	921	H. M. Raymond, Esq.	*190					
Hartley, G. G.	{Goodshaw (P.C.), Lanc.	4347	V. of Whalley	*121					
Haworth, W.	{Goodshaw (P.C.), Lanc.	4347	V. of Whalley	*121					
Head, O.	Lesbury (V.), North.	996	Lord Chanc.	*269					

Brown, W. min. can. Worc. Cath.
Carter, J. lect. St. Giles's, Oxford.—Pat., the
University.
Clement, B. P. min. can. Winch. Cath.
Cooper, G. chap. H.M.S. Blenheim.
Crookes, J. chap. Sherborne Union.
Dwyer, T. chap. West Derby Union.
Eckersall, C. ev. lec. All Saints's, Hereford.

Fennell, S. mast. Wakefield Prop. School.
Hooper, W. N. prec. Winch. Cath.
Jervoise, J. B. chap. Bath Union.
Matthews, T. head mast. Shifnal Gram. Sch.
Orde, L. S. chap. Duke of Northumberland.
Payne, T. chap. Weymouth Union.
Peake, J. R. mast. Gram. Sch., Whitechurch,
Salop.

Robinson, J. chap. Trin. House, Hull.
Street, A. W. prof. Bp. Coll., Calcutta.
Vane, J. dep. clerk of close to her Majesty.
Williams, C. K. head mast. Plympton Gram.
School.
Woods, G. head mast. Gainsborough Gram.
School.

Clergymen deceased.

Adamthwaite, J., D.D., 56.
Ambrose, J., rec. Blisworth, Northamp. (Pat.
G. F. Hatton, Esq.), 71.
Bell, —, D.D., late mast. Bannagher Sch., 49.
Browne, T. A. at St. Vincent's.
Dowdeswell, C. vic. Besley, Worc. (Pat. W.
Holmes, Esq.), 68.
Faulkner, W. inc. Hanging Heaton, York, 49.
Godmond, J. S. cur. Burham.
Howard, Hon. B.

Hughes, D., P.C. Penmynydd, Anglesea, 35.
Hulme, F. P. inc. Bireh Chap., 38.
Irvine, W. H. rec. Tara, Meath.
Jones, H. T. vic. West Peckham, Kent; and
rec. Tackley, Oxon.
Kemmis, T., at Straboe, Queen's county.
Miller, M., D.D. vic. Dedham, Essex, 52.
Pendril, E. P.C. Llangwark, Glamorg.
Poyntz, J. K. Min. St. Mark's, Blackburn.
Pullan, W. B., late of Holkham.

Richards, H. vic. Kevil, Wilts (Pat. D. & C.
of Winch.).
Richardson, P. cur. Cartmell, Lanc. 79.
Sealey, M., at Shirley, Hants, 64.
Shann, T. M. vic. Hampsthwaite and Wig-
hill, York, 74.
Snow, T. L. rec. Barcheston, Warw. 67.
Thornton, C., at Battersea Rise.
Vachelle, G. H. chap. at Macao, 42.
Wise, T. D.D., rec. Hagworthingham, Linc.
(Pat. Bp. of Ely), 64.

Antisrity Intelligence. OXFORD.

PRIZES PROPOSED.

Theological.—"Good works do spring out necessarily of a true and lively faith."

The following subjects are proposed for the chancellor's prizes for the ensuing year, viz:—

For Latin Verse.—"Pestis Londinum devastans."

For an English Essay.—"Do states, like individuals, inevitably tend, after a certain period of maturity, to decay?"

For a Latin Essay.—"Miles Romanus quando primum, et quibus de causis, cœperit libertati civium obesse?"

CAMBRIDGE.

St. Peter's, June 29.—B. Smith, B.A., St. Pet., and P. Freeman, B.A., Trin., elected fell.; Rev. H. Cotesworth, M.A., a Gisborne fell.

Gonville and Caius.—Rev. B. Chapman, M.A., rec. Ashdon, Essex, and formerly fell., elected master; and Rev. C. Eyres, M.A., elected a senior fellow.

PRIZES ADJUDGED.

June 29.—The members' prizes for Latin prose compositions have been awarded as follows:—

For Bach. of Arts.—1. Edleston, Trin.; 2. Bailey, Trin. Subject: "Quanam commoda Britannia percipiat ex Colonia transatlanticis." *For Undergraduates*: J. M. Neale, Trin. Subject—"Inter antiquorum et recentiorum eloquentiam comparatione factâ, utri palma sit deferenda." No second prize adjudged.

BARNABY LECTURERS APPOINTED.

Mathematical: W. Williamson, M.A., Clare. *Philosophical*: Rev. J. Fendall, M.A., Jesus. *Rhetoric*: Rev. G. Ray, M.A., St. Pet. *Logic*: Rev. R. Buston, M.A., Emm.

Select Preachers.—The following gentlemen have been elected select preachers at St. Mary's, each for the month to which his name is affixed:—

1839. Oct. The Hulsean Lecturer; Nov. The Rev. H. Melvill, St. Peter's; Dec. The Rev. J. E. Browne, Queen's. 1840. Jan. The Rev. C. Lawson, St. John's; Feb. The Rev. T. Robinson, Trin.; March, The Rev. J. C. Hare, Trin.; April, The Hulsean lecturer; May, The Rev. C. Green, Jesus.

Christ's.—The following elections have taken place at this college:—The Rev. T. Walker, M.A., fellow on the foundation; C. Davidson, M.A., fell. on King Edw. Vith's foundation; and the Rev. E. A. Powell, fell. on Finch and Baines' foundation.

The Rev. R. W. Stoddart, M.A., of Jesus, and vicar of Hundon, Suffolk, has just been presented by the inhabitants of Solihull, near Birmingham, with an elegant silver tea-pot and cream-jug, in testimony of their esteem and gratitude for his late services as curate of that parish.

COMBINATION PAPER, 1839.

Prior Comb.—August 4, Coll. Joh.; 11, Mr. Hopper,

Sir R. Newdigate's Prize.—Not limited to fifty lines. "The Judgment of Brutus."

New.—H. Darnell and C. L. S. Clarke, sch. admit. fell. *St. John's*.—J. Bellamy and T. Garrard admitted fellows; E. West, P. Parnell, H. L. Mansell, and L. J. Bernays, elected schol. (all of Merchant Tailors' School.)

Wadham, June 30.—L. Evans, B.A., and Rev. E. W. Tuffnell, B.A., elected probationers; F. Tuffnell, H. B. Bowlby, R. Trimmer, and L. F. Burrows, elected schol.

Jesus.—Rev. D. Lewis, B.A., schol.; and Rev. L. Jones, M.A., elected fell.

Chr.; 18, Mr. Upjohn, Regin.; 25, Mr. Dwyer, Corp. Sept. 1, Mr. Sunderland, Cai.; 8, Coll. Regal.; 15, Coll. Trin.; 22, Coll. Joh.; 29, Mr. Chapman, Chr. Oct. 6, Mr. Brown, jun., Regin.; 13, Mr. Elliot, Corp.; 20, Mr. Coates, Jes.; 27, Gommern. Benefact. Nov. 3, Coll. Regal.; 10, Coll. Trin.; 17, Coll. Joh.; 24, Mr. A. H. Barker, Chr. Dec. 1, Mr. Dalton, Regin.; 8, Mr. Bagshawe, Corp.; 15, Mr. Buston, Emm.; 22, Coll. Regal.; 29, Coll. Trin.

Poster Comb.—Aug. 4, Mr. Reade, Joh.; 11, Mr. Singleton, Joh.; 18, Mr. Pritchard, Joh.; 24, Fest. St. Bart., Mr. Stainforth, Joh.; 25, Mr. Moody, Joh. Sept. 1, Mr. Shield, Joh.; 8, Mr. Wharton, Joh.; 15, Mr. H. Marsh, Joh.; 21, Fest. St. Matt., Mr. Hill, Joh.; 22, Mr. J. Brown, Joh.; 29, Fest. St. Mich., Mr. Tucker, Pet. Oct. 6, Mr. Dowell, Pet.; 13, Mr. Ray, Clar.; 18, Fest. St. Luc., Mr. Molineux, Clar.; 20, Mr. Baily, Clar.; 27, Mr. Hall, Clar.; 28, Fest. SS. Sim. et Jud., Mr. Jonas, Clar. Nov. 1, Fest. Om. Sanct., Mr. Liveing, Pemb.; 3, Mr. Barnes, jun., Pemb.; 10, Mr. England, Pemb.; 17, Mr. Wall, Cai.; 24, Mr. Jackson, Cai.; 30, Fest. St. And., Mr. Sunderland, Cai. Dec. 1, Mr. J. S. Cox, Corp.; 8, Mr. Pullen, Corp.; 15, Mr. Steventon, Corp. 21, Fest. St. Thom., Mr. Chapman, Corp.; 22, Mr. Walsh, Corp.; 25, Fest. Nativ., Mr. Dwyer, Corp.; 26, Fest. St. Steph., Mr. Hose, Regin.; 27, Fest. St. Joh., Mr. Rangeley, Regin.; 28, Fest. Innoc., Mr. Upjohn, Regin.; 29, Mr. Brown, Regin.

Resp. in Theolog. Mr. Hodgson, Corp.; *Oppon.* Coll. Trin., Coll. Joh., Mr. Stuart, Chr. *Resp.* Mr. Beynon, Magd.; *Oppon.* Mr. Serjeantson, Cath., Mr. Wrench, Corp., Mr. Hanson, Cai. *Resp.* Mr. Brooks, Trin.; *Oppon.* Coll. Regal., Coll. Trin., Coll. Joh. *Resp.* Mr. Tooth, Trin.; *Oppon.* Mr. Berkley, Chr., Mr. Brooke, Cath., Mr. Thornton, Corp.

Resp. in Jur. Civ. Mr. Kindersley, Trin.; *Oppon.* Mr. Creswell, Emm., Mr. Venables, Jes.

Resp. in Medic. Mr. Wollaston, Cai.; *Oppon.* Mr. Price, Emm., Mr. Lockley, Cai.

DUBLIN.

The junior fellows have petitioned her Majesty that they may be permitted to marry.

DURHAM.

Appointments.—The following gentlemen were nominated by the warden to their respective offices:—

Rev. T. W. Peile, M.A., and Rev. C. T. Whitley, M.A., to be proctors for the ensuing year. The senior proctor, J. Thomas, B.C.L., and the Rev. J. Burdon, M.A., to be examiners at the first and second public examinations in arts. The professor of mathematics, the lecturer in chemistry, and Mr. T. Sopwith, to be examiners at the first and second public examinations in civil engineering.

FINAL EXAMINATION FOR THE DEGREE OF B.A.

EASTER TERM, 1839.

Examiners.—The professor of mathematics; J. Thomas, B.C.L.; the Rev. G. H. S. Johnson, M.A., fell. of Queen's college, Oxford, and Savilian professor of Astronomy; and the Rev. J. Carr, M.A., late fell. of Ball., Oxford.

CLASSICAL AND GENERAL LITERATURE.

CLASS II.—Dwarris, B. E. CLASS III.: Thompson, T. C. CLASS V.: Brown, M.; Greenwell, W. CLASS VI.:

Bigge, J. F.; Robinson, C.; Wilson, M. E. CLASS VIII.: Brooksbank, J.; Dacre, G.; Guise, G. C.; Jones, C. S.

EXAMINATION FOR THE DEGREE OF M.A., AND FIRST EXAMINATION FOR STUDENTS IN THEOLOGY.

Examiners.—The same as above.

CLASSICAL AND GENERAL LITERATURE.

CLASS III.—Elliot, W. H.

Blair, J., B.A.; Boydell, E. N. V.; Campbell, L., B.A.; Dalton, T., B.A.; Douglas, A.; Duprè, S.; Heriot, G., B.A.; Hill, G.; Napleton, G.; Norval, W.; Pearson, J. G.; Sisson, W.; Thompson, M., B.A.

EXAMINATION IN THEOLOGY—EASTER TERM, 1839.

Examiners.—The professor of Greek; the Rev. G. Pearson, B.D., Christian advocate in the Univ. of Cambridge; and the Rev. J. Collinson, M.A.

Bennet, W.; Mackenzie, W., B.A., Trin. Hall, Camb.; Shields, W. T.; Skene, W.; Skinner, J., B.A.; Stoker, H., B.A.; Tower, R. B., B.A.; Weightman, W.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following report of the Foreign Translation Committee for the year 1839 was read at the July meeting:—

"The Foreign Translation Committee, in presenting their annual report, have the pleasure of laying before the board a copy of the new translation of the liturgy into modern Greek, which has been completed at Athens, under the superintendence of the Rev. H. D. Leeves, and printed in London, at the expense of the society, under the care of a clergyman of the Church of England, who, from his intimate acquaintance with the language, was considered to be fully qualified for the task. The committee hope that this new version of the liturgy will be found not unworthy of the society, either in point of correctness and elegance of style, or in the appearance of the work. With reference to this translation of the liturgy, the committee think it due to the board to state, that as some apprehensions have been expressed by members of the society, lest this measure should be considered as an interference on their part with the affairs of the Greek Church, they have taken care to insert at the beginning of the work a notice to the following effect, that the translation has been made, 'not with the intention of introducing the use of our own liturgy into any foreign Church (ξένην Ἐκκλησίαν), but solely for the purpose of making known to all what are the rites, and ceremonies, and doctrines of the Church of England.' The committee trust that this notice will be sufficient to obviate any misapprehension of their intentions, and to explain the purposes of the society with regard to those foreign Churches among whom this translation may be circulated. The printing of the new Arabic version of the liturgy is in progress at Malta, under the care of the Rev. C. F. Schlien. In the mean time, copies of the former translation (Pococke's), as completed and printed at Bishop's College, Calcutta, at the expense of the society, have been circulated in Syria and Egypt by the Rev. Dr. Mill, on his way homeward from India. In those countries they were very well received by the clergy of the oriental Churches generally, and it is hoped that they have contributed to promote a good understanding with them. Copies of this work are now in the hands of the society, and may be had for circulation by the members. The committee have the pleasure to annex to this report, an account of the proceedings of the Rev. C. F. Schlien in Egypt, with reference to a new translation of the Bible into Arabic; and they are happy to state, that this important work has actually been commenced, and has been in progress since the beginning of the present year. The commencement has been made with the Old Testament, that portion of the Bible being in the worst condition in the existing translations. The different portions of the translation will be sent to England as they are finished, in order that they may be submitted to competent persons for examination before they are printed. The committee are daily expecting to receive the first portion of the Pentateuch, inasmuch as they were informed by Mr. Schlien, in his last communication, that the book of Genesis was completed, and was only waiting for transcription, that a fair copy might be sent to the society. As the report of Mr. Schlien enters so fully into the subject, and shews the importance of the undertaking in so strong a point of view, the committee think it unnecessary to enter into the details. The new French version of the holy Scriptures has been carried on with as much activity as the committee reasonably could expect under the peculiar circumstances of the case. The whole of the New Testament is now in type, having undergone the revision of the Paris committee, and also of this committee, with the exception of some of the later epistles. Of the Old Testament, the Pentateuch has been revised; an entire new version of the Psalms has been made; and some parts of the prophetic books have been revised. The quarto edition of the Bible, with the marginal references adapted to the French, is also in progress, and will be ready about the same time as the smaller edition. The committee regret to state, that the district committees of Guernsey and

Jersey, to whom they had looked for co-operation throughout, have found this to be a work requiring so much time and labour, that they have felt themselves compelled, as committees, to give up their share in the revision. The committee, however, have some reason to hope that they shall be able, to a great extent, to supply this loss by the kind and valuable assistance afforded to them by individual clergymen in the islands. The committee have also undertaken a revised edition of the liturgy in French. This is already in a forward state; the revision of the daily services, the occasional prayers, the collects, epistles, and gospels, being almost complete. It is expected, also, that the Psalms and the other Scripture portions will be ready by the time when they will be required in their places in the work. The committee have therefore great hopes that they shall be able to publish the New Testament and the liturgy before the end of the present year. It may be necessary to state, that this new edition of the liturgy is not intended for the use of the islands of Guernsey and Jersey, which have each of them a distinct edition of their own, but for the circulation of the society in France and the British colonies. The revision of the Old Testament in Spanish has been continued; and the Pentateuch and some other portions are in type. The committee are happy to state, that a satisfactory way has been opened to them for promoting the circulation of the New Testament, and also of the liturgy, in the interior of Spain. They have already availed themselves of the opportunity thus afforded, by ordering a thousand copies of each to be sent to that country. And as it is not to be expected, in the present state of Spain, that any great amount can be received in return, they have thought it right to send them upon such terms as will enable the parties to circulate them at little more than a nominal price. The liturgy of the Church of England seems to be peculiarly acceptable to those Spaniards who have been enabled to shake off from their own minds the superstitions which at present darken the Church of their country, without throwing aside (as unhappily is too often the case) their attachment to the true Catholic Church, or the belief of Christianity itself. The committee therefore look with increased satisfaction to this part of their operations: and though a beginning only has been made, they cannot but hope that this attempt to promote Christian knowledge in its purest form in Spain will continue to prosper in the hands of the society. The committee have had propositions submitted to them with regard to other versions, both of the Holy Scriptures and of the liturgy, but they are not at present in a condition to make a report to the board respecting them. The committee beg to state to the board, that in consequence of having lost some of their original members by death and resignation, they think it desirable that an addition should be made to their present number. They therefore venture to recommend that an application should be made by the board to his grace the president, in the first instance, that he would be pleased to nominate a few additional members of the society to be appointed members of this committee."

On its being proposed that the above report be adopted, including the recommendation contained in the concluding paragraph, Mr. R. Clarke moved, by way of amendment with reference to this recommendation, "that it be referred to the standing committee, to consider the mode in which vacancies in the Foreign Translation Committee should be filled up." Mr. G. J. P. Smith seconded this. The amendment was negatived.

The report, with the recommendation, was then adopted.

THE CLERGY MUTUAL ASSURANCE SOCIETY.

It is with great satisfaction we lay before our readers the report of the managing committee of this most valuable institution. The tenth annual meeting was held at the Queen Anne's Bounty Office, 25th June, when the Bp. of London (in the absence of the Abp. of Canterbury, prevented from attending in consequence of a domestic affliction) took the chair. The following report was read:—

"The tenth year from the establishment of the Clergy Mutual Assurance Society being now concluded, and the

annual accounts made up to the 31st May, the directors are gratified in being able to communicate to the early promoters of the institution, and the members of the society assembled at the general annual meeting, a satisfactory report of their proceedings in every branch; and in doing this, the directors consider it to be a point well worthy of observation, that from the first they have acted upon the principle of developing the designs of the society unobtrusively, and leaving them to be adopted by the clergy according to their deliberately formed opinion of their merits. Thus they have purposely abstained hitherto from using any means to press the society prematurely into notice. It is under these circumstances that the directors can now state not only that the society has met with success, but that such success is founded securely upon the approbation and full confidence of the clergy. The number of the members of the society has largely increased since the last annual meeting; and the amount assured upon life during the last year exceeds the aggregate amount assured in the three preceding years. In every part of England and Wales, and amongst all orders of the clergy, members of the society are now to be found. As a wide and free communication of matters interesting to the clergy can now be carried on by the general circulation of the 'Ecclesiastical Gazette,' and as the advantages of this society are now practically felt by many of the earlier assurers, there is every reason to expect an immediate and considerable extension of its business. Moreover, those who are members of the society will, no doubt, through attachment to it as an instrument of much professional usefulness, as well as from a sense of their own individual interests, be found zealous in recommending their relations as well as their personal friends amongst the clergy, to make assurances in it. The bonus, amounting to a return of one-fourth part, or thereabouts, of the total amount paid up to the 31st May, 1836, as the premiums upon life-assurances, and which was assigned during the last year in a proportionate reduction of such premiums, has given great encouragement to the directors, and satisfaction to the members; and at present there is every reason to expect, as there has been only one claim made upon the life-assurance fund during the last two years, that an

equal amount at least may be assigned to assurers in the year 1841, and so on periodically at the end of every fifth year, when, according to the rules of the society, the total amount of profits realised is to be divided amongst assurers. The greatest possible advantage has arisen from the full and faithful information which the directors, in carrying on the affairs of the society, have uniformly received from clergymen upon reference being made to them. The sickness-branch of assurance attracted from the first peculiar attention. Many eminent personages amongst the laity as well as the clergy take a deep interest in the success of measure whereby a clergyman is enabled, at a very small annual cost, to provide himself with a legal claim to an annuity, payable during the time of sickness, to replace the stipend which, when sick, he must otherwise lose if a curate, or, if an incumbent, pay to a clergyman officiating in his stead. The directors are particularly happy in stating that the fund formed by the joint premiums annually paid by assurers for an annuity during sickness, has been highly beneficial to several assurers, who have suffered under the visitation of long and severe sickness; and they may declare it to be their opinion, that in more than one case the sickness-fund has been the means of enabling clergymen to desist from the laborious duties of their profession in the early stage of illness, and thus tended, where delay might otherwise have aggravated the symptoms, to their speedy restoration to health. Temporary annuities, payable during the years of education, and for which annual premiums have been subscribed during the earliest infancy of children, are now becoming due, and a large sum has already been paid to parents who had the prudence to prepare, by an early sacrifice of a small portion of their incomes, for the outfit of their children upon their entering into the public business of life. These are the leading points which the directors are desirous of pressing upon the attention of the meeting, and they feel a conviction that the facts thus communicated will afford to the prelates, clergy, and many distinguished friends of the church amongst the laity, a gratification, which will be received by them as the most satisfactory recompense for the services rendered to the society in their valuable patronage and aid."

Diocesan Intelligence: England and Ireland.

DERRY AND RAPHOE.

The bishop and clergy of the diocese have signed a protest against the establishment of a new theological college in Ireland, and requesting the members for the counties and places within the united dioceses to oppose any such measure.

LONDON.

London Metropolitan Churches' Fund.—On June 19, the third anniversary meeting of this society took place in their chambers, 67 Lincoln's Inn Fields, at two o'clock. Amongst the noblemen and gentlemen present were his Grace the Abp. of Canterbury, who was appointed chairman; the Bishops of London and Chichester; Lords Bexley, Cadogan, Teignmouth, Radstock, and Jermyn, &c. &c. —The Rev. W. Dodsworth (the secretary) read the report, which stated that it was now three years since the association commenced its labours; and so active had its attention been to the great object under its care, that the whole of the fund which had been collected had either been expended upon the churches and chapels already completed and the others in progress, or is actually pledged for the commencement and completion of several others. It further stated, that when the Bp. of London commenced this plan in 1836, the calculation of expense made as to the number of churches wanted was 300,000*l.* The sum received, however, had not yet reached to half that amount; yet, notwithstanding this state of the finances, forty-one new churches either had been completed, or are in various states of forwardness; that this fund intended to supply the special fund now collecting for Bethnal Green districts with 1000*l.* each, for the building of ten churches.

The report stated:—During the past year the committee have been compelled to direct their attention to the

subject of endowment. One of the rules agreed to at the formation of the fund is, "that increased accommodation of the poorer classes be regarded as a primary object." Hence it was also necessary to include the endowment as well as the erection of churches in the main object of the fund. But while the rules by which the committee were to be guided were drawn up with this in view, the hope was indulged, that when a church had been built in the poorer neighbourhoods, some endowment would be offered by parties locally or otherwise interested. This hope, with very small exceptions, has been disappointed, the whole sum towards endowments amounting to no more than 736*l.* Under these circumstances, the committee were compelled to consider of the application of some part of the fund to this object, being assured that the subscribers in general will feel with them, that the benefit contemplated by this great charity will be very imperfectly attained, unless along with the erection of the new churches the residence of their several clergymen be also secured. After mature consideration, therefore, the committee came to the following resolution:—"That the building committee be empowered to endow, or to assist in endowing, churches in poor districts, to such an amount, not exceeding in any case 1,500*l.*, as may qualify them to receive augmentations from Queen Anne's bounty, subject to confirmation by the general committee."

It is intended in all cases to apply a part of this endowment in building or purchasing suitable parsonage-houses, a measure which the situation of the churches in some instances renders absolutely necessary, and which, in all instances, will contribute to the comfort and respectability of the clergyman, as well as to the efficiency of his ministry. In reference to the actual progress of the works under the direction of the committee, they have to re-

part, that of churches built exclusively from this fund, or that have been completed and consecrated:—one in Globe Lane; one at Ratcliffe Cross; one in Arbour Square, Stepney; one in the Tenter Ground, Whitechapel. Three are just completed and ready for consecration:—one in Unhill Row, St. Luke's; one in New North Road, Hoxton; one in Curtain Road, St. Leonard's, Shoreditch. No more will be ready for consecration within this year—none in Mile End New Town, Spitalfields. Total, eight built or in progress, the whole cost of which is defrayed from this fund.

Of churches aided by the fund, five have been completed and consecrated:—one in St. Pancras; three in Islington; one in St. Bride's, Fleet Street. Two are nearly ready for consecration:—one in Lambeth; one in Redegar Square, Stepney. Five are now in progress:—one in Upper Chelsea; two in Rotherhithe; one in Peckham; one in Lambeth. Total, twelve; making twenty churches either completed or in progress.

The following churches, which were mentioned in the second report, have not yet been commenced:—one in St. Margaret's, Westminster; one in Lambeth; one in Camberwell; one in Paddington; one in East Smithfield; one in Shepherd's Walk, St. Leonard's, Shoreditch. The committee have been compelled to abandon the hope of erecting a church in the south-western district of St. Pancras, no site having been procured by the parties who obtained the promise of aid from this fund on that condition.

In addition to the above, the committee have during the last year pledged the fund to the cost of building, wholly or in part, fifteen churches in the following parishes:—one on the site near the Charter House; one in St. Pancras (Lord Southampton's site); one in St. George's, Southwark; two in Hackney; ten in Bethnal Green.

The whole account of churches, therefore, will stand thus:—Churches completed or in progress, 20; churches to which the fund was before pledged, 6; churches to which the fund has been pledged during the past year, 15. Total, 41. The amount of subscriptions up to the 1st June last is, 132,728*l.* 13*s.* 6*d.*, shewing an increase during the last year of 5,604*l.* 0*s.* 3*d.*

The committee conclude their report by again expressing their earnest hope that the friends of the Church will supply the means of carrying on this great work. The resources of this fund are now exhausted, the money is all spent or pledged; so that, until fresh supplies are furnished, the committee cannot undertake to build a single additional church, nor will they be able even to occupy a site which is still at their disposal. These considerations, they trust, will amply justify their appeal to all whom God has blessed with temporal prosperity, to render back unto him of that which is his own. In inviting their fellow-Christians to aid in this work, they cannot appeal to any but the highest motives, convinced that this is pre-eminently the cause of Him whose mission emphatically was "to seek and to save that which was lost:"—it is scarcely needful to remind Christians at what sacrifice—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Spiritual Destitution of the Parish of Bethnal Green, London.—An appeal has been made in behalf of the parish of Bethnal Green, with the knowledge and approval of the bishop of the diocese, which, it is hoped, will awaken the attention of the public to an extreme case of religious destitution. In our advertising columns of last month will be found a list of subscriptions which have been received; and we are confident that the statement which is subjoined will produce additional aid to the zealous exertions of the committee.

"The parish of St. Matthew, Bethnal Green, containing a population of more than 70,000 souls, and forming a part of the vast metropolis of England, has been frequently brought under the notice of the public, and considerable efforts have, from time to time, been made to relieve an extent of poverty, destitution, and misery, which there exists, and forms a striking contrast with the wealth, magnificence, and luxury of other districts of the metropolis. At a late period Bethnal Green was a rural district, and contained the country houses of many wealthy

merchants. Now it is inhabited by a large manufacturing population, many of them the descendants of those who, on the revocation of the edict of Nantes, left their country rather than abjure their Protestant faith; and many who have been driven from their habitations by late improvements in London. This growing population has been left without any adequate addition of churches, schools, or clergymen; and the parish has become the resort of persons who, from abject poverty or vicious habits, desire to live secluded from observation. It is scarcely possible to imagine an equal amount of population, in a Christian country, more destitute of the means of religious and moral instruction; and this too in the immediate vicinity of a city which has been abundantly supplied with churches by the piety and wisdom of our ancestors; and which owes no inconsiderable part of its wealth to the industry of the artisans and labourers who are congregated in the district of Bethnal Green. In the year 1828 a church was erected in Bethnal Green by the commissioners for building additional churches; and the London Episcopal Society for Promoting Christianity among the Jews has a chapel in the parish; but still there are only three churches, affording accommodation for scarcely 5,000 persons; and five clergymen, to maintain and diffuse the truths and precepts of our holy religion, as taught by the Church of England, in a population of 70,000 persons, who are wholly unable to provide places of public worship for themselves. The inhabitants are also nearly destitute of the means of instruction for their children. Some years since, a national school was built for them; and an appeal has lately been made for funds to build another school in connexion with the new church: but the great mass of these poor children will still be without instruction, although the happy effect produced by the national school on the habits and character of the population around it, holds out the best encouragement widely to extend the blessings of a Christian education. A great effort is now commenced to rescue this parish from its present unhappy state, and to shew the effect of an adequate number of churches, schools, and clergymen. To accomplish this, not fewer than ten additional districts must be formed and provided with the means of public worship, instruction, and pastoral superintendence. The poverty of the inhabitants renders it essential that some provision should be made for the support of the clergymen, for whom residences must also be provided; and the total expense of building and endowment cannot be estimated at less than 75,000*l.* It is hoped that a portion of this sum may be contributed by the commissioners, and also from the small amount that remains of the Metropolis Churches' Fund; and assistance in the building of the schools will no doubt be obtained from a parliamentary grant, as in a recent case in the neighbourhood: much, however, must remain to be done by individual benevolence. The object which is aimed at is of incalculable importance, not merely to the present, but to future generations; and should it happily be accomplished in a district now in a state of extreme religious destitution, the example will not fail to be followed in other populous parishes, and the best effect will result to the whole metropolis. The strongest encouragement is afforded to undertake this good work, in the happy consequences which, under God's blessing, have already resulted from building additional churches in the neighbouring parishes of Stepney and Limehouse, by means of the Metropolis Churches' Fund. The arrangements for the erection of schools has followed, as a matter of course, that of churches; and a spirit of Christian devotion and charity is awakened in those districts to an extent which could hardly have been anticipated in so short a period.

WINCHESTER.

Church-Extension in the Parish of Lambeth.—A meeting, which was numerously and most respectably attended, was lately held at the Horns tavern, Kennington, for the furtherance of this object. The platform was occupied by the right rev. the Bishop, Capt. Alsager, M.P., Mr. Kemble, M.P., the Rev. Dr. D'Oyley, the principal part of the resident clergy, and numerous influential gentlemen living in the parish. The bishop took the chair, in the absence of the Archbishop of Canterbury, who was unable to attend.

The right rev. chairman said, that holding, as he did, the important situation of bishop of the diocese, he need scarcely say that he had a high concern for the interest of the parish, distinguished as it was for its population and wealth, and one which was likely to set an example which other districts would follow. During the present incumbency, four new churches had been established, and it was now proposed to add three more to that number. In every parish throughout the whole diocese there was the same subject for congratulation; for during the last ten years sixty-four additional churches had been built, and there were now thirty-two in progress; and when it was remembered that from the year 1700 to 1800 only one church was built, there was reason to believe that the people had at length awoke from their lethargy. But it was also to be borne in mind that, from the circumstance of the immense increase of population in the metropolitan districts (22 per cent in ten years), that there were a greater number of persons unprovided with church-accommodation than before; that whilst the population was increased annually by 9000, the church-sittings were only increased by 6000. There were also residing in the metropolis and its suburbs from 80,000 to 100,000 Roman Catholics, and upwards of 20,000 Jews. As a minister of the Gospel, he could not but hope that opportunity would be afforded of bringing these within the pale of the Church. He would also mention that it was by calculation probable that in the year 1841, when the next census would take place, that the population of the metropolis would amount to 1,600,000; whereas there were but 140,000 church-sittings. At a moderate calculation, they ought to be furnished for at least half the number of the population. All these considerations shewed the necessity of further church-extension; and he called upon them to give their most zealous exertions for the furtherance of this object.

The report was then read. It stated, that it was intended to build three new churches in that parish: one in Carlisle Street (which had that morning been consecrated); one in the district of St. Mark's, Kennington; and the other in that of St. John's, Waterloo: for each of these churches the commissioners for church-extension had advanced 1,000*l.*; and the metropolitan church-commissioners, 2,000*l.* A subscription had been raised to the amount of 1,300*l.*, of which 700*l.* had been expended on the church that morning consecrated; and about 2,000*l.* would be required to meet the expense of the two others. A site for the church proposed to be built in the Kennington district had been very liberally offered them; and the other was about to be purchased.

Capt. Alsager, M.P., moved, and Mr. Kemble, M.P., seconded, the adoption of the report, and dwelt in eloquent terms on the duty of the state to provide religious instruction for all; adding, that if the state unhappily neglected the obligation, it then became the duty of individuals. They also expressed their hope that each new church would be accompanied by a school.

The Norwood Schools.—The Lord Bishop of Winchester preached on Sunday afternoon to the poor children at the large establishment, Westow-hill, Norwood. It was a most imposing sight to see so great a number of children (there are more than a thousand located at this place) listening with the greatest attention to the truly apostolic address delivered by his lordship. The prayers were read by the Rev. Joseph Brown, chaplain to the children; and the text selected by the bishop was Proverbs iv. 13: "Take fast hold of instruction; let her not go; keep her, for she is thy life." From these words his lordship most eloquently, and yet most plainly and affectionately, impressed upon the children, first, the earnest desire on the part of God

for their spiritual welfare: this was shewn from the text, where it is said, "take fast hold of instruction; let her not go; keep her." His lordship then shewed, secondly, why the Almighty so earnestly impressed this upon us—viz., that by nature we are indisposed to keep fast hold of instruction, and that from the temptations of the world and the devices of Satan, there was the greater necessity for it. In conclusion, from the last words of the text, "she is thy life," his lordship forcibly pointed out the happiness they would derive in this world, and, through the merits of Christ, in another, from attending to the exhortation of king Solomon in the text, which his lordship recommended them all to commit to memory. The whole service was extremely interesting, the chanting of the children very effective, and their appearance very clean and healthy. It was a sight worthy the days of primitive Christianity to see this excellent prelate in his robes, kindly preaching to the poorest and youngest flock in his extensive diocese. The bishop expressed himself to the Rev. J. Brown, the chaplain, and to Dr. Kay, the poor-law commissioner (who gives incessant attention to these schools, and was present), in the highest terms of gratification at the manner and deep attention of the children, who, doubtless, will never forget the day.

CHURCHES CONSECRATED.

Ely.—Christ Church, Cambridge.

London.—Islington, third new church, aided by Metropolitan Fund, June 18. Christ Church, Hoxton, June 21.

Oxford.—Faringdon, Berks, May 29. Castle Street chapel, formerly in connexion with Lady Huntingdon's.

Winchester.—Carlisle Street, Lambeth.

FOUNDATIONS LAID.

Gloucester and Bristol.—Brimscomb.

Lichfield.—Tansley, near Matlock.

London.—Harlow, Essex, May 28.

Lincoln.—Eight in parish of St. Paul, Bedford.

Winchester.—St. Saviour's, Southwark.

Tributes of respect have recently been presented to the following Clergymen:—

Birrell, A. P., par. Witney, Camb.

Boulton, W., mast. Wem School, Bridgenorth.

Buckland, Dr., from schol. Uppingham Gram. School.

Campbell, Colin, par. of Newport, Salop.

Chapman, W. S., par. Eastone.

Cole, C., cong. St. Peter's Ep. Chapel, Peterhead.

Cox, R., par. Watlington.

Curtis, P., par. Walpole, St. Peter's, Wisbech.

Eckersall, C., now lect. All Saints, Hereford.

Hughes, J., par. St. John's, Westminster.

Hutchinson, R., cong. St. Paul's, Notts.

Kingsmill, J., par. Lane End, Staff.

Leamans, M., Episc. Chap. Plymouth.

Loddington, F.

Marshall, W., Bath.

Meade, J., Eng. cong. at Boulogne.

Parker, J., cong. St. Mary's, Preston, Lanc., 50*l.*

Sculthorpe, C. F., Broley, Worc.

Spencer, Archdn. (bishop elect of Newfoundland), from black population of Bermuda.

Stebbing, H., cong. of St. James's, Hampstead Road.

Wilkinson, W. A., cur. St. Michael's, Glouc.

Wilson, E., mast. Congleton Grammar School.

COLONIAL CHURCH.

CALCUTTA.

The Society for the Propagation of the Gospel in Foreign Parts has just issued a quarterly paper, containing an account of Bishop's College, with extracts from its correspondence, shewing the present state of the

Church in our North American provinces. Of Bishop's College, the report gives the following statement as to its results.

"Under all the disadvantages which the frequent vacancies of the see have occasioned, and the weakening of its operation at times by the illness and consequent retire-

ent of some of its professors, the college has well answered hitherto, under the Divine blessing, the purposes which it was erected. Within five years (the shortest possible period) from its first opening, the college was able to furnish to missionary labourers in the north and south of India that most desirable and otherwise unattainable assistance, the aid of well-instructed and able catechists, born and bred in the country. Of these, after some years of probationary employment in that subordinate calling, the greater part became candidates for orders since the rival of Bishop Wilson in India in 1832; and several, after due probation and ordination as deacons and priests, are now actively engaged as missionaries in the society's and other stations in various parts of India, having catechists from the college similarly placed under them. Some of these missionaries, who owe all to the instruction they received at the college, have under their care large and continually increasing congregations of Bengali converts, composed chiefly of agriculturists and fishermen, in tracts where but twelve years ago no native Christian was to be found. In these tracts (which are in the near vicinity of the college, southward from Calcutta towards the sea) the catechists are, during the vacations, often visited by their fellow-students; and both they and the missionaries are frequent visitors at the college for counsel and aid in the discharge of their missionary duty, as well as for the material assistance of revised translations. Of the importance of this system for keeping alive a missionary spirit, in conjunction with that respect for order and unity with which it should ever be accompanied, no friend of the catholic principles of our Church need be reminded; while the great advantages of this method of co-operation and perpetual supply above the disjointed efforts, in which all depends on individual energy, and where the fruits of a laborious life are most frequently dispersed and lost, must be obvious to all. Nor is the difference unmarked by the intelligent heathen. Order and unity, as it has been remarked by Bishop Middleton, form the strength, the only strength of false religions; the apparent want of them, in the eyes of the heathens, is the capital weakness of the true. But this great scandal of our present Christianity is in a great measure removed, when they are able to contrast with the separated communions—in which the convert, rejected by one, may be taken up by another—a widely extended and compact system, in which every licensed act of one part is recognised of course in every other,—the common centre of all being the bishop, without whose sanction no adult baptism can be performed, and who, either by personal or indirect inspection, superintends and directs all. Such is the apostolical method of diffusing Christianity in India, of which Bishop's College is the most important instrument. We need only remark, in addition, that though the class from which the first students were taken, and which still forms the majority of its members, was that of the fixed inhabitants of European or of Anglo-Indian descent, the progress has been steady towards the obtaining and securing aboriginal students. In its earlier years, it numbered among its members an

able native youth from Ceylon, now among the Singalese chaplains of that island; and the very first of the educated Hindus of Calcutta who embraced Christianity, Mohesh Chunder Ghose, was in that same year (1832) admitted as a student. This excellent youth has been removed by the inscrutable providence of God, when his opening labours as a catechist among his countrymen gave the best promise of usefulness. But others remain (one of whom, a converted Brahman, is now an ordained preacher of the Gospel), and are still pursuing their studies in the college, upon a fund which the present Bishop of Calcutta has expressly set apart for that purpose. An address to the late principal, Dr. Mill, on his return to England, from those who had completed their course in college under his charge from 1824 to 1837, includes the names of six missionaries of the Bengal presidencies, four of that of Madras, two chaplains of Bengal and Ceylon respectively, together with seven catechists of both the northern and southern presidencies, and two schoolmasters. This is independent of the Brahman missionary before mentioned, whose name is at the head of a similar address from the native students."

Extract from a Letter of the Bishop of Calcutta, dated Nov. 30, 1838.

"The moment is now a critical one, I really think, for the full prosperity of the college. You have been most successful in your choice of Mr. Malan. He is a delightful person, more than answering our warmest expectations, so far as we can at present judge; quick, energetic, a genius for acquiring Oriental languages, sound-minded, pious, of a sweet open temper, enthusiastic in love to India and the college. The applications from various parts of India concur, with the reputation of Professor Malan, to render it probable that the college may now take a new spring, and rise to its proper influence and efficiency. The loss of Dr. Mill is, indeed, in many respects irreparable. But this was not unexpected; and we must endeavour to train up our new professors to emulate his high attainments. Nothing shall be wanting on my part, as I need not assure the venerable society my heart is in the college. With God is all ultimate success; but it never was in the way to so much permanent good (take the whole state of the college into consideration), as since the arrival of Professor Malan. Then, the three bishops are now, for the first time (November), in their dioceses. I am in great hopes that all the missions will begin to pour in their students into the college."

In a subsequent letter, dated January 4, 1839, the bishop says: "A new era commences from Dr. Mill's retirement and Professor Malan's succession as Oriental professor. India was never so likely to be prolific of students as now, when steam-boats are uniting it with the western world, and filling it with European colonists."

The Rev. A. W. Street, B.A., of Pembroke College, and Craven scholar in the university of Oxford, has just been appointed a professor at Bishop's College, and is now preparing for his voyage out.

Miscellaneous.

Diocesan Boards of Education.—It is gratifying to perceive that monthly additions are made to the number of these excellent institutions. The limits of this Register entirely preclude the possibility of giving even a faint outline of the resolutions, much less of the speeches delivered at many of the public meetings. June 27, a most influential meeting of the clergy of the diocese of London was held at the house of the Society for the Promotion of Christian Knowledge, the bishop in the chair. Resolutions were proposed and seconded by Lord Radstock, Rev. Dr. Short, H. Pownall, Esq., Rev. J. Lonsdale, Mr. J. H. Markland, Major Wood, and Mr. Ackland. As it may be a useful document for the guidance of other similar institutions, it may be well to state that a paper was read by Rev. J. S. Boone, secretary, to the following purport:—

"*London Diocesan Board of Education.*

"At a provisional meeting, convened by the Bishop of

London, his lordship being in the chair, the following resolutions were proposed and carried:—

"I. That it is expedient to form a board of education for the diocese of London, under the presidency of the bishop. II. That the board consist of the president, and a certain number of vice-presidents, and other members, to be named by the president. III. That the following clergymen and laymen, having signified their consent to the president, be members of the board. (Here follows a long list of names of persons of much influence and standing in the country.) IV. That the board direct its attention to the following objects:—

"1. To form a medium of communication and mutual suggestions between the clergy and other persons of the diocese interested in the cause of religious and general education in accordance with the doctrines and discipline of the Church of England. 2. To collect and circulate information as to the state of education in the diocese;

and the obstacles which impede its progress or efficiency. 3. To take measures for the extension and improvement of education in connexion with the Church of England throughout the diocese. 4. To bring into union with itself as many as possible of the schools existing in the diocese, on the terms adopted by the National Society. 5. To establish an effectual system of inspection and periodical examination of the schools in union with the board, with the concurrence of the managers of such schools, and under the sanction of the bishop.

"N.B. With regard to the objects of the board, a peculiarity is to be observed, which distinguishes the diocese of London from the other dioceses of the kingdom. Two among the principal objects of the other diocesan boards are, 1st, To institute schools for the training of masters; 2d, To establish, or take into union, middle or commercial schools. But in London, the former of these objects is about to be accomplished by the immediate establishment of a training institution, under the superintendence of the National Society; and the latter has been already in some measure accomplished by the Metropolitan Commercial Institution, which has a central school in Rose Street, Soho, and local schools in union. It is probable, however, that one or both of these objects will hereafter be brought under the attention of the diocesan board, which will put itself in immediate communication with the committee of the Metropolitan Commercial Institution.

"V. That, in furtherance of its designs, it is desirable for the board, 1st, To promote the formation of local or district boards in different parts of the diocese, which shall be in connexion and communication with the general diocesan board. 2. To transmit a periodical report of the inquiries and transactions of the board so far as relates to the education of the poor; as also to invite the co-operation of other societies or institutions for education established in the diocese on the principles of the Church of England."

Colonial Ecclesiastical Establishments.—Returns made and laid before the House of Commons:—

Gibraltar.—Church of England, 745*l.* 7*s.* 4*d.*; of Rome, 300*l.*

Malta.—Church of England, 826*l.* 17*s.* 6*d.*

Ionian Islands.—Church of England, 685*l.*; Rome, 91*l.*

Heligoland.—Church of England, 270*l.*

Sierra Leone.—Church of England, 586*l.*

Bathurst, in the Gambia.—Church of England, 400*l.*

Cape of Good Hope.—Church of England, 2,313*l.* 15*s.*; Dutch, 5547*l.* 2*s.* 2*d.*; Scotland, 200*l.*; Wesleyan Ministers, 75*l.*; Rome, 200*l.*

Mauritius.—Church of England, 1,373*l.* 12*s.*; Rome 2595*l.*

Diocese of Quebec, Lower Canada.—Church of England, 4507*l.* 15*s.* 5*d.*; Scotland, 200*l.*; Rome, 2000*l.*

Upper Canada.—Church of England, 7476*l.* 15*s.* 10*d.* Scotland, 1482*l.*; United Synod of Upper Canada 836*l.* 6*s.* 8*d.*; Rome, 1600*l.*

Diocese of Nova Scotia, Nova Scotia.—Church of England, 6074*l.* 5*s.* 7*d.*; Scotland, 75*l.*

New Brunswick.—Church of England, 541*l.* 8*s.* 4*d.* Scotland, 50*l.*; Church of Rome, 50*l.*

Prince Edward's Island.—Church of England, 165*l.*

Newfoundland.—Church of England, 392*l.* 17*s.* 2*d.* Rome, 75*l.*

Bermuda.—Church of England, 1815*l.* 2*s.* 8*d.*; Scotland, 66*l.* 13*s.* 4*d.*

Diocese of Jamaica, Jamaica.—Church of England 36,610*l.*; Scotland, 683*l.* 6*s.* 8*d.*; Wesleyan, 500*l.*; Baptist, 600*l.*; Rome, 550*l.*; Jews' synagogue, 1000*l.*

Bahamas.—Church of England, 2087*l.* 16*s.* 6*d.*; Scotland, 700*l.*

Diocese of Barbadoes, Barbadoes.—Church of England 10,866*l.* 13*s.* 4*d.*

Grenada.—Church of England, 1785*l.* 13*s.* 3*d.*

St. Vincent.—Church of England, 1736*l.* 1*s.* 8*d.*

Dominica.—Church of England, 467*l.* 15*s.*

Antigua.—Church of England, 4342*l.*

Montserrat.—Church of England, 660*l.*

St. Christopher.—Church of England, 1880*l.* 17*s.* 6*d.*

Nevis.—Church of England, 113*l.*

Tortola and the Virgin Islands.—Church of England 250*l.*

Trinidad.—Church of England, 1851*l.* 10*s.* 10*d.* Church of Rome, 3262*l.*

Tobago.—Church of England, 713*l.*

St. Lucia.—Church of England, 427*l.* 15*s.*

British Guiana, district of Demerara and Essequibo.—Church of England, 12,118*l.* 15*s.*; Dutch 585*l.* 14*s.* 4*d.* Scotland, 3029*l.*; Rome, 1370*l.* 5*s.* 8*d.*

British Guiana, District Berbice.—Church of England 7290*l.* 19*s.*; Scotland, 1745*l.*; Rome, 540*l.* 5*s.* 8*d.*

Honduras.—Church of England, 922*l.* 0*s.* 5*d.*

Diocese of Australia, New South Wales.—Church of England, 8526*l.* 7*s.*; Scotland, 700*l.*; Rome, 1830*l.*

Van Diemen's Land.—Church of England, 4978*l.* 4*s.* Scotland, 400*l.*; Rome, 300*l.*

Western Australia.—Church of England, 300*l.*

South Australia.—Church of England, 250*l.*

Diocese of Calcutta, Ceylon.—Church of England, 7349*l.* 11*s.*; Dutch, 483*l.* 8*s.*

St. Helena.—Church of England, 946*l.* 10*s.*

NEW PUBLICATIONS.

The Gospel, and the Gospel only, the Basis of Education: a Sermon. By the Rev. W. F. Hook, D.D., Vicar of Leeds. 8vo. Rivington; Burns.

Ecclesiastical Biography; or, Lives of Eminent Men connected with the History of Religion in England, from the commencement of the Reformation to the Revolution. Selected and illustrated with Notes. By the Rev. C. Wordsworth, D.D., Master of Trinity College, Cambridge; and Rector of Buxted with Uckfield, Sussex. Third Edition, with a large Introduction, some new Lives, and many additional Notes. Printed uniformly with the "Christian Institutes," by the same Editor. 4 vols. 8vo. Rivington.

Discourses upon Tradition and Episcopacy; preached at the Temple Church, and published by request. By Christopher Benson, A.M., Master of the Temple. 8vo. Parker.

Travels in South Eastern Asia, with Notices of Missionary Stations, and an Account of the Burman Empire. By the Rev. Howard Malcolm. 2 vols. Tilt.

The whole Works of the Right Rev. Jeremy Taylor, D.D., Lord Bishop of Down, Connor, and Dromore. With a Life of the Author, and a Critical Examination of his Writings. By the Right Rev. Reginald Heber, D.D., late Lord Bishop of Calcutta. 15 vols. 8vo (being the third collected edition). Longman and Co. God's History of Man; being Sermons preached in Eaton Chapel. By the Rev. John Edward Sabin, M.A., of Lincoln College, Oxford; Minister of Eaton Chapel, London; and Rector of Preston Bissett, Bucks. 12mo. Hatchard.

Practical Sermons. By the Rev. G. W. Woodhouse, M.A., Vicar of Albrighton, Salop. 12mo. Rivington.

Zeal and Moderation in the present circumstances of the Church enforced and illustrated in Six Sermons preached before the University of Oxford. By the Rev. W. Gresley, M.A. 12mo. Rivington.

Leila; or, the Island. By Ann Fraser Tytler, Author of "Mary and Florence," &c. 12mo. Hatchard.

Hymns translated from the Parisian Breviary. By the Author of "The Cathedral." 18mo. Rivington.

New General Biographical Dictionary. Projected and partly arranged by the late Rev. Hugh James Rose, B.D., Principal of King's College, London: edited by the Rev. Henry J. Rose, B.D., late Fellow of St. John's College, Cambridge. 8vo. Part I. Fellows.

The Teacher Taught; or, the Sunday-School Instructor furnished with Materials for his Work: in a Series of Questions, to which Answers and appropriate Texts are appended, on the most important Doctrines and Duties of the Word of God. By the Author of "The Mine explored." 2d edition, 18mo. Nisbet.

Twelve Sermons delivered in the New Temple of the Israelites at Hamburg. By Dr. Gotthold Solomon; and translated from the German by Anna M. Goldsmid. 8vo. Murray.

Some Reflections of a Christian in his Teens. By a Church of England Layman. Hatchard.

The Autobiography of Symon Patrick, D.D., Bishop of Ely. 18mo. Oxford.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 182.

SEPTEMBER 7, 1839.

PRICE 1½d.

ON THE ATONEMENT.

BY THE REV. JOHN SPENCE, M.A.
Rector of East Keal, Lincolnshire.

I.

IT is a favourite and constantly repeated objection of the opponents of atonement, that its supporters, they assert, so represent and unfold it, as to involve the palpable absurdity of Deity appeasing Deity; or of one Being, for a valuable consideration agreed upon, inducing another Being to exercise mercy, to which he was previously averse. This trite objection, though not a little imposing in sound, is in itself but "the spider's web," "the staff of a broken reed," when its strength is duly tested by Scripture. Since, however, it is but another phrase for the direct rejection of the Saviour himself,—and as it is calculated, by its startling plausibility, to make converts of ignorant and half-awakened minds, and to throw the honest inquirer on the waves of doubt and perplexity,—it is by no means undeserving of a close examination and a scriptural reply. This is the more necessary in the present day of an insidious and wide-spreading diffusion of infidel principles on the one hand, and a lax, fashionable, theoretic Christianity on the other; because those who urge this objection against the atonement, unhesitatingly affirm that it is clearly deducible from the common-sense meaning of the terms which its advocates constantly use in their explanation and defence of it. Now, in fairness of argument, it cannot be denied that, in earnestly contending for this fundamental article of our faith, injudicious language is sometimes adopted even by its warmest

friends; which, by having a too literal interpretation given to it, goes far to strip the atonement entirely of its moral character, and to exhibit it as a kind of commutative transaction—a transaction of bargain and sale, wherein a stipulated payment is to be made by one party for an equivalent good to be received from another. Since, then, every effect has its adequate cause, the question necessarily suggests itself, whence arises this incautious oversight of not strictly adhering, both in writing and in public preaching, to "sound speech, that cannot be condemned" (Tit. ii. 8), and to which "the deniers of the Lord that bought them" can make no appeal for buttressing up their soul-destroying error, or, as the apostle pointedly characterises it, their "damnable heresy." This oversight seems to arise partly from adopting indistinct, or misapprehending, ideas of the fundamental principles and beneficial ends of moral government, and of the public character and the executive office of a moral governor; and partly from giving to figurative language a too literal and positive meaning. The former of these particulars will come fully under consideration in another essay: on the latter particular, a few brief explanatory remarks will not be irrelevant, in advancing to the main object of the present essay.

It is a fact, well known to every reader of the Bible, that large portions of its hallowed pages are written in highly figurative language; and this language, from its being the representative of the external objects of sense, or of the things "that are made," with which we are more or less familiarly conversant, is exactly adapted to illustrate

M

spiritual subjects, and to impart to our circumscribed minds the only clear knowledge of divine truth of which we are at present capable. But it should be constantly remembered, that figurative language, and indeed all human language, from its very inadequate nature, is, and can only be, the language of analogy and illustration, when "the invisible things"—that is, the essence, and attributes, and acts of the incomprehensible triune Jehovah—are the subject of explanation. If, then, in unfolding the mysterious doctrine of the cross, figurative language is inadvertently strained beyond its limited intention and appropriate bearing—if it be made to convey to the hearer or to the reader a literal and positive, instead of simply an illustrative and approximating meaning,—much confusion of ideas, and a wide misapprehension of the true nature and design of atonement, must be the result; and the Socinian will not fail to seize on such incautiousness of expression, and make his confident appeal to it, for substantiating his rejection of propitiatory sacrifice altogether. When—to mention an instance of such incautiousness—it is said, either in preaching or in writing, that the sufferings of Christ on the cross were not only vicarious and propitiatory, which is a glorious truth, but were also the identical sufferings or punishment due to the sins of transgressors, the assertion is extremely unguarded, and totally indefensible; for it is quite clear, independent of other considerations, that such a scheme of atonement would make pardon and salvation not a matter of unmerited mercy, but a matter of claimed right—an act of strict distributive justice on the part of Him who forgives. Hence "those," says Bishop Horsley, "who speak of the wrath of God as appeased by Christ's sufferings, speak, it must be confessed, a figurative language. The Scriptures speak figuratively when they ascribe wrath to God. The Divine nature is unsusceptible of the perturbations of passion; and when it is said that God is angry, it is a figure which conveys this useful warning to mankind, that God will be determined by his wisdom, and by his providential care of creation, to deal with the wicked as a prince in anger deals with his rebellious subjects." Apart, however, from these passing remarks on the momentous subject under consideration, the vital question which the rejectors of "the sprinkling of the blood of Jesus Christ" ask, and ask too in a tone of much irreverent levity and self-complacent confidence, is this: "Whence arose the necessity of atonement for the pardon of sin? or, in other words, what moral impediment hindered the offended party from pardoning the offending

by an act of supreme prerogative and royal clemency? We can discover none." To return a convincing and satisfactory answer to those who propose this question, would be an attempt just as fruitless as it would be endless; for they deny, at the threshold of the argument, the Divine inspiration of those very Scriptures which alone can furnish the answer demanded. For such "wise men after the flesh," such enlightened disciples of what they are pleased to call "rational Christianity," these pages are not written. The man, however learned, who, by becoming the dupe of his own bewildering scepticism, has, like another Hume or a Gibbon, reasoned himself into the belief that his own understanding is the measure of all truth and all Divine testimony, cannot be said to have a right judgment in any truth, or in any testimony. "A deceived heart hath turned him aside." "He wants no prophet to teach him, no priest to atone for him, no king to conduct him: he needs neither a Christ to redeem, nor a Spirit to sanctify him."

The specific object of the present and following essay is to explain and vindicate the doctrine impugned, for the benefit and consolation of the humble believer, and that he may be "strengthened and confirmed," "rooted and built up in Christ, and established in the faith." For the attainment, then, of this important end, let him remember, in his daily reading of the Scriptures with prayer, that the sufferings of "the holy and the just One" are a revealed fact, based on the clearest and strongest testimony; and that those sufferings, endured by Him who was "holy, harmless, undefiled, and separate from sinners," are, and must be, strictly vicarious; for on any other scheme of interpretation his death is an inexplicable puzzle, and all the prefigurative sacrifices, by the blood of animal victims, under the patriarchal and Levitical dispensations, are totally devoid of any intelligible meaning, or of any assignable end. On this revealed fact, this revelation of eternal love in the gift of an atoning Saviour, all the believer's hope of pardon and sanctification, of immortality and glory, is built.

This fact, then, so replete with the sweetest comfort, is not to be expunged from the inspired volume by a parade of sophistical arguments, fine-spun criticisms, speculative cavils, and neological interpretations, which are not only subversive of the established usage and received meaning of language, but are also equally subversive of the moral empire of God over all intelligent and responsible beings, whom he has formed. Such a tortured, legerdemain handling of texts as the Socinian adopts, clearly annihilates the essential relations which must ever subsist between

the Creator and the creature; between the rightful claims of the moral Governor and the required allegiance of the governed. Voluntarily to withhold this allegiance is guilt; and the Lawgiver has solemnly affirmed, that "he will in no wise clear the guilty." His holy nature and immutable perfections forbid the supposition that he will do so. "He is of purer eyes than to behold evil, and cannot look on iniquity." As "the God of truth," he cannot contradict and undeify himself, on purpose to save the rebellious and the guilty, who contemptuously refuse their acquiescence in his revealed method of "justifying the ungodly." Hence the wilful rejection of Christ, "who is the propitiation for the sins of the whole world," must terminate in the sinner's sure and irremediable ruin. There is, and can be, no way of escape for him from the wrath to come; for "there is salvation in no other." His unbelief cannot make the faith or veracity of God of none effect; no, says Paul, "let God be true, but every man a liar." The sinner, therefore, must either bow to the sceptre of Christ's grace, or be dashed in pieces with the iron rod of his power. And here, how deeply affecting is the thought, when we look to an exchange of worlds, to an eternal state of being, that the incarnation, sufferings, and death, of Jesus Christ, are a subject which absorbs the contemplation of angelic minds, and which they have studied with feelings of glowing wonder and delight from its first announcement to the present moment; and that fallen, apostate man, for whose especial benefit this rich provision of pardoning mercy was designedly made, should disbelieve its truth, reject its healing efficacy, "count it an unholy thing," and aim at reducing to the standard of his own feeble apprehension its sublime mystery and ineffable grandeur;—this painful fact is indeed "a lamentation, and shall be for a lamentation!" Such conduct not only involves a denial of the necessity of a Saviour, but it also involves a charge of folly against God himself in sending a Saviour. It is therefore none other than the creature's waging war with the Creator, "stretching the hand against him, and running upon the thick bosses of his buckler;" and nothing but the omnipotent transforming grace of his Holy Spirit can eradicate such pride from the heart, and cure the mind of such daring imbecility and madness, though dignified by the advocates of scepticism with the name of superior wisdom and discernment. Without this divine teaching, the doctrine of atonement, the preaching of Christ crucified, is, and ever will be, foolishness to the self-satisfied rationalist; and, whatever may be his depth

of research, and his vigour and amplitude of comprehension in other matters, the Bible, the sole depository of this essential article of the Christian faith, is to him an awfully sealed book. Of its quickening, sanctifying doctrines he knows nothing spiritually, feels nothing experimentally and practically. Unconscious of his fallen state, as a polluted, guilty, condemned sinner, he is not penetrated with the conviction of his perishing need of "grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ." Hence his religion is devoid of all inward, regenerating power, and personal enjoyment; it is a shadow without the substance, a breathless body destitute of an animating soul. The economy of pardoning grace, through faith in the all-sufficient sacrifice of an atoning Saviour, is to him a subject of aversion and contempt. It only puzzles his deified reason and mortifies his sceptical pride; and not "receiving the kingdom of heaven as a little child," in the simplicity of faith, he can neither understand its nature, nor enter therein. When, therefore, the advocates of "rational Christianity," or rather of irrational scepticism, have been taught, as persecuting Saul of Tarsus was taught, not by the force of human disputation, however acute and vigorous, but by an unction of the Holy One, to cease their impotent and awfully perilous, because awfully impious, attempt to scale, as it were, the battlements of heaven; to dethrone the blessed and only Potentate of eternity; to despoil his Godhead of its essential glory; and to break in pieces the sceptre of his mediatorial government and power;—when they have been taught, in the spirit of humility and self-diffidence, to make their finite and fallible understandings bow to the declared authority of Him who wills "that all men should honour the Son, even as they honour the Father;"—when they have been taught to distinguish what, as being a profound mystery, transcends human reason, but does not contradict it; what is proposed as purely an object of faith, but not an object of comprehension;—in short, when they have got the doctrine of the cross, not merely entertained in their heads as a cold, barren, speculative theological dogma, but its sanctifying efficacy lodged in their hearts as an implanted principle of light, and life, and personal holiness;—when they have thus felt its transforming influence penetrate, and pervade, and vivify all the powers of their souls, and renew them in the spirit of their minds, their wills, their judgments, their dispositions, and affections;—then, and not till then, all their objections to the vicarious sufferings and obedience of a Divine Surety will entirely vanish; and they

will happily find that this rejected doctrine will, from its exact adaptation to their guilt and moral impotency, delightfully interpret and harmonise itself; will become the power of God to their salvation; and will unfold to their admiring gratitude and joy the glory, and wisdom, and goodness of Him who planned such a scheme of boundless mercy for saving the guilty and polluted, the helpless and the lost.

Should, however, the inquiring mind of the humble believer, who desires to be wise up to what is written, though not above it, and who daily searches the Scriptures with prayer, that he may "grow in the knowledge of the truth as it is in Jesus," and be ready always to give an answer to "every man that asketh him a reason of the hope that is in him;"—should such an one ask, "Whence arose the necessity of a vicarious sufferer in our behalf?" the question admits of a very satisfactory answer, and is to be considered in a twofold point of view. This will form the subject of another essay.

THE CHOLERA.*

WHEN my reader walked with me in our churchyard, I said that we might meet again there, and that I could point to the grave of those who died in the cholera; and now I fulfil this promise. I often intended, while the cholera was prevailing, that if I should live to see it removed, I would recall who had been the victims, and make a little record of such circumstances as had come under my own observation.

It has been remarked that "all things are less dreadful than they seem." Those who have only read and heard of the cholera, can scarcely think they should kneel at the bed-side of the dying sufferer, and almost forget that the cholera is infectious. Oh, who that is a Christian will not bind to his heart that promise, "As thy day is, so shall thy strength be?"

There is a corner in our churchyard that till lately was seldom used: it had one grave, however, the grave of that poor deluded man, of whom I told you, whose poor sister came from a distant place, and having had the grave and the coffin opened, gazed in agony on her brother. That corner of the churchyard was seldom used, because the ground was accounted damp, for it is very low: it is the south-west corner, and overhung by some willows planted in the adjoining field. In this spot are now many new-made graves, and I would walk down there with you, and tell you the histories of those who rest beneath. But we must look back a little. We remember when we knew but the name of the cholera; we heard of thousands in one distant nation, and tens of thousands in another, cut down by some sudden, fearful pestilence. Was it the plague, or a fever? No, it was a complaint varying in its symptoms, new and mysterious. We heard of these thousand and ten thousand deaths, something as we should hear of the falling of thousands on a field of battle; or of the sinking of a stately vessel, with its crew, and its captain, and its passengers, swept into eternity beneath the waves. It was awful: it should make us think of death, judgment, and eternity; it should make us ask, Is our peace made with God, through Him "who being in the form of God, humbled himself?" But these events did not

come near us; we heard of them, but we saw them not; we still breathed a pure air. We heard of our fellow-mortals dying at home: one is gone, but after a long illness; another is gone, and gone suddenly, but it was an accident;—there is no pestilence in England.

"The cholera is in England!" and as one repeated the tidings to another, many a cheek turned pale, and many a lip quivered; and then we listened to the account of its progress from place to place; and the lists of cases and the lists of deaths in the paper became interesting. "It is in such a place," one said to another, "and a dear friend lives not many miles from thence." It is in London, and there is daily and hourly communication between that city and our own; and the infection may be speedily brought. Are we ready? Can we part one with another, knowing that He remains who is more than father, and mother, and husband, or brother and sister can be to us? Then there was time for thought: every friend, every near and dear relative of whom we might almost have said, Our lives are bound together; of whom we might almost have thought, as the brother of Benjamin said of him, "The lad cannot leave his father; for if he should leave his father, his father would die;"—every friend most dear shall pass in review before us;—we will think of every one individually, "Could we part with that one?" "As thy day is, so shall thy strength be." "Sufficient unto the day is the evil thereof." O, claim the promises; rely upon them, and go on from day to day.

"We shall realise it more," we said one to another, "when we hear of any one we had ever seen or known having died in it;" and, after long warning, we were told that, in a distant place, such a one had died. Did we remember him? Yes, it was many years ago a friend brought him here: he was very young, and had just obtained a scholarship at Oxford; he was ordained a minister in the church: as for him, he was like a green olive-tree in the house of his God. We knew no more of him: he was taken ill, and his case pronounced a case of most malignant cholera; at five in the morning he died, and at four in the afternoon he was laid in his narrow bed. Now we can realise it. The same afternoon we had heard this account, came a man from one of the cottages on the steep leading down to the river. "He—s is dead, and must be buried to-morrow, for he has died of cholera." Now, then, it has reached our own parish: but we had warning and respite—a month' passed away before another victim followed.

I will not detain you with particulars of all the deaths; they amounted to about twenty. How mercifully indeed have we been dealt with! in the adjoining city we have heard of no such ravages as in some other places; but we have heard enough to make the heart ache, and to fill the eye with tears. "There was not a Sunday," said a dear friend, "that we went to our school, but some were missing;" and to me it seemed, all that lovely weather, as we sat in our shady bower, or walked in our pleasant garden, the bells in Bristol were continually tolling. There was many a thought for the dead, and many a prayer for the dying there.

"Where shall we go," I heard some one inquire, "if the cholera comes to our city?" and I thought the only answer would be, "To heaven." Could we go there, we should be safe—could we breathe the air of heaven, we should breathe air that never was infected, and that never will be: but, my fellow-pilgrim, all the days of our appointed time will we wait, till our change come. "The angel of the Lord tarrieth round about them that fear him, and delivereth them." Shall we not be content to tarry too? to wait, and pray, and suffer, and rejoice, as long as God pleases? "Where shall we go?" Stay where the providence of God has fixed the bounds of our habitation; or go where the

* From "Things New and Old." By a District Visitor.

pillar of cloud and fire leads us: go about our daily business; go to the sanctuary of God; go about doing good; go to the bed-side of the sick and dying, if our God has work for us to do there.

Twenty seemed indeed but a small number of victims in a parish the population of which is more than six thousand; and yet I could tell you victims of every age, and sex, and rank. One among the first was a strong and hardy woman, who had braved the toils of sixty summers and winters. I can see her now, with her flat country hat, and her cloth jacket, doing the hardest work in her garden, disregarding alike the wintry storm and the burning sun. Her grandchildren brought the infection from Bristol, and many of the family were ill; but they recovered, and the poor grandmother was the victim. Then there was poor M——. Her name reminds me of a pleasant walk on a Sunday evening with my dear father; he had heard in the course of the day that a person of that name was ill, and wished to see him; and in the evening we set out to find her. But any one who may know the indistinct directions many of our poor neighbours give—how little they judge of distances; how numerous and intricate our lanes; and how frequent the same name among the inhabitants,—will not wonder that, after long wanderings and repeated inquiries, we could not find the person we had set out to see; but we went to one of the same name, and I sat and listened to the kind persuasive tones of my beloved companion. Mrs. M—— was ill; but not so ill as to have sent for him to visit her: she had had a liver-complaint for years, and was weak and low. "I did not know you were ill," said her minister; "and you did not send for me; but we will hope that God directed me here this evening." And then, in a few words, he told her lessons of wonder, that "angels desire to look into;" he spoke till one unaccustomed, alas, to hear, or read, or think of the cares of her soul, was humbled to a quiet and serious attention; till another thanked God for him more than he had ever done before; and till his own voice faltered with emotion. Thank God, she heard of the way to heaven; and though I have nothing further pleasing to tell of her,—though, not long after, her husband and she engaged in an employment suited to lead them farther than ever from the way of holiness, that of keeping one of those numerous beer-houses which are a pest to our land,—and though she neglected the public worship of God,—yet who knows but in the short time of her dying agonies there may have been a remembrance of that calm Sunday-evening visit; and a lifting up of the heart for mercy through the merits of that Saviour who was then evidently set forth crucified before her? She died; and the last offices were performed for her by Mrs. B——, one who was indeed valued and lamented. But I must not introduce her to you yet; there is another victim to be named first. "It is a melancholy account of poor Mrs. M——," I remember saying to the sextoness, while the bell was tolling for her. "Yes, and there's another gone since," was the answer; and in every house I entered during my walk that morning, I heard fresh accounts of the dreadful sufferings of poor H——s.

In some cases that I have known since, the suffering appeared less than I had expected; and it was difficult to think the patient, while able to lie quietly and listen and reply to all that was said, really so extremely ill, and so very near death, as in some cases it proved. And oh! if there was variety in the measure of bodily suffering, how great variety was there in the character of those who suffered—some, alas, taken away from means of grace they had despised, and opportunities of mercy they had neglected; and others taken from the evil to come, gathered, at whatever age, as corn fully ripe, and stored where blighting and tempest never come.

Such, we trust, was the case with Mrs. B——. I love to remember my visits to her; she was a pattern of a poor man's wife,—so industrious, so cleanly; and to her superiors (for I must use the word, though how inferior in many respects!) so humble, so thankful, so respectful: the little she could give to aid in sending to heathen lands the Gospel, which I trust she valued, how willingly was it given! There was a neat border of flowers before her door, and I admired them the last time I saw her, for the sun was shining most brightly on the marigold, and the red, transparent leaves of the love-lies-bleeding. I remember she spoke with awe, and yet with calmness, on the judgments of God that were abroad in the earth; and told me she had provided remedies to be at hand, should either of her family be seized with the dreadful pestilence. But when the pestilence came, the earthly medicines failed; human physicians proved physicians of no value; and on a bright sunny morning, a few hours after her death, we watched her funeral procession—a few sad mourners. The next Sunday her family came to church for comfort, and came, I trust, not in vain.

The story of poor H—— is a sad one. She had lived but a week in the place where she died; and I never heard her name, till I was told how ill she was in the cholera. I entered the large but desolate-looking kitchen, and paused at the foot of the stairs, for a female voice was reading. I listened to many verses of the Psalms: I think the beautiful prayers that followed were selected from the Visitation of the Sick; and I listened till I heard the words, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." "Am I wanted?" I thought, surprised and pleased to find any one whose voice I should not have known well, engaged in this labour of love. But hoping to administer some help for the temporal, if not for the spiritual wants of the poor patient, I now intruded on her and her kind attendant: this I found to be her sister, come from a place of service at a distance, to mourn with her and comfort her. The poor woman lay in extreme agony, but seemed attentive to all that was said to her, and thankful for instruction. But I saw her no more while she was able to hear, or speak, or notice any one: each day I saw her, but each day only to mark the progress of incurable disease. This was one of the cases in which, either through the strength of constitution, or the power of medicines, or, it may be, the healthfulness of the air in this place, the sufferer lingered day after day. I continued to go, not knowing but that she might again be able to hear and understand; but it was in vain: and the last visit surely never can be forgotten—never shall I forget that poor woman's dying agonies, for she was even then dying; half an hour afterwards she was gone.

How merciful is our heavenly Father in imparting strength equal to the day; and yet how often are those who really trust in him tempted to look forward, and heard to say, "I could not bear such a trial; I could not witness such a scene!" Oh, when I hear such assertions, I sometimes remember what I have known them witness, and I can scarcely avoid asking them, "Have ye suffered so many things in vain?" The strength suited to some particular emergency is not imparted before the emergency comes; and day after day the mind, without being hardened, seems better accustomed to what it has to suffer. We felt this when we watched the funerals from our windows: at first there were some anxious thoughts about him who had to commit the bodies to the grave; and earnest, perhaps trembling prayers for a blessing on the preventive he had been induced to take before he went to this solemn and perilous duty: he came back again well, calm, and even cheerful; and

so were we. How is joy given in the time of sorrow! Surely we do not feel the less for those who are bereaved, because there is a counteracting feeling of delight when looking on our own unbroken circle.

THE WORSHIP OF THE SERPENT.

No. IV.

By THE REV. HENRY CHRISTMAS, F.S.A.

Serpent-Worship in England.

AFTER having traced the worship paid to the serpent-tempter through Europe, Asia, Africa, and even America, we return to the first named, in order to contemplate its prevalence among our own ancestors. "Our British ancestors," says Mr. Deane, p. 253, "were not only worshippers of the solar deity, symbolised by the serpent, but held the serpent, independently of his relation to the sun, in peculiar veneration. Cut off from all intimate intercourse with the civilised world, partly by their remoteness, and partly by their national character, the Britains retained their primitive idolatry long after it had yielded in the neighbouring countries to the polytheistic corruptions of Greece and Egypt." Their chief deity was the god Hu, called the dragon-ruler of the world; his car was drawn by serpents; and his priests, by a singular analogy, delighted to be called adders. Davies, in his "Mythology of the British Druids," observes, that their religious ceremonies were chiefly performed at a public festival, and that the assembly of priests invoke the dragon-king. The place of consecration is on the "sacred mound, within the stone circle and mound which represent the world, and near the consecrated lakes." We shall have in another place to speak of this stone circle and mound; at present we must remark, that a living serpent was exhibited, in the opinion of Mr. Davies, as a symbol of the god, and permitted to glide from place to place, to taste the drink-offerings in the sacred vessels. Another remarkable instance of the supposed influence of the serpent was the formation and virtues of the imaginary anguimum, or snake-stone. Pliny says, "an infinite number of snakes, entwined together in the heat of summer, roll themselves into a mass, and from the saliva of their jaws and the froth of their bodies is engendered an egg, which is called anguimum: by the violent hissing of the serpents, the egg is forced into the air; and the Druid destined to secure it must catch it in his sacred nest before it reaches the ground." The egg thus produced became almost immediately hard as a stone, and put on the appearance of glass (of which substance the anguina sold were probably composed). It was worn round the neck as a charm, and was supposed to ensure success to its owner, even under the most difficult and discouraging circumstances. Pliny relates an anecdote of a Roman knight, who was put to death by order of Claudius Cæsar for entering a court of justice with an anguimum round his neck, believing that its magic properties would ensure the gaining of his cause. It is the opinion of Mr. Faber, that the many legends extant concerning the destruction of huge serpents relate to the slaughter of those which were really objects of adoration among the Druids. There is an obelisk near Dundee, which is described by Mr. Deane

(p. 267): it is plain on every side but one, and on this is carved the figure of a horseman pursuing a dragon. This dragon is said to have preyed upon the human race, and to have devoured, among other victims, the nine daughters of the hero represented on the obelisk. The track through which the dragon fled till slain, where the obelisk now stands, is still called "the Den of Bal Dragon;" and it must be borne in mind, that a *den* in Scotch does not so much mean a cave, as a valley or passage between two hills: the Dutch call it a *kloof*. Long after the fall of ophiolatrea, the reverence paid to the dragon was continued, though in another way than that of worship. It became the standard of England; and Matthew of Westminster has a curious legend as to the time when it was first adopted. "The brother of the British king, Aurelius," says he, "beheld a vision: a fiery meteor, in the form of a great dragon, illumined the heavens with a portentous glare. The astrologers unanimously expounded the omen to signify that the seer would one day sit on the throne of Britain. Aurelius died, and his brother became king. His first royal act was, to cause the fabrication of two dragons in gold, like the meteor assumed: one of these he placed in Winchester Cathedral; the other he reserved to be carried before him in his military expeditions. And hence the custom, which the kings of England have ever since observed, of having the dragon-standard borne before them in battle." So far Matthew of Westminster; but the account refers to the ages of fable. It is, however, recorded, that the displaying of this standard intimated that no quarter would be given. Thus it was unfurled by Henry III. and Edward I. against the Welsh, to signify that the war should be one of extermination. The dragon is still the crest of the king as sovereign of the principality of Wales: but, as Mr. Deane well observes, "the heraldic dragon is as different an animal from the poetic, as the poetic is from the religious—this last being no more than a large serpent. Ophiolatrea, as a system, fell beneath the sword of the Romans when they took possession of Britain; but it was so interwoven with the religion of the conquerors, and so consecrated by tradition, that its vestiges are not even yet extinct. The natives of Cornwall still believe in the magic powers of the anguimum; and their account of its formation is not much less marvellous than that of Pliny. Dr. Borlase, in his "Antiquities of Cornwall," observes: "The country-people have a persuasion that the snakes here, breathing upon a hazel-wand, produce a stone ring of a blue colour, in which there appears the yellow figure of a snake; and that beasts bit and envenomed, being given some of the water to drink wherein this stone has been infused, will perfectly recover of the poison" (p. 137). In the time of Camden, however, the version of Pliny prevailed; for in his "Britannia" (p. 815) he says—"In most parts of Wales, throughout all Scotland, and in Cornwall, we find it a common opinion of the vulgar, that about Midsummer-eve it is usual for snakes to meet in company, and that by their joining heads together and hissing, a kind of bubble is formed, which the rest, by continual hissing, blow on till it passes quite through the body, and then it immediately hardens and resembles a glass ring, which whoever finds will prosper in all his undertakings.

The rings thus generated are called *gleinen nadroeth*; in English, snake-stones. They are small glass amulets, commonly half as wide as finger-rings, but much thicker, and of a green colour usually, though sometimes blue, and waved with red and white." This singular tradition prevailed in Scandinavia as well as in Britain; for Olaus Wormius observes: "Serpents are said by the traditions of the ancients to produce by their breathing a stone" (Hist. Gent. Sept. lib. xxi. cap. 48). There was, however, another serpent-stone, which must not be confounded with the anguinum, and of which Pliny thus speaks: "It must be cut out of the brain of a living serpent, where it grows; for if the serpent die, the stone dissolves. The natives, therefore, first charm the serpent to sleep with herbs, and when he is lulled make a sudden incision in his head and cut out the stone." This is very like a tradition which prevailed about the toad, and to which Shakespeare alludes in the oft-quoted lines—

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head—


lines commonly but erroneously supposed to refer to the toad's eye, which is not remarkably beautiful, and would never have been thought so, had it not been for the misunderstanding of the passage above cited. In Malabar there is still supposed to be a precious stone in the head of the cobra di capello, which, when consecrated by the priests, operates as a charm against venomous animals.

The traces of ophiolatrea in Ireland are much slighter than those to be met with in England, Wales, and Scotland, for which a reason may be found in the legend of St. Patrick. He is said to have banished all venomous reptiles from Ireland by his prayers. Now, when we find such legends in other countries interpreted to signify the suppression of ophiolatrea, it will be difficult to say why the same system should not be pursued in this instance; and from the circumstance that Christianity, and not any other form of heathenism, succeeded serpent-worship, we are at no loss to ascertain why so few relics remain. The saint is said to have enclosed the last serpent, when all the rest were gone, in a chest or ark. There are, however, evidences that Ireland was not free from this widely-spread species of idolatry. Their chief god, Ognicus or Ogham, bore a caduceus like that of Mercury, surmounting a club; and Aylett Jammes, in his *Britannia Antiqua Illustrata*, has a figure of this deity as worshipped in England, and attended by a dragon.

We shall now close our account of ophiolatrea; adding only one more article on the dracontia, or serpent-temples, of which some of the most remarkable are to be found in these kingdoms.

Serpent-Temples.

From the worship offered to the serpent, and the rites by which it was celebrated, we naturally turn to the structures erected in honour of the serpent-god. The connexion between the worship of the sun and that of the serpent, will materially aid us in investigating this part of our subject. The images of the solar god in the earliest periods were rude stones of a somewhat conical figure, and these were called *baitulia*, or *petræ ambrosiæ*. When, in after-ages, worship was celebrated

with greater magnificence, temples were erected; and the first temples were a number of the baitulia collected into the shape of the god's anagram—those erected to the sun in the form of a circle, those to the serpent in the serpentine form. The same principle has been carried out in later times; for a Christian cathedral is always built in the form of a cross; and that remarkable monument of Spanish magnificence, the Escorial, dedicated to St. Lawrence, is built in that of a gridiron. The greatest serpent-temple, or dracontium, that perhaps ever existed, is that of Carnac, in Brittany. This was visited in the spring of 1832 by Mr. Deane, who caused an accurate survey of it to be made; and has given, in his work on serpent-worship, a full and extremely interesting account of it. The whole length of this gigantic dracontium is about eight miles. It consists, or rather did consist, of eleven rows of upright stones, more than 10,000 in number, and represents the figure of "an enormous serpent moving over the ground." "But this resemblance," continues Mr. Deane, "is more striking upon an actual inspection of the original: then the alternations of the high and low stones, regularly disposed, mark with sufficient accuracy the swelling of the serpent's muscles as he moves along; and a spectator standing upon one of the cromlech-hills, round which the serpent sweeps, cannot but be struck with the evidence of design which appears in the construction of the avenues" (p. 370). In the course of the avenues are several areas: one in the shape of a bell; another in that of a horse-shoe; and some, the form of which cannot be distinctly traced, in the present mutilated condition of the temple. In Britain we have that wonder of ancient times, Stonehenge: but though the Druids were unquestionably ophites, and ophite ceremonies were performed within the limits of this mighty temple, still there appears never to have been any avenues to it, and consequently it cannot be called a dracontium. Abury, in Wiltshire, is a regularly formed serpent-temple; and this has met with the attention it deserves. Dr. Stukely, Sir Richard Colt Hoare, and Mr. Deane, have successively and successfully examined and illustrated it. The dracontium, which is both described and engraved in Mr. Deane's work, consists of a circle of upright stones (without imposts): within this were four other circles, two and two, ranged round two centres, presenting altogether this figure . From the points

of the great circle nearest the smaller ones issued two avenues, each a mile in length, representing the serpent, whose head was formed by two concentric ovals on the top of a small hill. The great circle enclosed an area of more than 28 acres, and this was originally encompassed by a mound and moat. This temple is fast falling into ruin; some of the stones have been taken away for purposes of building, some to mend the roads, some have sunk into the earth; and it is now very difficult to trace the avenues. In the neighbourhood of Abury many anguina, celts, and other Druidic remains, have been discovered; and in the time of Dr. Stukely the peasants had a tradition that no snakes could live within the circle,—a notion which, as Mr. Deane observes, "may have descended from the times of the Druids, through a very natural

superstition, that the unhallowed (*i. e.* unconsecrated) reptile was divinely restrained from entering the sanctuary through which the mystic serpent passed." Another British dracontium is that of Stanton Drew, in Somersetshire: it is near Pensford, about five miles west of Bristol. It differs from that of Abury, in having a small circle at the end of each avenue; and consequently represented the circle and two serpents, probably typifying the good and evil principles. This temple is a small one, the great circle being only 126 yards in diameter; the smaller ones respectively 43 yards and 11 yards. A tradition, like that of St. Patrick, is preserved here, viz. that Keyna, the daughter of a Welsh prince, having settled at Keynsham, and finding herself annoyed by the serpents in her neighbourhood, changed them all by her prayers into stone. On Dartmoor are many similar temples; and some, of which the avenues are straight—two such are to be seen at Merivale: they run parallel to each other, the longer measuring 1,143 feet in length, the shorter 792; the longer has, like that at Stanton Drew, a smaller circle at the end of each avenue; the shorter, like that at Abury, at the end of one only. In Greece and Asia dracontia are also to be found; and, indeed, wherever roofless avenues of stones present themselves, there seems reason to suppose that the building to which they belong, or which they compose, was a serpent-temple. Such was the temple at Palmyra, which, though called the temple of the sun, was evidently a solar-ophite temple. A long avenue of two double rows of columns connected the portal with the sanctuary, which was in the shape of a parallelogram. From instances such as these, the meaning of those traditions may be gathered which speak of serpents covering acres of ground. These could be nothing less than dracontia. Stukely thus explains Python, of whom Ovid speaks as "tot jugera ventre prementem" (*Met. i.* 459); and Tityus, whose bulk is similarly described by Virgil—

"Per tota novem cui jugera corpus
Porrigitur."

Pausanias speaks of a "place encircled by select stones, which the Thebans call the serpent's-head" (*p.* 570). "Iphicrates related," says Bryant, "that in Mauritania there were dragons of such an extent, that grass grew upon their backs. What," adds he, "can be meant under this representation, but a dracontium, within whose precincts they encouraged verdure?" Many similar instances might be found of ophite temples in Greece and Asia.

It will be necessary, before concluding, to refer once more to the solar-ophite hierogram, which has been before mentioned. This is the circle, the wings, and the serpent. Of the various parts of this hierogram, the wings were the least important; and we find that the wings are never represented in the dracontium—the serpent and the circle are singly or jointly introduced. In Mexico, the temple of Quetzalcohuatl, which was circular itself, and had no avenue, was entered through a gate made to represent the mouth of a serpent; and thus the emblems of the solar and ophite worship were remarkably combined.

We have now brought this subject to a close: it has of necessity been briefly treated; but the reader de-

sirous of more fully investigating it, is referred to Mr. Deane's work, from which the information contained in these articles has been almost entirely derived.

GAIN OF THE WORLD, AND LOSS OF THE SOUL:

A Sermon,

BY THE REV. JOHN BADCOCK, LL.B.

Chaplain of Heywood, Westbury, Wilts.

MATT. xvi. 26.

"What is a man profited, if he shall gain the whole world, and lose his own soul?"

CHRISTIANITY is eminently calculated to promote the temporal happiness, and to improve the temporal condition of man. A comparison of any society or nation, to a considerable extent under the influence of Christian principles, with any other society or nation, would clearly establish this. But though a Being of infinite benevolence has not overlooked the temporal good of his creatures in the Christian scheme, the objects he designs have an incomparably wider range. They embrace our whole condition as immortal beings, and seek chiefly to secure our safety and happiness in our future and ultimate and unchangeable state. And it is because the vital influence of Christianity alone upon us can accomplish this, that its claims are so imperative. To our present happiness we cannot be indifferent; but the most important business of a state of trial, such as is our present condition, is to prepare for our final state, and to save our souls. If this blessed end be accomplished, though it be at the loss of all temporal good, and the endurance of all temporal evil, we are happy; but if this end be missed, though the utmost of earthly advantages be acquired, we are the most unfortunate beings in the universe. To declare this, is the object of my text. Let me solicit, my brethren, your earnest and devout attention to the three following considerations:—

I. The gain of the whole world.

II. The loss of the soul.

III. The question which the Saviour asks.

I. By the gaining of the whole world, we mean the possessing all the advantages which this world is capable of supplying. I would consider the condition of a man thus placed. We will not direct our thoughts to the cases of those whose eager desires, though gratified, find their punishment in their gratification:—as the avaricious man, whose lust of gain is satisfied and punished by abundance of wealth; or the man of fortune and pleasure, who withholds not himself from any fancied joy, but finds all to be vanity and vexation of spirit. Let us rather suppose a

man to be the happy possessor of all possible temporal good, as sound and lasting as such good can be; let him be sprung from parents and ancestors of worth and renown, and be possessed of mental powers and capacities of no moderate standard, softened by most amiable tempers, and adorned and improved by extensive learning; let his person be as pleasing as his constitution sound; let him enjoy the advantages of opulence, and let the sun of his prosperity never be clouded, but shine out in uninterrupted splendour; let him live in the affections of a happy neighbourhood, and possess many, and sincere, and beloved friends; let his wife be the adoring choice of his warmest love, and let their clustering children be all they could desire;—and let all this brightness continue to the close of his career, and then let him pass away from the scene, like the sun sinking beneath the western horizon unobscured by a cloud. This man would, perhaps, have gained all the temporal good this world can bestow. But let us suppose another case.

We will suppose a man to be sprung from an illustrious dynasty of princes, and to be possessed of a greatness of powers of mind and body, of a majesty of soul, fitting him for empire; let the world be his kingdom, and let "all people, nations, and languages," be his subjects; let his treasury be full, and let the world be prosperous, and happy, and loyal, under his sceptre; let the cares of government be light on his brow, and afford only pleasing employment to the vast energies of his gigantic mind; let him so temper his enjoyments as to receive from them pleasure without satiety, and let his joyousness be unsaddened by fear or remorse; let the partner of his throne and majesty be also the happy object of his love, and let their royal son be fitted for his high destiny;—let this felicity be prolonged through a protracted life, and when he leaves the world, let it be saddened and in mourning at his departure. He will, perhaps, be generally allowed to have gained all of temporal good this world can bestow—he "gained the whole world."

Let us now pass on to inquire, in the second place,

II. What is the loss of the soul?

We have gazed on one side of the medal, let us now examine the other; we have viewed the gain supposed to be acquired, let us estimate the price at which it is purchased,—that price is the loss of the soul. But what is the soul? It is the immediate offspring of God. Whilst the glorious Creator spake the material world into being, and by his word peopled it with its unintelligent inhabitants formed out of its substance; when he gave to man his soul, he breathed it from

himself into his nostrils, and thus formed the human spirit. Hence the soul is the offspring of God directly, and in a sense peculiar to itself. It is this that chiefly distinguishes us from the inferior creation, and resembles us to our almighty Maker. And this being, so noble in its origin and alliance, is possessed of vast powers and capacities. To ascertain these, we should look, not at the minds in which they have lain dormant, but at those in which they have been exercised, in men of thought and learning. With what rapidity will the thoughts fly from object to object, outstripping the lightning's flash, and leaving the light behind! They will traverse the poles, and visit the moon, and sun, and planets, and pass to the remotest stars, and will visit them all in a moment of time. How much is the soul capable of knowing! It becomes familiarly acquainted with the nature of a thousand things around it, and discovers such of their properties as it may make subservient to its interests. It searches the depths of the ocean, and the bowels of the earth, for their hidden treasures. Nor does it confine its knowledge to our globe, but measures the distances of the sun and planets; casts its girdle around them, and determines their size; throws them into its balances, and weighs them. And it rests not here, but presumes to scan the attributes of God, and learns something of the wonders of his character. The soul's faculty of memory is a wonderful power. That the ethereal spirit should smile at distance and possess understanding, is, perhaps, less surprising than that it should lay up its acquisitions in a treasure-house, where it may review or produce them at pleasure. What is more wonderful than our mental power of recalling, in fresh and vivid colouring, scenes that have long faded from existence, and evoking, as with a magic spell, and holding converse with those who have been long numbered with the dead? Again, its powers of enjoyment and suffering are peculiar and great. We all know we are capable of much bodily suffering. If pain so excruciating is produced by the exposure of a diminutive nerve in a tooth, how much misery is the entire nervous system capable of inflicting! and yet the mental powers of inflicting and enduring anguish are doubtless far greater; "for the spirit of a man may sustain his infirmity, but a wounded conscience who can bear?" And hence the son of Sirach desired any sorrow rather than the sorrow of the mind. Whilst an instance of self-murder from bodily pain has been seldom known, what numbers of miserable beings have hurried themselves into eternity to escape from mental misery, however produced! Remorse, and apprehension, and

disappointment, and revenge, and despair, form a whip of scorpions, by which the soul may be lashed into madness, even when its powers and capacities are weighed down, and their acuteness blunted by its fleshly case—ment; but when this is thrown off, doubtless the spirit's powers are inconceivably enlarged, like those of the eagle that was chained and cramped in its den, but now, at liberty, mounts through the heavens, drinks in the sun at its glance, and leaves the winds behind him and the clouds below.

But that which most invests the human soul with dignity and value is its immortality—this is the crowning jewel in its worth. The rainbow may be glorious, but its arch is soon broken, and its lovely hues gone; the human body is “fearfully and wonderfully made,” but the beautiful machinery can endure only a space, and then lies in the loathsome ruins of dissolution; the world itself—so ponderous in its bulk, so glorious in its wreck—will but accomplish its time, and then its place shall no more be found: but the soul will live on through eternal being, surviving every peril that may threaten it, and all the mutations of the material universe—it will live on, and survive the conflagration of the world—it will live on when the sun is extinguished by the almighty hand that lit up its fire—it will live on through the endurance of new-formed worlds, or successive systems, or whatever eras may mark out the future periods of eternity; and it will know the approach of no end of its being, and will suffer no diminution of its powers. The idea of this immortality we cannot fully comprehend, any more than of infinite space or infinite number—it is too vast for our feeble capacities. We may, however, conceive of it as some long duration. The earth has been created about six thousand years, which, to the mind that wanders through its generations from Adam to the present, will appear of formidable length; and if you add to this number till a million of years have passed through your thoughts, you will find the mind burdened under the vast amount. Suppose the world were one vast globe of sand, forming its hills, and mountains, and plains, and mass; and suppose one grain—one single grain—to be removed in a million of years, how inconceivable is the period that will be required to exhaust and transfer the earth! But when a period so vast shall have passed away, eternity will still lie before us unlessened, and we shall be but entering its threshold, and no nearer to its end than at the first. The soul's immortality is its existence through this eternity; and though it is so dignified in its origin and nature, and so vast in its

capacities, yet still it is this, its immortality, that renders its value infinite.

Now it is of the loss of this being that our text speaks. *May* this being, then, be lost? Alas! it may. This is a fearful, a most fearful truth. Did the loss of an immortal spirit mean, that, like a comet breaking utterly away from its eccentric illipse, it is destined to wander on endlessly through the blank regions of space, we must lament its destiny; or did its loss mean the extinction of its powers and being—its sinking into its original nothingness,—we must regard its destruction with sorrow and dread. But its loss is really something far more terrible than this,—it is to retain its being, but in misery; and its powers, but to be its tormentors; and its locality, but in a prison of fire. The accounts given us in the inspired volume of the condition of a lost soul are exceedingly terrible. It is said to be overwhelmed with “everlasting destruction from the presence of God and from the glory of his power;” to be enduring “everlasting punishment” in “unquenchable fire,” and the gnawings of a “worm that dieth not,” in an abyss called hell, “where there is weeping, and wailing, and gnashing of teeth,” and with the dreadful companionship of malignant fiends. On this part of my subject it is painful, brethren, yet necessary, to dwell. Our blessed Redeemer in his Gospel of mercy has lifted the veil from the perils that threaten us, and it is our duty to gaze on them and receive warning. We have before seen how “mighty to suffer” is the human soul; but can we apprehend its torment when its powers are stretched to the utmost, and writhing under the wrath of an almighty Avenger? In the soul's fearful loss, its greatest glory, its immortality, becomes its most withering curse; for if the perpetuity of their happiness augments the highest joys of celestial beings, not less must the eternity of their misery give point and poison to the bitter anguish of the lost. Their howlings of despair would be lulled and intermitted, could one ray of hope pierce through the thick and tangible darkness that shrouds infernal woe; but this is forbidden by the awful words, “For ever!” with which the divine signet will close their cavern. “For ever, and for ever!”—this is the worm that never dies; this is the second death, armed with his deadliest shaft; this is to lose the soul.

Let me ask the question put by that divine Redeemer, who so valued our souls as to die to save them,—let me ask, in the third place, the question of our text—

III. “If a man gain the whole world, but lose his own soul, what shall it profit him?” If he should gain and enjoy all the good the largest bounty of the world could give him,

and then should die, and lose his soul, what shall it profit him? Profit him! my brethren: I should mock you, did I put this question by way of simple inquiry. It is not meant so, but rather to intimate his unutterable loss. "He loses himself, and is cast away." He sells himself for nothing. He barter his everlasting inheritance, and dooms himself to the rack of unending misery for a momentary satisfaction. How many of us, my brethren, are making this bargain! How many of us are exposing ourselves to all its consequences! How many of us are taking the world in barter for our souls! Do you say, my brethren, "But I am doing this only for the present; and by and by I shall reverse it, and, I hope, save my soul,"—then at this hour you confess you make and stand to this bargain, and *now*, at least, mean to choose the world, though you should lose your soul. Oh! what shall it profit you? If each one of you could gain all the world, what would it profit you? But this not one of you can do. It is not for all the world that you lose your soul, but for a small and vile portion of it,—for its "riches, that take to themselves wings and fly away"—for its pleasures, that leave the heart hollow and corrupt—for its cares, that oppress you with a yoke "grievous to be borne;"—it is for these that men barter their own souls. What doth it profit them? Ask Haman, the wealthy and powerful prince of Persia, and he will tell you, "All these things profit me *nothing*." Ask the wisest and richest sovereign that ever swayed a sceptre, and he will answer, "The profit of all these things is but vanity and vexation of spirit." Ask Dives, whom our blessed Lord has shewn us enduring the loss of his soul, and he will point to his scorching fires, and say, "I am tormented in this flame."

Let us remember, my brethren, it is *our* own soul that is at stake—that soul whose salvation the Son of God humbled himself unto death to secure,—it is our own soul whose loss we endanger. Let me entreat you, my brethren—let me conjure you all—by the value of your souls, and the terrors of their loss, resolve this day by Divine grace to save them. Come humbly as sinners, but come believingly, to that blood of sprinkling which was shed for our salvation. Remember that the agonies of Gethsemane and Calvary were endured that we might not lose our souls. Then will you lose them? Oh that the Divine Spirit would so apply his word to our hearts, that each of us might save his soul, though he should lose the world!

CONVERTS FROM INFIDELITY.—No. IV.

GEORGE, LORD LYTTLETON.

GEORGE LYTTLETON, the eldest son of Sir Thomas Lyttleton, Bart. of Hagley in the county of Worcester, was born at Hagley, Jan. 17, 1709. He was sent to Eton when very young, where he speedily distinguished himself; and on his removal to Christ Church, Oxford, he continued to pursue his studies with ardour, and to testify his genius for poetry, by the publication of "*Blenheim*," and by composing the "*Progress of Love*." Here he also sketched the plan of his "*Persian Letters*." Having left Oxford when nineteen, he set out on the tour of Europe. On his arrival at Paris he became acquainted with the hon. Mr. Poyntz, the British minister at Versailles; who was so much pleased and struck with his abilities, that he invited him to his house, and employed him in several political negotiations, which he transacted in the most satisfactory manner. After remaining for a considerable time at Paris, he proceeded to Lyons and Geneva, and thence departed on his route. At Rome he studied with much intenseness and success the works of art abounding in that city, and arrived at a thorough knowledge of the merits of painting, sculpture, and architecture.

"During the whole of his travels," says Mr. Crichton,* "his moral conduct appears to have been highly correct and exemplary, and he displayed a literary enthusiasm rarely to be met with among young men of fortune. Instead of spending his time at the coffee-houses frequented by the English, and indulging in all the fashionable vices and follies of the countries through which he passed, his constant practice was, to divide his hours alternately between study and the society of men of distinguished character or literary acquirements. By such habits alone he considered that the great object of travelling,—the enlargement of the mind,—could ever be effectually accomplished; and this object he never ceased to pursue with the most laudable diligence and zeal. With his relations and friends at home he regularly corresponded. Several of his letters to his father are still extant, no less admirable for the elegance of their composition than for their expressions of filial affection and duty; and they display acute judgment and sound principles, as well as tender attachment to his relations."

It is to be feared, that far different use of foreign travel has been made by many who have set out on it for the enlargement and improvement of the mind; and that too much of that laxity of religious principle, and licentiousness of conduct, which is the bane of our country, may be traced to imbibing continental habits, and imitating continental customs. The youth sent to travel enters on very dangerous ground; snares and temptations meet him at every step of his journey; and any mental culture, any enlargement of views, which may be gained by visiting the continent, will be far more than counterbalanced by the adoption of principles which have a tendency to relax those restraints which religion imposes.† It will be seen, that even though not engaged in the licentious scenes which lead too many to visit the continent, Mr. Lyttleton's principles were not improved by his tour.

On his return from the continent in 1729, he was made page of honour to the princess royal, and soon after elected M.P. for Oakhampton, for which place he was returned for several parliaments, with the entire approval of his constituents, and without expense to himself. He joined the list of Sir Robert Walpole's opponents, and distinguished himself for his oratory, and full knowledge of the measures on which he spoke. He became secretary to the Prince of Wales, father of George III., who, being driven

* Converts from Infidelity, by Andrew Crichton.

† See some excellent remarks on this subject, in sermons by Mr. Jelf, Canon of Christ Church.

from the court in 1737, became the head of the opposition. He still continued his love for poetry. In 1741 he married the daughter of Hugh Fortescue, Esq. of Filleigh in Devonshire: she lived but for a few years, leaving behind her one son and two daughters. In three years afterwards he married a daughter of Sir Robert Rich; but imprudence on the part of the lady led to a separation by mutual consent.

It is not suitable to our pages to follow Mr. Lyttelton through the various grades of his political career—to approve or disapprove of his views: suffice it to say, that he relinquished office in 1757, and was called to the upper house, by the title of Lord Lyttelton, Baron of Frankley, in the county of Worcester.

It unfortunately happened, that the mind of Mr. Lyttelton had for a long time been in doubts as to the truth of the Christian religion; he may, in fact, be regarded as having been nearly an infidel. "Of these doubts," says Mr. Crichton, "it is not now easy to ascertain the origin or the cause: they arose, in part, most probably, from a superficial acquaintance with religion, as he appears to have studied the subject only so far as to discover that it contained mysteries which he could not comprehend. In the pride of juvenile confidence, which is impatient under difficulties that impede the ardour of mental pursuit, and forgetting the impotence of human reason to scan the works of the Almighty, or penetrate the secrets of infinite wisdom, he was disposed to reject revelation, as propounding things hard to be understood; without considering the tendency of its doctrines, or examining the evidence on which they were founded. In this state of imperfect knowledge, and presumptuous reliance on the supposed omnipotence of reason, it is not surprising that he should have listened to the blandishments of infidelity. Entering into the world with these sceptical tendencies, the society with which he mingled unfortunately contributed rather to confirm than to remove them. It does not appear what influence his visit to the continent had upon his religious principles, although it is more than probable that he could not breathe in so tainted an atmosphere without imbibing a portion of its contagion. Certain it is, however, that the companions with which he associated strengthened his prejudices against the Christian religion; and if they did not succeed in making him an avowed infidel, they sapped the foundation of his faith, and impressed his mind with scruples and objections that remained with him for years."

Let it be borne in mind, that these companions, as has been already stated, were not the gay and voluptuous, for with them we have seen he did not associate: but perhaps as much evil may arise where no evil is looked for—from the philosophic literati of a country—as from its most abandoned voluptuaries. Probably as many have been ruined by the one class as by the other; and of the latter the greater hope of amendment may be entertained. There is a dogged sarcasm, an unflinching superciliousness, which generally mark the philosophic infidel, which, while they render him an object of pity, fail not at the same time to call forth feelings of disgust. It is hard to say which are the more powerful enemies to the reception of divine truth—the pride of the understanding, or the carnality of the heart.

At the age of thirty-seven, Mr. Lyttelton appears to have become uneasy as to the nature of his principles, and to have been anxious to have many doubts removed, and many difficulties solved. A conversation with his friend Mr. West, at Wickam, induced him to "search the Scriptures;" and with him, as with the people of Berea, that search was made with eager anxiety to ascertain the truth. At length light broke upon his soul; scruple after scruple disappeared; argument after argument was weighed; and under the guidance and teaching of the eternal Spirit, he was at

length led to believe the Gospel to be the revealed word of God. Well would it be, were infidels in general to follow the example, and to imitate the candour, of Mr. Lyttelton. Most, almost all of them in fact, have never read the volume they condemn, or entered honestly on the investigation of the evidence of Christianity: this is a notorious fact. Flippancy of remark is substituted for argument; wit and raillery turn the subject of religion into ridicule. This, in their view, may be all very well; but is this to act on right principle, as men of candour and common sense?

There is no statement more true, or borne out more fully by daily experience, than that they who are brought to a just apprehension of the Saviour's religion, are most anxious that others should be brought to the same just apprehension. He that has tasted of the well-spring of the water of life, will delight to roll away the stone from the mouth of the well, that all may freely partake of that living water. Selfishness is a principle utterly at variance with a Christian state of feeling: and it was the desire to set forth the truth of the Gospel, which induced Mr. Lyttelton to publish his "Dissertation on the Conversion of St. Paul." The University of Oxford, to testify their regard, proposed to confer on him the degree of D.C.L.: this, however, he declined, lest it should seem as if he coveted worldly honours; and that should he, at any future period, publish a work of a religious character, it might not seem as if he did so from worldly motives. His father was much pleased with the work, as may be learned from the following letter:—"I have read your religious treatise with infinite pleasure and satisfaction. The style is fine and clear; the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours; and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness which I doubt not he will bountifully bestow upon you. In the meantime, I shall never cease glorifying God for having endowed you with such useful talents, and given me so good a son."

"Of this Dissertation, published in 1747," says Mr. Crichton, "we need only observe at present, that it is the best and most original of all Lyttelton's works. It was written by the advice of Mr. West, in consequence of a suggestion dropt by his friend in conversation, that he thought the conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a divine religion; independent of all the other proofs of it which might be drawn from prophecies in the Old Testament; from the necessary connexion it has with the whole system of the Jewish religion; from the miracles of Christ; and from the evidence given of his resurrection to all the other apostles. A proof so compendious, Mr. West was persuaded, might be of use to convince those unbelievers who will not attend to a longer series of arguments. To this hint we owe the excellent 'Observations on the Conversion and Apostleship of St. Paul.'"

After retiring from public life, Lord Lyttelton's time was chiefly spent in literature; one of the fruits of which was his "History of Henry II."

Of his last illness and decease, a full account has been handed down by his physician, Dr. Johnson of Kidderminster:—"On Sunday evening the symptoms of his lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his lordship believed himself a dying man. From this time he suffered by restlessness rather than pain; though his nerves were apparently much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His lordship's bilious and hepatic complaints seemed alone not equal to the expected mournful event; his long want of sleep, whether the

consequence of the irritation in the bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and for his death, very sufficiently.

"Though his lordship wished his approaching dissolution not to be lingering, he waited for it with resignation. He said, "It is a folly, a keeping me in misery, now to attempt to prolong life." Yet he was easily persuaded, for the satisfaction of others, to do or take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without hopes of his recovery.

"On Sunday, about eleven in the forenoon, his lordship sent for me, and said he felt a great heaviness, and wished to have a little conversation with me, in order to divert it. He then proceeded to open the fountain of that heart from whence goodness had so long flowed, as from a copious spring. 'Doctor,' said he, 'you shall be my confessor. When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion: I saw difficulties which staggered me, but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life; and it is the ground of my future hopes. I have erred and sinned; but have repented, and never indulged any vicious habit. In politics and public life, I have made public good the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong; but I did not err designedly. I have endeavoured in private life to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, 'I must leave my soul in the same state it was before this illness: I find this a very inconvenient time for solicitude about any thing.'

"On the evening when the symptoms of death came on, he said, 'I shall die; but it will not be your fault.' When Lord and Lady Valentia came to see his lordship, he gave him his solemn benediction, and said, 'Be good, be virtuous, my lord; you must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning, a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very much uneasiness, till Aug. 22, 1773, when, between seven and eight o'clock, he expired, almost without a groan."

There is something peculiarly delightful in observing the triumph of divine truth over the scepticism of the natural heart. Such a triumph is eminently calculated, in the dispensations of divine mercy, to produce a beneficial effect on the hearts of infidels; and there is abundant proof that Lord Lyttelton's work has been greatly blessed in awakening serious inquiry in the mind of many deeply opposed to revelation. We are far from maintaining that Lord Lyttelton's views of the grand fundamental truths of the Gospel were clear; there is no evidence that they were so: but God forbid that we should affirm that they were not. He is now brought under our notice, as one who, from a sceptic, was brought to believe the truth of the Gospel as a merciful revelation from heaven. Certainly, much better advice might have been given than "be good; be virtuous." Alas, what will human goodness and human virtue avail us on a dying bed, where the sinner's hope must rest on Him by whose stripes we are healed! Should his work have been the instrument in the conversion of one unbeliever, it cannot have been written in vain. It will be a far greater source of enjoyment to the author, in the day of the Lord Jesus, that through his instrumentality one wandering soul has been reclaimed, one perishing sinner saved, one doubter led

to the foot of the cross for pardon,—than had he reached the highest summit of political greatness. The eloquence that entranced the senate has passed away; but the touching appeal to the unbeliever's conscience has not passed away; and the most valuable record that Lord Lyttelton left behind, was that little volume, which the infidel cannot read without a qualm, and the believer without gratitude to that God who enlightened the eyes of the author's understanding, and enabled him to bear his testimony to the truth of the Gospel.

T.

The Cabinet.

AUTHORITY OF CHRIST'S MINISTERS.—What though the winds of doctrine and opinion should be let loose from every quarter of the heavens, to fight against the honour of the Church and the authority of her ministers;—what though a feverish thirst should come (as it undoubtedly has come) upon the intellect of man, and many a hand should eagerly be stretched out towards the tree of knowledge, even while the tree of life is often scornfully passed by? What do these signs tell us, but that we are fallen upon days in which the word of authority must be uttered in no faint or languid accents, if we would have it stir the spirits of the people? It must be uttered as if it came forth from a heart in which the truth of God is enshrined. It must sound like a response from the sanctuary inhabited by Him who sitteth between the cherubim. We hear much of the perils which array themselves against the bulwarks of our Zion: but the sound of this warning should speak to us only of increased faithfulness and zeal. It should admonish us not to pace round the towers of our fortress, and to number them with a proud and indolent security. It should prompt us to strengthen and adorn them by our own labours, that all who look upon them may say, "Of a truth, this is a city compact together, and at unity with itself; a city whose walls are salvation, and her gates praise." It is indeed a noble thought, that Christians form a royal priesthood to the whole human race, and that Christian ministers are the priesthood to this holy generation. It is awfully glorious to think that, if Christian people are the elect of God, the Christian clergy are "the chosen of his choice, the elect of his election." But what would all these privileges and glories be, but a burning reproach, if those who wear them should seem to set them at nought, and cease to magnify the office to which they have been consecrated? And how can they better magnify their office than by shewing that it is an office which hath brought their own spirits into perpetual communion with heaven—and hath taught them to go forth, strong only in the majesty and power of God? What is it that men expect to see when they come into the presence of a Christian minister? A reed shaken by the wind; or a goodly cedar of the Lord, whose roots are deep enough to defy the tempest? Do they look for one clothed in softness and self-indulgence; or for one who is familiar with toil and self-denial? Do they not look for a prophet, yea, and for more than a prophet? for the least of the ministers in the kingdom of Christ is greater than the messenger who was sent to prepare his way. But I will cease from these words of exhortation, which it might better perhaps become me to listen to than to deliver. I stand in the midst of men who need not to be told by me, that if the words of eternal life are to be spoken with authority, they should be spoken by lips which may seem to have been touched and purified by fire from the altar. You have not to learn, that nothing could so effectually silence the thunders of a Boanerges, as the slightest suspicion among the people that faintness and lukewarmness had come upon the spirits of his brethren and fellow-workers in the minis-

try. You well know, that nothing could strike the tongue of authority with so fatal a palsy, as the very thought of unworthiness in them to whom the word of authority is committed. You likewise know, that the majesty of truth has no ally on earth more powerful than the righteousness and the sanctity of them that are called to be the ministers of truth.—*Rev. C. W. Le Bas's Visitation-Sermon.*

CHRISTIAN ZEAL.—We have great reason to suppose that much good remains undone, because we have not boldness of zeal properly adapted to our present circumstances. We are too much alarmed at objections, too much given to calculate natural probabilities; we magnify the obstacles, we lose sight of the all-sufficient power. True, it may not be God's will; but we are to try whether it is his will: the result alone can prove it, whilst we cannot take upon ourselves to be the judges beforehand, but only the obedient instruments for the work of the Lord, whensoever and wheresoever he may be pleased to shower down the riches of his mercy. Christian zeal is in no age to be diminished; it cannot look back and say, How great things are done! it presses forward to those which remain undone; it is the same principle now as in the days of the apostles; and it is to be hoped that many attempts for the salvation of souls are made in the present day, in a revival of the apostolic spirit. The Reformation, the zeal of our Protestant forefathers, was of this nature. A spirit of ready, enlightened, and courageous zeal, aiming only at the welfare of men's souls, desirous of the conversion of vast multitudes perishing in ignorance; assured of the happiness produced among mankind by the extension of Christ's kingdom.—*Rev. H. Butterfield.*

COMMUNION OF SAINTS.—The holy communion between the Church on earth and the Church in heaven, as constituting together that one mystical body, of which Christ is the head, is plainly inculcated in various parts of our Prayer-book. In one collect, we call upon that "Almighty God, who has knit together his elect in one communion and fellowship, in the mystical body of his Son Christ our Lord;" beseeching him to "give us grace so to follow his blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which he has prepared for them that unfeignedly love him." In another, we beseech him "of his gracious goodness shortly to accomplish the number of his elect, and to hasten his kingdom; that we, with all those that are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory." In another, we "bless his holy name for all his servants departed this life in his faith and fear; beseeching him to give us grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom." And in another, all who have been fed at the table of the Lord "with the most precious body and blood of their Saviour Jesus Christ," most heartily thank God for "assuring them thereby of his favour and goodness towards them; and that they are very members incorporate in the mystical body of his Son, which is the blessed company of all faithful people." It is plain, therefore, that in the judgment of our Church the devout contemplation of the Christian cloud of witnesses is one of the holiest and happiest occupations in which we can be engaged; one of the surest methods of obtaining the height of holiness, and the depth of peace here; and one of the most effectual preparatives for that perfection of bliss which awaits the triumphant Church in the regions of eternity. And, assuredly, such associated love, in this its fullest and highest sense—a love by which we realise in all its blessedness "the communion of saints" spoken of in the apostles' creed, is beautifully suited to animate and encourage us under all the trials, the discouragements,

and the difficulties of our earthly pilgrimage.—*Rev. R. Anderson.*

WATCHFULNESS implies a due regulation of the body, as relates to the refreshment of sleep: and in this view it furnishes a useful hint to those who plead that they cannot spare time from their necessary avocations for reading and prayer. Let such honestly ask themselves, whether they could not, without any injury to their bodily health, but, on the contrary, with much benefit to it, abstract another hour from those now devoted to sleep, for the purpose of devoting it to God and to the refreshment of their souls. But the watchfulness here spoken of is principally of a spiritual nature; a watchfulness over the frame and temper of our minds, and over the circumstances in which we are placed, so far as they are influential upon our spiritual state. It is a watchfulness against the assaults of the wily and powerful adversary who goeth about seeking whom he may devour; who with ever-waking vigilance watches each avenue which our sin or negligence may leave open, in order to enter and make a lodgment in our souls. It is a watchfulness against the snares and temptations of a world which lieth in the wicked one, which is at enmity with the blessed God and of which Satan is "the prince" and "the god; a world whose friendship is enmity with God; and which, if any man love, the love of the Father is not in him. It is a watchfulness against the solicitations of our own corrupt nature, and especially against the sin which doth most easily beset us. It is a watchfulness against the indulgence of evil tempers and wandering thoughts, and vain conceits of our own goodness or ability: a casting down imaginations, with every high thing which would exalt itself against God in the sanctuary of the heart, and a bringing into captivity every thought to the obedience of Christ. In word, to watch is, in the apostle's mind, practically to offer that daily prayer to God, "Lead us not into temptation."—*Rev. J. M. Hiffeman.*

CLERICAL CONSISTENCY.—We may remember brethren, that there was a time when the prophet Elijah, overwhelmed by the terrors of the moment, terrified by the threats of Jezebel, and still more by the faithlessness of the people, yielded to the storm which he seemed incapable of stemming, and fled for his life into the wilderness. We read again, that the word of the Lord came to him as he was sleeping, and that its language was, What doest thou here, Elijah? While idolatry is triumphing at court; while ignorance is covering the people; while God is forgotten by high and low, and none is standing up for the truth, What doest thou here, Elijah? And will not the same word follow the man of God at present? Will it not repeat to each and every one of us hereafter, whatever our employment, whatever our condition, at all times and in all places, What doest thou here? I need hardly speak of the places where the world assembles; for the world is ready, now-a-days, to anticipate the question and to greet the clerical intruder with asking, What doest thou here? The world itself, blind to its own inconsistencies, is quick and sharp in marking ours and intimates plainly enough that a clergyman is out of his place when he appears as one of them. But the question must be asked when the world is silent; and at every time and place you must be prepared to hear and you must be prepared to answer to the question, What doest thou here? Is it thy Master's service, or is it thine own will that thou art doing? Is it to win souls to Christ? is it to awaken the dead in heart; to bind up the wounded spirit, to pour in the wine and oil of the Gospel, that thou art going from house to house? or is it to while away time which ought to be otherwise employed; and to seek in the world, or from men that degree of comfort which the man of God ought to find in God and in the things of God? At other times you may be found engaged in study. Again the ques-

tion comes, Man of God, what doest thou here? Are you searching the word of truth, that you may be able to give to each his portion in due season, teaching yourself that you may teach others; or are you gratifying mere literary curiosity, and feeding the vanity of a carnal mind? Are you at rest in the retirement of your own home? Man of God, what doest thou here? Is not thy Master's cause in danger? is not his flock scattered abroad? Are not his sheep in peril, and must not thou give account of every one that is lost through thy indifference? O my brethren, what a name is it that we are bearing! What warnings and what motives, what fears and what hopes, are not included in it! Take it, then, as you will, from this day as your own; but take with it the admonitions, the pledge which it conveys. Remember, that henceforth you no longer are your own. Devoted to the service of Him who has called you, forget the things that are behind, and reach forth to those that are before. Consider yourselves no longer as your own masters, as free to choose your occupations and pursuits; but remember that the service of this day impresses on your life a character which is indelible; and while it elevates you to the highest distinction which man can contemplate for himself, it involves you in the most fearful responsibility which man can undergo.—*Chancellor Raikes's Visitation-Sermon.*

Poetry.

ON THE OMNIPRESENCE OF GOD.

BY MISS A. BEALE.

(For the Church of England Magazine.)

O THOU, who didst with holy theme inspire
The voice that woke great Judah's tuneful lyre;
Thou, to whose glory Israel's harp did raise
Melodious notes, her king glad songs of praise,—
Give to my muse a flight on seraph's wing,
Transport her heavenward, grant her power to sing
Thee great, thee good, our omnipresent King.
Jehovah! name to which the mighty bow,
Where heaven, earth, air, and sea extend, art thou;
Where northern lights diffuse their brilliant glow
O'er fields of ice, o'er pathless wilds of snow;
Where earth's extremities are lost to sight,
Midst frozen waves, unsearchable as night;
Where man is not, and verdure, tree, and flower,
Have never been,—thou dwell'st alone in power:—
In the drear wilderness, in desert wild,
Where springs the oasis, solitary child
Of desolated mother,—thou art seen:—
In those sand-bounded isles of brilliant green
That freshly bloom beneath the Arab skies,
Like scattered remnants of thy paradise—
Where dwell the great and mighty of the land
(How small to thee! small as one grain of sand
To earth and ocean), where the mighty dwell
In gilded hall, or in sequester'd dell,
Where kings, thy nether delegates, do reign,
To thee sub-minor orbs, that wax and wane
At thy command; where frown the stately towers
Of prince and potentate; where earthly powers,
And riches, honours, titles, rank, and fame,
Their share of sublunary greatness claim,—
There, there art thou! thy sceptre wielded high,
Lord of all lords, great God of earth and sky!
But turn we to the poor and lowly cot,
The abode of misery, the humblest spot

Through earth's extended circle—to the bed
Of sickness—to the dying and the dead,
Where orphans shed affliction's bitter tear,
Grief's incense, clinging to a parent's bier,—
Where parting spirits linger in their flight
To realms of darkness, or to realms of light,—
Where anguish'd friends watch life's expiring spark,
And linger breathless e'en when all is dark,—
There art thou present, in each grief hast part,
Canst still the troubled soul, the throbbing heart;
Canst bless, when life, and light, and hope seem fled,
To living man the chambers of the dead.

And where thy servants humbly bend the knee
In prayer and praise, and humbly lauding thee;
Where, at thy altar, hearts in reverence bow
To thee, as God and Father,—there art thou;
Thy Spirit, hovering round the blest abode,
Dwells in the midst of those who seek their God—
Fills with its unseen presence heaven and earth—
Was, ere the rolling worlds themselves had birth;
And when those worlds no longer are, shall be
Still omnipresent to eternity.

Weston, near Ross, Herefordshire.

LINES ADDRESSED TO A DYING FRIEND.

BY W. L. NICHOLS.

(For the Church of England Magazine.)

FLY, gentle spirit, from a world of woe,
From scenes of sin and sorrow haste away;
We would not keep thee, lingering here below,
From realms unfading, and a brighter day.

But as we follow on life's darksome road,
May thy example guide our pilgrim-feet,
And light us onward to that blest abode,
Where pain shall cease, and friends again shall meet.

For thou hast fought of faith the goodly fight,
And soon shalt rise, the soul's last conflict done,
And, glory beaming on thy raptur'd sight,
Wave thine immortal palm in joy that heaven is won.
Bath.

GOD'S GOODNESS IN THE SEASONS.*

LORD, wheresoe'er the sun doth shine,
Thy creatures taste thy love divine,
And still throughout the varied year
Thou mak'st thy bounteous hand appear.

Thy breath calls forth the flowers of spring,
While round the hills and woodlands sing;
Thy mercy sends each genial shower,
To temper summer's sultry hour.

* From "Metrical Paraphrases; or, Selected Portions of the Book of Psalms." By the Rev. Robert Allan Scott, late of Balliol College, Oxford, Curate of Sheriffholes and Woodcote, Shropshire. London, Rivingtons. 1839. A neatly got-up little volume, dedicated to the Dean of Lichfield, reflecting great credit on Mr. Scott's taste and poetical talents. The numerous selections of metrical paraphrases, &c., however, render it almost impossible to recommend one in preference to another. It will be a great point gained, when there shall be a fully authorised collection of Psalms and Hymns for public worship. The subject is one of great importance. While we have one liturgical service, we ought to have one book of devotional psalmody.

The herds rejoice—the valley's pride—
And flocks that crop the mountain's side,
Till autumn's joyous face appear,
To crown with plenty all the year.

O Thou, from whom all blessings flow,
Lord, teach our hearts thy love to know;
And may thy grace support us still,
Thine hand defend from every ill!

Miscellaneous.

TRANSUBSTANTIATION: EFFECTS OF THE DOCTRINE AMONG THE HEATHEN AND JEWS.—Even Romanists have confessed that this doctrine is a disadvantage to their missionaries among the heathen. Let us suppose that a Romish priest visits the South Sea Islands. At present many of these have just heard of the religion of Jesus, as taught from the Bible, and are hesitating about it. What they have heard of it is so pure, so simple, so reasonable, that they are on the point of embracing it. Nothing holds them back but a natural clinging to their ancient habits and superstitions. But now comes the priest, and tells them that when he has uttered a few words over the wafer, a miracle is performed. They see no miracle; they behold all as it was before: and yet they are told they must believe it as an essential part of Christianity. What must they now think of Christianity? In what a new light must it appear! how changed from what it was when they heard it from the lips of Protestant missionaries! If they are brought to think that the Scriptures command them to believe what their eyes, touch, and taste command them to deny, what danger must there be of their changing their mind concerning Christianity? "What better," they may say, "what more certain, is it than our old religion?" And when they are told to worship before the wafer (whatever attempt there may be to teach them that this differs from worshipping the wafer), will they not cry out, "Why, this is as bad as our old idolatry?" And so all hope of their conversion, or of one worth the name, at least, may be lost! We have applied this reasoning to the South Sea islanders, but how much more forcibly does it apply to the polished Hindoos, vast numbers of whom are now throwing off their ancient superstition, and are applying to European studies and philosophy! Of what immense importance is it that Christianity should come to them in a form that will bear the most rigorous examination of reason! Otherwise, will they not reject it as one of the forms of imposture, of which they will learn that there have been so many in the world? When they see the wafer carried in procession, and the Romanists falling down before it, will they not be apt to join Averroes, the Arabian philosopher, who, when he saw the same thing, cried out, "I have travelled over the world, and have found divers sects; but so sottish a sect or law I never found as is the sect of the Christians, because with their own teeth they devour their God whom they worship." This is similar to what the greatest of the Roman philosophers uttered hundreds of years before: when, speaking of the various shapes under which superstition and idolatry had existed in the world up to his time, Cicero says, "But was there ever any man so mad as to believe that which he eats to be God?" Now, we wish it to be understood we are not defending the impressions we have described; we are only describing them. They will arise, whether we lament them, and condemn them, or not. Is it likely, we ask, that a doctrine can be true, which gives rise to such impressions, and hinders the propagation of that religion which is sent to be a blessing to the whole earth—out of the eight hundred millions of whose inhabitants, only two hundred millions have as yet ever heard of the name of Christ? When there is a choice

between the literal and figurative interpretation of Christ's words, and reason exercised on Scripture already inclines us to reject the literal, shall we not think it an additional inducement, when, by so doing, we facilitate the reception of Christianity to six hundred millions of our fellow-creatures? Lastly, what a stumbling-block is transubstantiation to the Jews! It seems almost impossible for the Romanists to convert the Jews; and so it has, in fact, been found to be. The practice of worshipping God "under the species" of the wafer (the words of the council of Trent) appears to them idolatry, and utterly irreconcilable with the law, not merely in its ceremonial parts, but in its everlasting spirit. The idea also of drinking blood literally, is what they cannot endure. As long, therefore, as Christianity comes to them hampered with this doctrine, it comes in vain—it can obtain no hearing. Till Protestants shall be fully awake to the duty of carrying their pure and reasonable form of Christianity to the Jews, there can be no hope that that most interesting people will be converted. It will be the glory of our reformed religion, when through its instrumentality, under the Divine blessing, "the lost sheep of the house of Israel" shall be gathered into the fold of Christ, and shall display that devotion in his cause which they have with unexampled, though mistaken nobleness, displayed in adhering to their law; and so, through the combined efforts of Jews and Christians, "the fulness of the Gentiles shall be brought in."—*Rev. C. S. Bird.*

SUNDAY DRESS AND APPEARANCE.—As the Christian religion is cheerful, and peaceful, and pure, so should every thing connected with it be of the same character. I never can help fancying that I see something of this character in the Sabbath of a country village, where religion prevails. The peaceful cheerfulness, however, which belongs to true religion, is widely different from the noisy mirth which belongs to the careless and the profligate. There is a stillness which belongs to a Christian Sabbath, but it is a happy stillness. You see, in the countenances of those you meet, an appearance of rest, of calmness, of peaceful cheerfulness. There is, also, in the cleanly Sabbath dress of English villagers, something like an emblem of the purity which belongs to that religion which is to be their guide at all times, but on the Sabbath is their more peculiar business and enjoyment. It is of great consequence to keep up the true character of this sacred day. Let no man, however, suppose that the mere Sunday dress, or the Sunday rest, or even the Sunday ordinances, will of themselves entitle him to be called a true Christian; but if they enable him, and if they invite others, to make this day a day of holy rest and of Christian improvement, how useful, how needful they may be! Is not a man's mind drawn away from every purpose of sabbatical rest, when he sees the inhabitants of a village without their Sabbath dress, and when he hears their noisy mirth expressing a feeling so different from Sabbath devotion? And, on the contrary, is he not forcibly led to join in Sabbath employments, when he sees others whose expression and appearance convey so much delight? Let there be a cleanliness of the person on the Sabbath morning, and let it be a token of that purity of mind which should belong to the Christian. A gaudy finery of dress and appearance belongs not to the Christian Sabbath; but neatness and cleanliness do belong to it.—*Bishop (Davys) of Peterborough.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 183. SEPTEMBER 14, 1839.

PRICE 1½d.

ON THE ATONEMENT.

BY THE REV. JOHN SPENCE, M.A.
Rector of East Keal, Lincolnshire.

II.

At the conclusion of the former essay, the question was proposed—for building up the sincere Christian on his most holy faith—whence arose the necessity of atonement for sin? The answer to this question, it was remarked, was to be considered in a twofold point of view.

I. Atonement was necessary, because fallen man, having lost all moral power of self-recovery, could in no sense atone for himself; he could in no sense become his own saviour. In point of guilt, he had reduced himself to the state of fallen angels, "who kept not their first estate." Like them, he had voluntarily broken his Maker's righteous law, disbelieved his truth, rejected his sovereignty, stained his glory, and done dishonour to his holy name. Sin had "fixed a great and impassable gulf" between him and God; and beyond it stretched forth a land of thick darkness and eternal death. Nothing, therefore, could ultimately have prevented the execution of the law's threatened penalty, "dying thou shalt die," but the interposition of One who could pay that penalty in the sinner's behalf, "One mighty to save." Hence we see that "without shedding of blood there could have been no remission of sin;" no acquittal from guilt incurred; and no restoration to the forfeited favour and enjoyment of God. Without this wonderful provision of wisdom and mercy, sin must have terminated in the destruction of the sinner; God must have remained to him "a consuming fire." This reason, how-

ever, is by no means the only one to be assigned for the necessity of Christ dying for us. There is another reason, and a very conclusive one too, which many sincere believers in the atonement either inadvertently overlook, or very imperfectly understand. For,

II. Without this propitiatory sacrifice, the law "would not have been magnified and made honourable," its claims would not have been upheld, its unchanging truth would not have been vindicated; nor would the glory and the harmony of the Divine perfections have been inviolably secured, nor would their holy nature have been unfolded to the admiration and lasting love of angels and the whole redeemed and sanctified family of God.

By keeping this latter important truth in view, we shall be enabled to form a right conception of the sufferings of Jesus substituted in the place of sufferings due to us for our sins: in other words, by taking the revealed will of God for our guide, we shall see the necessity of Christ's atonement, if we duly consider what is meant by sin being called in Scripture "the transgression of the law" (1 John, iii. 4). Now, by the term *law* is clearly meant the moral law; for it is only by this law "that every mouth can be stopped, and all the world become guilty before God" (Rom. iii. 19). But the moral law, we are assured, is none other than a pure and bright transcript of the Divine mind, and is in itself, and in all its requirements, "holy, just, and good," and therefore calculated, in every respect, to promote the creature's greatest good. It was enacted to be a rule of duty, and a safeguard for securing the highest

interests and happiness of all God's intelligent creatures in all parts of his universal empire. I say *universal* empire; for we are not to suppose, as is by many unthinkingly supposed, that we are the only moral responsible agents in the universe of God. Scripture at once corrects the mistake. It assures us, that this world of ours, peopled with human beings, is intimately connected with another world of bright and holy intelligences, who have never sinned, but who are still as much the subjects of moral government as ourselves. "To love the Lord our God with all the heart, and soul, and mind, and our neighbour as ourselves," is an universal law, as binding in its obligations on the inhabitants of heaven and hell, as it is binding on the inhabitants of earth; for it would be equally absurd and monstrous to suppose, that the wilful rebellion of the creature, be he fallen man or fallen angel, can ever annihilate or even weaken the unrelinquished claims of the righteous Lawgiver, though that rebellion has morally disabled him, because he is voluntarily disinclined (the very essence and measure of his guilt) from yielding the homage and obedience required. Now sin is emphatically the transgression of this universal law; and its inflexible language to every subject placed under its authority is, "this do, and thou shalt live;" but in case of one single failure, "the soul that sinneth, it shall die;" "whosoever shall offend in one point, he is guilty of all." Had God, then, in the character of the supreme Governor of a whole moral universe, and the pledged guardian of the law which he himself had made, and made too for securing the happy order and highest welfare of all his rational and intelligent creation "in all places of his dominions;" had he, I repeat, connived at the transgression of it in the case of Adam, he would have substantially abrogated it; he would have looked on moral evil with indifference; he would have impeached the rectitude of his own moral government, and would have subverted its very foundations, by shewing himself regardless of maintaining the law's unchangeable sanctions and righteous authority. Such a procedure would have appeared an appalling mystery to the adoring "sanctities" of heaven, who had never transgressed the law of their Creator in one single instance: they would have stood amazed, and questioned the holiness, justice, and goodness of the law, had they beheld rebellious sinners translated from earth into their unspotted mansions, brightened with their glory, admitted to bear a part in their hallowed employments, and share in their blessedness, when the supreme Lawgiver had expressed no abhorrence of their

sins, and no determination to exact the penalty of disobedience, and vindicate the honour of his own righteousness and truth. Such a sight would have convulsed the thrones of angels and archangels, of cherubim and seraphim, and have sent a feeling of consternation and dismay through all their shining ranks and orders. On the contrary, having witnessed the infliction of the penalty of the law on their rebellious brethren, they doubtless must have expected to witness a similar infliction on rebellious man; for it must not be overlooked, that the glorious scheme of human redemption, "the manifold wisdom of God, was not then made known by (or through) the Church to these principalities and powers in heavenly places" (Eph. iii. 10). Here, then, we see the moral necessity of atonement for upholding the authority and maintaining the sanctions of moral government; we see how the holiness of God, which delights in contemplating the supreme good of all his intelligent creatures, and his justice, which is bound to maintain that good, required the atonement—required it, as the indispensable medium through which these Divine attributes could be vindicated, and illustriously displayed to God's "whole family in heaven and earth;" and so displayed as to be in perfect harmony with the free gift of grace and salvation to the proud rebels of a distant revolted province of his dominions.

The atonement, then, under this scriptural view of it, is not one God appeasing another God, as its opponents are pleased either to misunderstand or misrepresent it; but it is what the inspired volume records to be the "manifested mystery of godliness," which, previous to the incarnation, "was hid in God from ages and from generations:" it is the development, when "the fulness of time was come," "of the eternal purpose, which the Father purposed in Christ Jesus our Lord;" and which purpose, when developed, exhibits, as already stated, the peculiar mode adopted by him, as the supreme Ruler of the moral universe, for upholding the rights of moral government; for maintaining the efficacy of law; for establishing its unaltered and unalterable sanctions in the esteem and reverence of all his obedient, intelligent creatures; and for securing to them its beneficial provisions and ends.

In its benignant aspect and influence on the eternal interests of our guilty, ruined race, emphatically called "the ministry of reconciliation," the atonement constitutes the adequate basis—the fundamental element, as it were—of an administration by a Mediator, which, in pardoning sin, secures from impeachment all the divine attributes; an administration wherein "mercy and truth,

uncompromised, can meet together, righteousness and peace can kiss each other;" wherein God the Father, as the supreme vindicator of law and the guardian of holiness, "can be just," and yet, as "the God of all grace," can be "the justifier of him which believeth in Jesus;" in a word, can be "a just God, and yet a Saviour." It is this broad, revealed fact, which gives the atonement all its transcendent excellence and its peculiar glory, and invests it with all its melting love and attractive wonder.

Viewed in any other light, or in any other bearing, the atonement is not only unintelligible, but it is also indefensible, because wholly irreconcilable with Divine goodness and love; for it must be ever kept in mind, that it was made by the Son to the Father, not in order to produce a change in his nature and eternal purpose, which are clearly incapable of any change, but to produce a penitential, softening, purifying change in the hearts of sinners; not to excite pity in his breast, which was previously devoid of pity; not to render him merciful who was previously unmerciful; not to purchase forgiveness of him who was previously disinclined to forgive. This, it is to be lamented, is the too current popular notion of multitudes respecting the propitiatory death of Christ; and the notion also of many of God's regenerate children, who should have their spiritual senses exercised to discern and know better. The notion, however, be it adopted by whom it may, not only furnishes solid argument for the rejection of atonement altogether, but it has no ground of support whatever in the inspired Scriptures, when rightly understood and interpreted; for it is utterly inconsistent with, and highly derogatory to, the revealed character of God the Father, who is truly "a God of love," and whose compassions are infinite. "He delighteth in mercy" (Micah, vii. 13); "with him is plenteous redemption" (Ps. cxxx. 7); "he will have all men to be saved and come unto the knowledge of the truth;" and expressly declares, "as I live, I have no pleasure in the death of him that dieth" (Ezek. xviii. 32). If, therefore, sinners ultimately perish, the cause of their ruin is entirely their own wilful impenitence and unbelief. They are not constrained by any extrinsic influence, or secret decree, to do evil, nor are they restrained from doing good. They act in every instance freely and voluntarily, according to the prevailing convictions of their minds, and the preponderating inclination of their wills; and this is all that a moral, responsible, free agent can in equity claim of his Maker, as constituting the ground of his obligation to "love him with all his heart,

and soul, and mind;" grace he cannot claim; and hence, if sinners are saved, it is through God's sovereign, unmerited "kindness and love" (Tit. iii. 4), "to the praise of the glory of his grace" (Eph. i. 6). This grace prevents the sinner's "boasting" (Rom. iii. 27), that the pivot of his salvation is either "the will of the flesh or the will of man" (John, i. 13); but that the whole, in its commencement, in its progress, and in its completion, is "of God that sheweth mercy" (Rom. ix. 16).

In order, then, to elucidate more fully this delightful part of our subject, and chiefly with a desire to assist the plain readers of this essay in getting a deep, melting, heart-affecting view of their heavenly Father's love, and in banishing from their minds every chilling and hard thought of Him, as if he were a stern, vindictive, unrelenting God, clothed in frowns of terror and vengeance, and reluctant to pity, to pardon, and to save them,—let it be further observed, that it is evident, from the recorded history of the fact, that the first sin of Adam, viewed exclusively as a personal offence committed against God the Father (personally considered as the Father), was pardoned as soon as it was committed; for it was He, the Father of grace and mercy, who gave our offending parents that first cheering, though mysterious promise, that "the seed of the woman should one day bruise the serpent's head" (Gen. iii. 15). In the New Testament (not to swell this essay by adducing passages from the Old), this gracious promise is thus explicitly unfolded: "God so loved the world, that he gave his only begotten Son (he could not give more), that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John, iii. 16, 17). And the same inspired writer, in his first epistle (iv. 9, 10), repeats the same sweet, consolatory truth, by declaring, "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." And in order to shew that the predisposing motive of this exuberant grace originated solely in the bosom of the Father, he further adds, "Herein is love, not that we loved him, but that he loved us, and sent his Son to be the propitiation for our sins." From this testimony of Scripture, which need not be strengthened by additional quotations, it is as clear and decisive as language can express, that it was the Father's own infinite wisdom which devised the plan of salvation by a propitiatory sacrifice, and that it was his own infinite love which provided the endeared victim. He gave, at a cost ex-

ceeding all computation, "his only begotten, his only beloved Son, and delivered him up for us all." That Son willingly co-operated with the Father in carrying the accomplishment of this eternal purpose of love into effect, and, "for the joy that was set before him, endured the cross;" endured, on that agonising tree of ignominious torture, sufferings substituted in the room of sufferings due to us; paid the full debt of our penalty, and thus "redeemed us from the curse of the law," as a law of condemnation and death; but did not, by that act of redemption, cancel one jot of our binding obligation to obey it as the law of His moral empire over our hearts, and the rule of our duty and allegiance to Him as our King. By this "obedience unto death" "he opened a new and living way for us unto the throne of grace;" removed out of our approach to it every obstructing barrier and legal impediment, so that we, and every guilty sinner "of every kindred, and tongue, and people, and nation," may "come boldly unto it, and may obtain mercy and find grace to help in time of need" (Heb. iv. 16).

Thus, by the united act of the Father and the Son, united in counsel, in will, and in operation, we are redeemed, not *from* God, but *to* God, by the blood of "the Lamb;" and our moral restoration to the Divine image and favour, through the new-creating power of the Holy Spirit, is at once the purchase and the gift, and the brightest display of the Father's "abounding grace towards us."

Here our finite minds are lost, but delightfully lost, in contemplating "the breadth, and length, and depth, and height" of this love; for it is indeed a love "which passeth knowledge." It is the joyous song of the believer in his homeward journey to God—"his everlasting light and glory;" it is the rapturous theme of angels, and of saints made perfect in holiness; it is the one great, absorbing wonder of an adoring universe, and it will be such for ever.

JANSENISM.—No. II.

Doctrines, &c.

ON the very day on which it pleased God to remove him from this scene of activity and usefulness, Jansenius finished that great work which had been traced out by himself and his friend M. de St. Cyran, and which had occupied him in its composition and arrangement for the long space of twenty years, during which period he had devoted the most unremitting attention to the study of the Fathers, and especially to the writings of St. Augustin. It is stated, he had ten times read through the whole of the writings of that Father, and thirty times carefully compared those parts of them relative to the Pelagian controversy. The work of Jansenius—which, to use the language of Mosheim, gave such a wound to the Romish Church, as neither the wisdom nor the power of its pontiffs will ever be able

to heal—is divided into three parts. The first contains a full explanation and exposition of the doctrines of Pelagius, in which the errors of his views are entered upon, and his notions proved to be at once inconsistent with revealed truth and with actual experience. The doctrine of divine grace is treated of in the second, in which all that St. Augustin wrote on the subject is arranged with great perspicuity. He maintains that all are born in sin, and by nature children of wrath; that all, as a natural consequence, are guilty before God, and remain under the power of sin, sitting in spiritual darkness, until the grace of the Lord Jesus bestows on them spiritual light, and till they are called by his gracious word from a state of spiritual death. The arguments by which the doctrine of irresistible grace is maintained, are also considered at length. In the third part, the restoration of the soul to the favour and image of God is fully discussed. This portion of the work is regarded as the most elaborate, and testifies the extent of the author's learning; every sentence scattered throughout the works of Augustin, which at all bears upon the subject, being introduced.

It is a striking circumstance, that the mind of Jansenius seemed fully impressed that the publication of this work might lead to much bitter controversy, or even expose his friends to persecution. With his dying hand, therefore, he wrote to the pope (Urban VIII.), submitting the manuscript for his inspection; and authorising his holiness to alter or expunge any part of it. He thus writes with reference to the work:—"The expressions of St. Augustin are peculiarly profound. The various modes in which his writings have been interpreted prove at once the difficulty of the exposition, and the incompetence of the expositors. Whether I have been more fortunate, whether I speak according to truth, or whether I am deluded by my own conjectures, can only be known by submitting my whole work to the test—to that true and infallible light, before which the illusive glare of false splendour disappears—to that divine touch-stone, at whose touch every thing is ground to powder which possesses not the solidity of truth. *I therefore now lay my work at the feet of your holiness; I submit its contents implicitly to your decision, approving, condemning, advancing, or retracting, whatever shall be prescribed by the thunder of the apostolic see.*"

Whatever may be men's opinions relative to the doctrines so firmly maintained by Jansenius; and admitting, which even his most determined opponents must admit, that he was an individual of the greatest assiduity and spirituality of mind,—it is sad to think that he should thus prostrate himself at the papal footstool. His conduct indeed argues a great diffidence in his own powers, and an implicit reliance on the papal infallibility. Only half an hour before his death, he unreservedly abandoned himself and his work to the authority of the pontiff. His will was to the following effect:—"I feel" (with reference to the work), "that it would be difficult to alter any thing; yet if the Romish see should wish any thing to be altered, I am her obedient son: and to that Church in which I have always lived, even to this bed of death I will prove obedient. This is my last will. Done 6th of May 1638."

Immediately on the death of Jansenius, the Jesuits endeavoured, by every method, to suppress the work to the doctrinal statements of which they were in many instances vehemently opposed. The old dispute between them and the Dominicans, respecting the doctrines of grace, seemed to be revived with fresh ardour; and they called all their subtlety into exercise to prevent the writings of Jansenius getting abroad. "No incident," says Mosheim, "could be more unfavourable to the cause of the Jesuits, and the progress of their religious system, than the publication of this book; for as the doctrine of Augustin differed very little from that of the Dominicans; as it was held

sacred, nay, almost regarded as divine in the Church of Rome, on account of the extraordinary merit and authority of that illustrious bishop; and, at the same time, was almost diametrically opposite to the sentiments generally received among the Jesuits,—these latter could scarcely consider the books of Jansenius in any other light than as a tacit but formidable refutation of their opinions concerning human liberty and divine grace: and accordingly they not only drew their pens against this book, but also used their most zealous endeavours to obtain a public condemnation of it from Rome."

The executors of Jansenius disregarded the solemn injunctions contained in his will. They had good reason to fear that Jesuitical influence would be called into exercise to sway the mind of the pope, and to condemn the doctrines of his work. In two years after the author's death, it was published; and to this may be traced many of those deeds of violence for which the Jesuits have been notorious, and which abundantly prove the rancorous hostility of the sects of the Romanists towards each other; shewing the utter fallacy, as has been hinted, of the opinion, that one spirit animates the popish Church.

About midnight, Dec. 10, 1657, the inscription over the grave of Jansenius was secretly removed, and the tomb so completely demolished, that not a vestige remained. On the following morning the chapter of Ypres, on the discovery of the facts, expressed the strongest indignation, but had no remedy; as it was found that the bishop who had succeeded to the see was the author of the spoliation, instigated by the Jesuits. In 1672, a second epitaph, on a plain white marble slab, was erected where the monument had stood; but this was not suffered to remain; it was removed by the Jesuits in less than a month after it was erected. A simple cross pattee was the only mark which pointed out his grave. In 1733 it was, for the first time, announced by the Jesuit, Pere du Chesne, that, on the first spoliation of the tomb, the body of Jansenius was removed. A few years after this announcement, the cathedral was newly paved; and no trace remains to mark the grave.

After the publication of Jansenius's work, the Jesuits tried by every method to quash its circulation; and at length Father Cornet, one of their body, produced five propositions, said to be taken from the work, and most artfully and ambiguously worded, many of the phrases admitting of a double meaning. These propositions were laid before Innocent X. and the Sorbonne, and were pronounced, after various discussions, by both to be heretical, most of the dignitaries of the Gallican Church agreeing with the decision. A formula was now drawn up, containing these five propositions, with a declaration of their heretical character subjoined; and which was ordered to be signed by all the clergy, all teachers, religious houses, and candidates for orders. This paper, contrary to the expectations of their enemies, the Jansenists did not refuse to sign; each, however, adding to his signature a protest against the propositions being found in the writings of their founder, and pointing out the difference,—much to their mortification, for they now thought their triumph complete. A second application was now made to Rome. On 16th Nov., 1686, a bull was issued by Alexander VII., confirming the former, declaring that the propositions were heretical, and that they were taken from Jansenius. A second formula was drawn up, and the declaration described by Mosheim as one "of unexampled temerity and contentious tendency," couched in the following strong terms—"I condemn, from my inmost soul, and by word of mouth, the doctrine of the five propositions contained in the works of C. Jansenius—a doctrine which is not that of St. Augustin, whose sentiments Jansenius has misinterpreted."

When this was presented to the Jansenists for sig-

nature, they all refused, opposing it with the utmost energy. They declared that the Catholic Church, whilst she asserts the divine authority of the see of Rome on subjects of faith, yet allows her only a human judgment on matters of fact. The doctrine of the propositions was unquestionably an object of faith; their having been advanced by Jansenius was a matter of fact. With respect, therefore, to the heresy of the doctrines, they fully submitted to the decision of the apostolic see. But with regard to the fact that such propositions were to be found in the writings of Jansenius, they conceived it was a matter of private judgment; and their full belief was, that the opinions of their founder were grossly misrepresented. On this declaration being made, persecution beset them on every side. The court, the Jesuits, and the clergy, united together to oppress, or rather to extirpate them. "The Jesuits," says Mosheim, "had audaciously asserted in the city of Paris, and in the face of the Gallican Church, that faith and confidence in the papal decisions relating to a matter of fact, had no less the characters of a well-grounded and divine faith, than when these decisions related merely to matters of doctrine and opinion." It is to be remarked, moreover, that all the Jansenists were by no means so resolute and intrepid as those above mentioned. Some of them declared, that they would neither subscribe nor reject the form in question; but testify their veneration for the authority of the pope by observing a profound silence on that subject. Others professed themselves ready to subscribe it; not, indeed, without exception and reserve; but on the condition of being allowed to explain, either verbally or in writing, the sense in which they understood it, or the distinction and limitations with which they were willing to adopt it. Others employed a variety of methods and stratagems to elude the force of this tyrannical declaration. But nothing of this kind was sufficient to satisfy the violent demands of the Jesuits; nothing less than the entire ruin of the Jansenists could appease their fury. Such, therefore, among the latter as made the least opposition to the declaration in question were cast into prison, or sent into exile, or involved in some other species of persecution; and it is well known that this severity was a consequence of the suggestions of the Jesuits, or of their influence in cabinet-councils.

Y.

THE SABBATH.

Its Origin and Perpetuity vindicated, from the Old and New Testaments.

BY THE REV. THOMAS PYNE, A.M.

Assistant Minister of Ram's Chapel, Homerton.

No. I.

WHEN we find any remarkable custom existing in the world, it is natural and even desirable for the mind to inquire into its origin. A positive institution, whether secular or religious, must always have had some cause or combination of causes at its commencement; and this is certain in the degree in which the institution is peculiar.

The above canon applies forcibly to the Sabbath. We perceive, among many millions of people, residing in different countries, speaking various languages, and having a diversity of habits in other respects, the year divided into weeks, and a regular habit of intermission from worldly labours on one day in each seven, and a dedication, more or less complete, of that day to the purposes of devotion and religious instruction. Our thoughts then turn to the origin of so remarkable a custom; a custom which the nature of external things would never of itself have led men to adopt, which presents to view only an interruption of their callings and pleasures; but which, really calcu-

lated by the repose and change of thoughts which it offers for their temporal welfare, is yet of far higher consequence in a moral sense, as being that on which, more perhaps than on any other thing, has depended the continuance of the knowledge of the true God among mankind, and all the social blessings which hence have flowed. Now, but one satisfactory account can be given of this institution, and one rule discovered for its nature, and the spirit in which it should be kept; and this account and this rule are found in the holy Bible.

It will be the purpose of these pages to place before the reader the institution and perpetual obligation of the day of sacred rest, as set forth alike in the Old and New Testaments. At present, we shall confine ourselves to the arguments from the Old Testament on the subject. May He who is the Lord even of the Sabbath-day open our minds to the due recognition of this sacred rest, and fill us with "the Spirit," as week by week we endeavour to honour his appointment!

First, then, our thoughts naturally turn to the primeval law of the Sabbath. It is said in the second chapter of Genesis, that "the heavens and the earth being finished, on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

We cannot suppose that there is weariness with God. No. He who could create an infinite universe is himself infinite, and therefore needs no repose. Hence, when we find Jehovah thus speaking of the Sabbath, we learn that he had a purpose in the appointment for man's benefit. In the text just quoted there is an evident setting apart the day—a making it unlike common days—a designation of it to religious repose. Now this was done in paradise. It was before the fall. Slight as were the labours, happy the duties, abundant the opportunities, for the Divine service at other seasons, here was a distinct period mentioned, and that given to man at the very commencement of his being. A seventh portion of time was hallowed, even before the fruit was forbidden, or the earth had learnt its orbital course. But a command given to the human race, under such circumstances, may justly be considered a command of universal obligation. No ceremonial was appointed to our first parents; nothing but one, and that the simplest possible test of obedience; but with it, yea, before it, "God blessed the seventh day and sanctified it." From this reason, then, the duty of remembering the Sabbath may be pronounced incumbent on us. But, further; the apportionment of a seventh portion of time to the Divine service is not only the one command inscribed on the order of creation; it is the chief vestige of our paradisaical state. We tread the same earth with our first parents; but how changed! how polluted! Where shall we turn for the memento of man's state of happiness and obedience? The week-day world is full of the bustle of business and pleasure; men are found labouring, as in the fire, for the various objects which they have placed before their minds. Every thing we commonly see is *for time*—to increase men's luxuries, to add to their power, to prolong their name upon the perishing earth. But the Sunday restores us to God, and gives a glimpse of paradise. In the quietness, order, and propriety of the day, we trace the loveliness of heavenly law; and in the higher, and more peculiar, and more sacred associations of it, we recognise the hand of the Creator—of him who has twice created us; who first gave man an Eden, and when he forfeited it, opened the way to a yet better state at his own right hand. Whenever, then, you awaken on the Sabbath-morning, let such thoughts occupy your soul. Remem-

ber the Sabbath as the command of the one God the Creator, and the record of a lost paradise; remember it with fear and awe, with grief and shame, but yet with hope and gratitude; and doubt not that in following out the doctrines and duties to which it points, a better Sabbath will await you through your Saviour's merits in his own kingdom.

Secondly,—But another view is to be taken of the Sabbath. It is the grand external symbol of revealed religion. Traces of the hallowing of the Sabbath are to be met with among the worshippers of Jehovah from the time of the first bestowment of the command through every successive age to the present. It is true that in Genesis nothing very direct is said on the subject; but in so succinct a book, extending, as its history does, over a period of 1689 years, any full detail of it was scarcely to be expected. No mention is made of sacrifices till the deluge—a period of 1500 years; nor from the arrival of Jacob at Beersheba till the deliverance from Egypt—a space of upwards of 300 more; but does this prove that sacrifices were omitted? We read nothing about circumcision from the death of Moses till the time of Jeremiah—an interval of nearly a thousand years; but does any one imagine that circumcision was not performed? No mention of the Sabbath occurs in the books of Joshua, Ruth, 1st and 2d Samuel, and 1st Kings, which are so much more detailed than is Genesis, and when the Mosaic law was confessedly in its fullest vigour. This would be enough to shew that the silence of Moses in Genesis does not prove that the Sabbath was not thought by mankind to be binding on them; any more than the loss of the original institution of marriage for 2000 years invalidates its re-enactment by the Saviour.

But the fact is, there are clear marks of the admeasurement of time by weeks, and therefore of a Sabbath, during the patriarchal ages. Cain and Abel brought their offerings at the "end of the days," *i. e.* on the Sabbath. The description of Enoch, "who walked with God," when viewed by the light of the passage in Heb. xi., where express reference is made to his faith in Jehovah as the Creator of all things, as well as the rewarder of his people, is highly consistent with the patriarch's maintenance of the day established in memorial of the creative rest. As to Noah, living as he did sixteen centuries from the appointment of the day of rest, the method of reckoning by weeks is a thing familiarly referred to as the ordinary division of time in his age. "Yet seven days, and I will cause it to rain." After seven days "the flood was on the earth;" he stayed "yet other seven days," and sent forth a dove: and again, "yet other seven days," and sent it forth a third time. The word *seven*, שִׁבְעָה in Hebrew and other kindred languages, is from a word primarily signifying *fullness* or *completion*, and was probably applied to a week, because that was the space occupied in completing creation.

We descend to Abraham, who "commanded his household to keep the way of the Lord, to do justice and judgment;" yea, who, as God condescended to say of him, in reference to Isaac, "obeyed my voice, and kept my charge, my commandments, and my laws." What could be this way of the Lord; what this voice, this charge, these commandments, these laws, if the original institution of the Sabbath, the charge, the commandment, the law issued in paradise, was not among them? Jacob seems to have recognised the duty of stated worship by speaking of a "house of God;" even Laban talked about the "week" to his son-in-law; and yet more, the ancient Job himself, dwelling at the distance of Uz of the Chaldees, more than once reminds us of "a day when the sons of God came to present themselves before the Lord."

I have dwelt on this point, because it is important in two respects; one, that the opponents of the divine

institution of the Sabbath take it for granted that there was no mention of it before the law; the other, that the establishment of the fact of its observance during the first 2000 years, or one-third of the whole period of the earth's history, and that before the giving of the law, is a powerful argument for its permanent authority.

Thirdly,—We are to speak of it now in the period in which the statutes of God are left more definitely on record. But before we enter on this, a remarkable incident occurs. Bear in mind that the law is not yet given; and observe the narrative. The Israelites in the wilderness murmur for the want of bread; then said the Lord, "Behold, I will rain bread from heaven for you; and on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

This cannot be considered the *institution* of the Sabbath, because, first, the Lord speaks of it incidentally as a thing known; and then Moses, referring in the same chapter to the day, says, "See, for that the Lord *hath given* you the Sabbath" (it would have been *does*, or will give, had the appointment then been new): he *hath given* the Sabbath, therefore he *giveth* you on the sixth day the bread of two days. The Sabbath had been kept up as the record of creation, and of the one creative hand before the flood; it had distinguished the true worshippers in their pastoral life; it had been maintained by the chosen family during their persecutions and afflictions in Egypt; it has survived all the vicissitudes to which the human race had been exposed; and now it is referred to as a thing well known by the leader of Israel guiding the people to the promised land. But even a more distinct recognition of its sacred character than this was to be made. The heart is deceitful; it is prone to think that a burden which should be deemed a privilege; and having once esteemed a thing a burden, to lay it aside, however clear the command from God, however decisive the duty. Hence, as Jehovah was pleased to republish the moral law (for no one will say that the duties inculcated in the ten commandments were not duties from the beginning), he included among those purely moral duties this positive institution, "Remember the Sabbath-day to keep it holy;" and that for the very same cause which had given it its sanction at first. "For in six days the Lord made heaven and earth, and rested on the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." Now this is very decisive; the judicial and ceremonial portions of the law were still unappointed; and when they were, they were proved, both by their nature and by the express testimony of God, to be only temporary. Intended for a single nation, and being in themselves but shadows of good things to come, they would necessarily vanish when the Sun of Righteousness should arise upon the nations. But do the ten commandments vanish? Are they suited only to one people, and that for a defined time? Are they not re-enacted in spirit by the Lord in his solemn appeal to man, to love God, and to love our neighbour? And as the method of shewing love to others is by certain definite outward acts—such as honouring parents, abstaining from murder, and other crimes,—so, does it not follow, that in shewing our love to God, we should do so by worshipping him as the only Jehovah, by honouring his holy name and word, and retaining stated ordinances, and therefore stated seasons, for his worship? It is true, God afterwards speaks of the Sabbath as a sign between him and the Israelites; and it would be a very remarkable sign of the separation of that people from their unsabatical heathen neighbours; and refers to it in relation to their deliverance from Egypt, which might be considered as the creation of Israel as a people: but the Sabbath being made in this sense a sign, no more limits its intention to a prescribed period, or proves

its commencement at that time, than the appointment of the rainbow proved that it was to be but a temporary sign; or its mention after the flood, that it had not commenced at the creation! And to go on to the after-ages of the Jewish Church, we may learn the consideration in which the Sabbath was regarded by the holiest of the Jews; by such an example as that of Nehemiah and his companions, who "entered into an oath to walk in God's law, which was given by Moses, the servant of God; and to observe and do all the commandments of the Lord our God, and his statutes and his judgments." "And if the people of the land," he continues, "bring ware, or any victuals, on the Sabbath-day to sell, that we would not buy it of them on the Sabbath." And so again, to his own people, "I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and on our city? Yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath-day. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates to sanctify the Sabbath." We cannot, indeed, neither do we wish, to put barriers in our streets to prevent the stream of Sabbath-breakers, who, lovers of pleasure more than lovers of God, pass along, willingly ignorant of heavenly truth, careless of the malignity of sin. The genius of the Gospel is to apply moral, and not physical, checks to evil. If the former are found in any heart, that person will at once leave off ungodliness; he will know that the ways of religion "are ways of pleasantness, and that all her paths are peace;" and there will be little or no occasion for lower influences, the soul being filled with the love of Christ. But we can close our houses, our hearts, to the intrusion of worldly friends and cares; we can magnify Him who hath both created and redeemed us; and by example, as well as precept, invite men to join us in the worship of our God. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. I was glad when they said unto me, We will go into the house of the Lord."

Indeed, one striking feature in the procession of ages is the gradual advancement observable in the writings of the prophets, from the dwelling on the *ceremonial* to the inculcation of the *spiritual* duties of the Sabbath. In many other things, they seem to have enjoyed a bright anticipation of the excellency of the Gospel-times. The law in its numberless rites was a burden which neither they nor their fathers could bear; they understood that the superiority of the Christian dispensation would consist in the more direct and simple application of spiritual truths to the conscience; and they spoke of the Sabbath with such an impression on their minds. Hear Isaiah, for instance: first, because of the superstitious use of this ordinance, rebuking the people; "The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." But does any one think that, in consequence of these abuses, the moral obligation of the Sabbath would cease? Attend to the message of God by the same prophet, in reference to the due observance of this sacred day; a command, as you will perceive, with promise, and that too not confined in application

either of duty or of blessing to the Jews, but clearly extended to all peoples: "Blessed is the man that doeth this, that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." So, again, in reference to proselytes who had entered the Jewish Church: "Neither let the son of the stranger say, The Lord hath utterly separated me from his people; for thus saith the Lord unto them that keep my Sabbaths . . . I will give them an everlasting name." Thus, once more, generally to all the Gentiles, as they should become converted under the reign of Christ: "Also the sons of the stranger that join themselves to the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant;" in which we observe that the *Sabbath* and the *covenant* are placed upon an equal footing. And now consider the promise—a promise which undoubtedly refers to Gospel-times, because quoted by our blessed Saviour, with this distinct application: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer; for mine house shall be called the house of prayer for all people." And do we want any further direction as to the nature of the duties which should attend this sacred season? We find Isaiah setting them forth with a force and beauty which make us feel that the weakness of ceremonies was fully comprehended by the prophet; but that that insufficiency led him to the higher consideration of the moral obligations of this day: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord and honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken (*i. e.* commanded) it;"—*i. e.* the thus observing the Sabbath.

I shall conclude what I have to say respecting the Old Testament argument for the Sabbath, by a remark or two on the punishments inflicted for disobedience to this command. In the wilderness one was found gathering sticks upon the Sabbath-day; "and they brought him unto Moses and Aaron, and unto all the congregation; and they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

Here we find the anger of the Lord smoking against the *individual* who despised his ordinance. But we turn to *national* judgments. Listen to God's word respecting the vine which he had planted for his own self; the people whom he had chosen, nurtured, blessed: "Thus saith the Lord (Jeremiah speaks), Take heed to yourselves that ye bear no burden on the Sabbath-day, neither do ye any work; but hallow ye the Sabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction. But if ye will not hearken unto me, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." And so Ezekiel, with yet greater urgency: "Moreover I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord who sanctify them. But the house of Israel rebelled against me; my Sabbaths they greatly polluted. Then I said, I will pour out my fury upon them to consume them."

In conclusion, then, let me press upon the reader the duty of adoration to God for that he has appointed

such a day as the Sabbath from the foundation of the world. We cannot doubt that this ordinance has been the chief means of keeping up the knowledge of him as the Architect of the universe, the gracious Creator and Preserver of man. Wherever the Sabbath has been neglected, there the love of God has languished, and worldliness and idolatry have arisen. It was when the children of Israel despised God's judgments and walked not in his statutes, but polluted his Sabbaths, that their hearts went after their idols; and it will ever be the case among ourselves, that when the voice of God in the Sabbath is unheard—when the mind is withdrawn from that contemplation of the divine majesty and goodness which the Sabbath is calculated and designed to cherish—our hearts will wander to the world; other gods will have dominion over us; we shall be disposed to render the honour due only to him to the creature—and "Christ in us, the hope of glory," will fade and be obscured. Remember, then, the Sabbath-day to keep it holy; fear that spirit which was shewn by the Jews, which led them in the days of the last prophet to feel that the table of the Lord was contemptible; which caused them to say, "Behold, what a weariness is it!" which made them "snuff at it" as a thing despised; which brought them in mutual converse to the presumptuous language, "It is vain to serve God; and what profit is it, if we keep his ordinances?" and which hence so naturally carried them on—(for the path of sin is downward; we descend by easy steps from crime to crime)—"to offer polluted bread;" and finally, to be so selfish, so covetous, so inapt and disinclined to the service of God, as that "no one would shut the temple-doors for nought!" Are we surprised with the mournful strains with which the prophetic harp, about to be suspended, sounds. "Therefore the day cometh that shall burn as an oven; and all the proud, and they that do wickedly, shall be as stubble." Bear in mind it is the same God with whom we have to do. Then cease to do evil, learn to do well. Serve him in spirit who is a spirit; honour him by attending to his ordinances. Give to the God of the Sabbath-day the supreme place in your affections—that place which his majesty and compassion alike deserve; and the Sabbath itself will be a delight to you—it will convey to your heart and mind "showers of blessings."

(To be continued.)

CHARITY, TOWARDS THOSE WHO DIFFER FROM US IN RELIGION, ILLUSTRATED BY THE CONDUCT OF OUR LORD:

A Sermon,

BY THE REV. ALEX. M'CAUL, D.D.

JOHN, iv. 23.

"Ye worship ye know not what: we know what we worship."

WHEN the Israelites, after their return from Babylon, had begun to rebuild the temple, they received a most unexpected offer of assistance. The Assyrian colonists of Samaria, formerly their enemies, sent an embassy to make a profession of the Jewish faith, and express their readiness to co-operate in the work. "They came," as Ezra (iv. 2) tells us, "to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither." It might have been expected that

this voluntary profession of faith in the true God would have been received with pleasure, and the offer of assistance, which testified that enemies had been turned into friends, would have been accepted with gratitude and alacrity. The leaders of the Jews, however, disbelieved the one, and rejected the other. Knowing that the Samaritans, notwithstanding all their professions, had combined heathen superstitions with the worship of the true God, they refused to acknowledge them as servants of the same master, and replied, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." It may, however, be doubted, whether the Jews were justifiable in thus repulsing the Samaritans; whether it would not have been much more wise, more prudent, and more charitable, to have adopted a more conciliatory course; whether the acceptance of the proffered aid, and the intercourse that must naturally have ensued, would not have been more likely to have won these heathens from their errors, than an unceremonious repulse; and whether, in fact, the Jews were not guilty of presumption in judging so peremptorily of the religion of their fellow-sinners, and ascribing to themselves a religious superiority. The text enables us to form a correct judgment on this subject. It contains the sentence of the Lord Jesus Christ, a Being as exempt from error as from sin, and as free from bigotry as he was exalted above prejudice. On his way from Judea to Galilee, his course led him through the territory of Samaria; and fatigue induced him to repose by the side of Jacob's well. A Samaritan woman came to draw water, and a conversation on the subject of religion ensued; in the course of which our Lord, being asked to decide on the controversy between the Jews and the Samaritans, pronounced a judgment similar to that which had been given five hundred years before by Zerubbabel: "Ye worship ye know not what: we know what we worship." To this judgment of the Lord, and the instruction which it was intended to convey to us, I now desire to direct your attention.

In the words there certainly is a tone of harshness not to be expected from the meek and lowly Saviour. The woman whom he addressed was not an idolatrous heathen, but one who professed faith in the God of Israel and the law of Moses. Her forefathers had indeed corrupted the worship of the true God by an admixture of idolatrous superstitions; but the lapse of time, and the vicinity of the strict monotheism of the Jews, appear to have wrought favourably upon their descendants, and to have purified them from their grosser superstitions. They seem even to have adopted

the expectation of the promised Deliverer, for this woman expressed her faith in his approach: "I know that Messias cometh; when he is come, he will tell us all things." The main point of controversy was therefore about the place where the Divine Being ought to be worshipped. "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." And this our Lord told her was a matter of no moment; for that the time was fast approaching when the cause of this controversy must cease. "Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The approximation, therefore, to the Jewish faith was very close; and seemed to call for some such kindly acknowledgment as that given on another occasion to the Roman centurion. It seemed particularly desirable to condemn the proud and haughty principles of rabbinic divinity in the Jews, and to foster and encourage every inclination to the truth which was discoverable in the Samaritans. The general character, too, of Christ's religious instruction—pointing out the difference between the form and the substance of religion, teaching men, if their brother had ought against them, to leave their sacrifice before the altar, and to go first and be reconciled to that brother,—this, and many similar features, seem to warrant the expectation that our Lord Jesus Christ would have told the woman that trifling variations in form and in doctrine were of no moment; that her creed was all right enough; and that if her practice only were better, all would be well. The state of the Jews and their religion, which Christ was continually blaming, seemed to make this the right course. The Jews had a form of godliness, but the thin veil of hypocrisy could not have been sufficient to hide their moral deformity from the hostile Samaritans. The woman must not only have been aware of Jewish deficiencies, but must have seen them magnified by prejudice and dislike. It seems, therefore, as if it would have been peculiarly seasonable to inform this inquirer that, in reality, the Jews had no reason for their boastings; and that the locality of their temple conferred no superiority. Candour, as well as prudence, seemed to require some such acknowledgment of Jewish delinquency: yet our Lord made none—made no allowance for Samaritan disadvantages—passed no commendation upon their advancement in orthodoxy; but, as if they had still been worshipping the idols of Babel, Cuth, and Hamath, and were still burning their children in the fire to the gods of Sepharvaim, he said of the Samaritans of his own time, as he might have

said of their fathers, "Ye worship ye know not what: we know what we worship." Far from acknowledging her as a sincere though ignorant worshipper of his heavenly Father, he denies that she possessed the first elements of religious knowledge; and affirms, in terms equally strong, that the Jews, notwithstanding all their delinquencies, had that correctness of religious doctrine of which the Samaritans were destitute. In fact, as soon as the controversy was broached, he entered into it with zeal, and decided it in favour of the Jews.

The nature of the decision, and the harshness of the language in which it is couched, may cause a transient emotion of surprise or difficulty; but even if we did not know that the Lord Jesus Christ was free from all the sinful infirmities of our nature, we might safely infer from his universal benevolence that this judgment was not the effect of prejudice or bigotry. On other occasions, he made manifest even to the world, that he did not participate in the national injustice towards this people. When the Samaritan leper applied for help, he healed him as readily as the nine Jews, and particularly noticed him to his disciples as an example of devout gratitude. When he drew a picture of real charity, and a perfect fulfilment of the second great commandment, he held forth a Samaritan, even in preference to a priest and a Levite, for the imitation of mankind. The woman of whom we speak was astonished at his courtesy, and softened by his benign condescension; and, when the men of the city besought him to tarry amongst them, far from exhibiting any Jewish prejudice, he abode with them for two days. Our Lord's general conduct, therefore, as a man,—not now to speak of him as the co-eternal and co-equal Son of God,—leads us to believe that the reasons on which his judgment was founded were much higher and holier than those which would have led an ordinary Jew of that or of the present day to coincide in it. Those motives were, the love of God and the love of man, religious zeal and fervent charity. The question proposed to him, in fact, was, whether the religion of Israel, or that of Samaria, was most acceptable to God, and more in conformity with his will. Truth compelled him to answer as he did; for, whatever the similarity between the two religions, it was certain that the Samaritans were old and obstinate schismatics—corrupters of the law, and rejecters of the prophets. He could not have passed by or palliated Samaritan guilt, without denying the authority of the Divine commands, nor without confirming this poor woman in an error that must have proved fatal to her eternal interests. The declaration might

seem harsh for the moment, but true charity required him to be faithful. He had before him a poor wretched woman, who had passed her life reckless even of the dictates of morality, awakened for the first time to a sense of her guilt and her danger, anxious to know the way of salvation;—was it not the highest and the truest charity to warn her against mistake; to tell her in language the most energetic that perseverance in the systematic disobedience of her nation would lead to eternal ruin; that the religion she had hitherto professed was a mere delusion, an imposture, a Satanic lie; and that the truth was to be found with those whom hitherto she had hated and despised? The words might have grated rudely on her ears at first, and inflicted even a momentary wound upon her heart; but they were recognised ultimately as the reproof of a friend; and now, in the eternal world of truth and love, are remembered with humble gratitude, as having contributed to her deliverance from death. It is remarkable, however, that our Lord, though by his supernatural knowledge of her life, he had convinced her of his prophetic office, did not rest his decision simply upon his prophetic authority, but employed an argument such as she could appreciate. She believed in a Messiah to come; and to this faith therefore he referred her, to prove that the Jews were right, and the Samaritans wrong, "Ye worship ye know not what: we know what we worship, for salvation is of the Jews;" as if he had said, You look for a Redeemer and a redemption from amongst the Jews: learn, then, at present to acknowledge their superiority. Such was our Lord's mode of dealing with the religious error of this Samaritan woman; and, as adopted by one who was himself charity incarnate, most important for our guidance in similar circumstances.

The words of the text teach us, in the first place, that charity does not compel us to wander about in the twilight of uncertainty, or prohibit us from believing, on sufficient evidence, that our religion is the true one, lest we should thereby come to the conclusion, that the religion of those who differ from us is false. A more ridiculous and palpable falsehood has rarely been proposed to the credulity of mankind than that which the mock-charity of the present day attempts to circulate, namely, that man has no right to judge the religion of his brother, inasmuch as he cannot certainly know that he himself is not in error. This is a proposition which men may find it convenient to enunciate, but which no one can believe. Every man who has got a religion at all, believes necessarily that it is the true one, to the exclusion of all others; and he who has no religion believes

that all religions are equally erroneous. That the human mind in a sound state should be convinced that one proposition is true, and another directly contradicting it is not false, is a matter of impossibility. Whatsoever is contrary to received truth, reason pronounces to be false; and what it has condemned as falsehood, it never can admit as probable truth. Indeed, there is not in the whole system of infidelity an axiom more derogatory to the dignity of man, the goodness of God, or the credibility of the Scriptures, than the assertion that certainty in religion is impossible or unattainable: it degrades man at once to almost the level of the brute creation, strips him of his hope of immortality, and deprives him of all fixed principles of conduct. If certainty of religious truth be beyond the power of the human mind, to what purpose are his intellectual powers, but to make him miserable? In vain has he learned to measure the distances of the heavenly bodies, or to calculate the return of the most erratic wanderer with precision, or to estimate the relative magnitudes of remote worlds; so long as he is in doubt about his own course in this world below, is unable to ascertain his destiny, and incapable of understanding his relation to nature's God. The brute knoweth not whether it goeth; neither does man, if all religion is uncertain. The brute is guided by the wants or the desires of the moment; so must man be, if there is no law that can certainly direct him.

The doctrine is degrading to man; it is also dishonouring to God. If certainty of religious truth be unattainable, what is the reason? It is not enough to reply, that man is fallible, and Deity beyond the reach of human faculties. This is no doubt true; but is it also true that God is either unable or unwilling to communicate truth to his intelligent creatures? The difficulty cannot be evaded, nor the conclusion avoided, that if there be a necessary uncertainty, it is chargeable upon the Creator, who has either given man faculties insufficient for his guidance to truth, or refused to compensate for his intellectual deficiencies by an adequate revelation of his will. On this principle, Christianity must be abandoned, and the Scriptures given up as insufficient to make us wise unto salvation. Faith in religious uncertainty is incompatible with faith in the Bible, the peculiar and pervading feature of which is its claim to infallibility, its assertion of one peculiar form of religion as true, and its denunciation of all other religions as false. It is unnecessary to say, that the Mosaic law regards the God of Israel as the only true God, and the gods of the heathen as false

gods, and their worship an abomination. The New Testament speaks in the same language of certainty. It declares that the will of God is that "all men should come to the knowledge of the truth" (1 Tim. ii. 4); it describes Christians "as those who believe and know the truth" (1 Tim. iv. 1); it asserts that the heathen are in error, not from incapacity, nor from force of circumstances, but "because they did not like to retain God in their knowledge;" that those who reject the Gospel, reject it because of some moral obliquity—as St. Paul says, "If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the eyes of them that believe not;" and that those who separate themselves from the Church of Christ are "sensual, not having the Spirit." Yea, the New Testament decides, that wherever there is an absence of this certainty, there is nothing but sin. "Whatsoever is not of faith is sin." The apostle of love says, "We know that we are of God, and the whole world lieth in the wicked one." Our blessed Lord asserts for the Jewish people, as well as for himself, the actual possession of a well-founded assurance as to the truth of their religion, and of the falsehood of that which was opposed to it: "Ye worship ye know not what: we know what we worship, for salvation is of the Jews." Surely that which was possessed by the Jews two thousand years ago, is within the compass of human attainment now. The superiority of the Christian dispensation forbids us to suppose that Moses communicated certainty, and that the Lord Jesus Christ has left his followers a prey to doubt. The whole tenour of Scripture decides that certainty is possible and necessary—the Saviour of the world avowed it: that, therefore, which the Scriptures require and Christ avows cannot possibly be inconsistent with charity the most fervent and the most comprehensive.

The text teaches us, further, the manner in which the disciples of Christ should deal with those of a different religious persuasion. It tells them that their Master's rule was, to combine with all kindness to their persons an uncompromising denunciation of their errors. The Lord Jesus Christ was no persecutor; and the persecutor, whatever his creed, is no disciple of the Lord Jesus Christ. He was fully aware of the extent of Samaritan error, and the guilt of their schismatic worship; but he declined the adoption of the flames as an instrument of their conversion. When the inhabitants of a Samaritan village refused to admit him, two of his disciples proposed to call down fire from heaven, to punish their inhospitality, and to vindicate

his dignity. But Christ turned, and rebuked them, and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." The religion, therefore, that destroys men's lives, under the pretence of maintaining the truth, is not the religion of Christ. The devil is the being who is described as a liar and murderer: his religion, therefore, is easily tracked through the world; for the lie is every where detected by the murder. Christ would not even adopt the supercilious contempt and unfriendliness which his Jewish contemporaries practised. He was kind and courteous to the Samaritan woman; and such ought the deportment of Christ's disciples to be towards all who differ from them. Their hearts ought to be full of tender compassion for those who are ignorant and out of the way; and their manner should make known the feelings of their hearts: but with this kindness and courtesy, they must fearlessly and boldly denounce error and maintain truth. Our Lord's example proves that it is altogether a mistake to suppose that the assertion of truth makes the reprehension of error unnecessary, or that the exposure of error is an unkind and needless irritation of the feelings. Our Lord uniformly took the opposite course. To the Pharisees he proved the absurdity and wickedness of human tradition; to the Sadducees he pointed out the ignorance of Scripture, which led them to deny the resurrection; and to this Samaritan woman he declared the total erroneousness of her whole religious system. And such is the course to be pursued by those who wish to tread in his steps. "Ye know not what ye worship: we know what we worship," is the language we must employ as soon as a question is made respecting the relative value of truth and falsehood. To admit the possibility that we ourselves may be in error, or that we, and they who differ from us, may both be in the right, is to depart from the example which Christ has left in the text; and to do so, to avoid man's censure, or to gain man's approbation, is to deny Christ and to peril our salvation. He is as weak in reason as in faith, who concedes that conflicting systems may both be true — that idolatry is as safe as the worship of the true God, and that he who refuses to Christ the honour due to the Father is as pleasing as he who grants it. The Bible and the God of the Bible call for decision: "Why halt ye between two opinions?" was the message of the prophet: "if the Lord be God, serve him; if Baal be God, serve him." "I would thou wert cold or hot," said Christ to the Laodiceans; "so then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." It is not neces-

sarily presumption, nor arrogance, nor want of charity, that leads men to assert the purity of their own faith, nor to denounce in the most unequivocal language the errors of those who differ from them. It may be, as it was in Christ, the love of truth and fervent charity. No honest man can silently acquiesce in the maintenance of error, or the disparagement of truth; much less can he lend his assistance, his substance, or his influence, to the propagation of false doctrine, or the suppression of the true. He cannot divest religions of their essential differences; nor discover, by any process of abstraction, that idolatry and the worship of the true God, light and darkness, truth and falsehood, are only different modifications of the one principle of religion; nor can he, by any stretch of conscience, hope that they are all equally efficacious for the salvation of man, and equally pleasing in the sight of God. He can therefore make no profession of the kind, to gain a false reputation for charity, nor to avert the odious charge of bigotry. He feels kindly towards those who differ from him; but he shews that kindness as Christ did, by seeking their conversion, and warning them of their error and their danger. The example of the Samaritan woman teaches him that an approximation to the true faith is not a sufficient warrant for acknowledging a religion to be true. He learns, on the contrary, that as this woman, notwithstanding her belief in the God of Israel, in the law of Moses, and in the coming of the Messiah, was by our Lord pronounced to be ignorant of the object of worship; so it is possible for those who profess the Christian faith to be ignorant of the first principles of Christianity: and wherever he finds those who corrupt or mutilate the Scriptures, or lightly separate from the Church of Christ, he dare not flatter them by a careless approval of their religion, but is constrained, by truth as by charity, to bear witness against their corruptions.

Lastly, these words remind us of the earnestness, the solicitude, and the fear, with which we should endeavour to preserve the truth, which by God's goodness we possess. Time was when the Saviour of the world was able to say of the Jewish people, "We know what we worship;" but that season of glory has passed away. The Jews knew not the day of their visitation; and so the kingdom of God was taken from them, and given to other people. God in his mercy has made us partakers of the gift. He sent us the light of the Gospel when we were sunk in the darkness of heathenism; and when we had permitted its glories to be obscured by human inventions, he cleared away the gloom, and

caused our eyes once more to behold the light of life. Let us, then, be thankful for God's goodness; but let us not vainly imagine that our present possession of the truth is a pledge of its perpetual continuance in the midst of us. Truth is a celestial visitant, that remains only where she is prized and her instructions hearkened to. Worldliness, zeal for human traditions, and careless indifference, combined to drive her from the Jews; and the same causes produce every where the same effects. If we as a people prefer wealth to truth, display more zeal for the commandments of men than the word of God, and take the same pains in the propagation of error as the extension of truth, we cannot expect that God will long continue to us the possession of the pearl of great price. The truth which we disregard may be removed, and the falsehood which we have ceased to abhor be allowed to recover its ancient dominion. If we would retain it ourselves, or have it to hand down as a goodly inheritance to our children, we must learn to love and value it above all things, to maintain its interests, uphold its rights, and diminish the power of its rivals and its enemies. In a word, we must possess the certainty of which our Lord spoke, when he said, "We know what we worship;" and having that certainty, we must be ready, as he was, mildly, but firmly and uncompromisingly, to oppose the errors of those who worship they know not what. Let us, however, not be satisfied with a sort of national assurance that our faith is correct. When our Lord spake these remarkable words, and spake them truly of the faith of the Jewish Church and nation, there were multitudes of Jews, who knew what they worshipped just as little as the Samaritans. They had not made use of the religious advantages which God had vouchsafed them; and therefore, as individuals, lived and died, and went to eternity, without any certain knowledge of Him whom they professed to worship. Let us take care that this be not our case: the only way to prevent it, is conscientiously to employ the means within our reach. Let us diligently study that word in which God has revealed himself. Let us by earnest prayer seek the guidance of that blessed Spirit, who is promised to guide us into all truth; and above all, by steady obedience, let us seek the fulfilment of that promise which says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

THE MAN OF GOD.*

How great, how wonderful, is the power of a name!—It is recorded in history that a Roman general quelled a mutiny in his army,—a mutiny which threatened general destruction,—by simply changing the title under which he addressed the mutineers. They were accustomed to be addressed as soldiers: he dropped the appellation which they were wont to hear, and when they rushed to his tribunal shouting for redress of imaginary grievances, and demanding indulgences inconsistent with discipline, he opened the harangue with which he was to answer them by calling them citizens. They heard the word, and they sank under the sentence it conveyed. They heard the unusual appellation, and like men benumbed and thunder-struck, they turned from the violence of their former conduct to deprecation, to entreaties, and submission.

Nor need we wonder at the effect produced, however sudden and extraordinary it may seem. The alteration of the name changed in a moment the character, the position of the men whom he addressed. It took from them all the proud distinctions in which they used to rest, and levelled them with the class they had been accustomed to despise. The change of that single word obliterated the memorial of past victories, and the hope of future triumphs; it left the veteran bereft of the glory for which he had endured the labours and perils of the field; and cut off from the young aspirant all expectation of renown. It was but a word, but it carried with it the conviction of disaffection and revolt; and sounded to their ears like the voice of their country denouncing her rebellious children, and casting them off for ever.

We see, therefore, that it is in the power of a name to produce effects which could hardly be expected. A name given, a name withheld, may supersede a long chain of reasoning and reproof; may anticipate conviction, may overwhelm the mind by the declaration of a fact which had been the secret object of fear or hope; and may raise or sink a man in his own estimation, as well as in the judgment of the world. Nor is the process by which this mysterious effect is produced difficult to trace. A name describes a character, a condition; and wherever the relations implied by that character or condition are understood; wherever a man knows what is meant by or included in the words applied to him, the conclusion to which he comes follows with the quickness of thought; and he feels the elevation or the degradation he is called to, almost as soon as he perceives the sound by which his denomination is expressed. And we may add, that just in proportion as there is no time given in this process for reasoning or consideration, there is no time given for losing the force of the impression. There are cases where reflection will be found to diminish the effect of such a charge, by introducing other and collateral subjects. The mind has leisure to argue against conviction, when argument is employed to produce conviction; and he who might have sunk before the sudden shock conveyed by the name under which he was addressed, may resist the charge, if he is allowed to have time to meet it, and to consider the means by which it may be disproved or extenuated.

But we are not called to discuss at present the means by which conviction may be effected. We are directed by our text; we are called by the service of the day to contemplate elevation, privileges, honours, rather than the opposite; and if I have endeavoured to shew by this example the power which a name possesses, it is, my brethren, that you may feel that power more deeply when used for the purpose of quickening, of sanctifying the spirit of man.

"Thou, O man of God, flee these things."

* From an admirable Sermon, on 1 Tim. iv. 11, preached in the Cathedral of Chester, Sunday, Feb. 24, 1839, at the Bishop's Ordination. By the Rev. H. Raikes, Chancellor of the Diocese, London, Seeleys; Hatchards; Nisbet.

If ever there was an appellation addressed to man capable of raising man above himself; calculated to produce great and extraordinary results, it surely is that name which I just have uttered. Man of God! what a name for man to bear! What a connexion for poor fallen man to find himself included in! Man of God! Compared with this, what are the titles of worldly distinctions, what are the appellations which men have imagined for themselves or others!

If the tide of feeling in a Roman army was turned by the substitution of the term of citizen for soldier, so that the hardy veterans, who seemed afraid of nothing, sank under the degradation which the change of name implied; how should the child of Adam feel, when he hears himself addressed as "man of God!"

O, my brethren, what shadows of distinction, what empty bubbles, are being followed by the people of the world, if compared with these which may be yours; and how deep the infatuation, how great the deception of self-love, when man can be found courting the praise of his perishing fellow-creatures, and neglecting that honour which cometh from God!

But great, pre-eminent, as the honour now contemplated is, it need not be taken in exclusive application to those who, like Timothy, to whom it was originally addressed, are called to the work of the ministry, and who as such may be regarded in a peculiar sense as men of God. There is no such partiality in God as this would seem to imply. His gifts are bestowed on all. All who are in Jesus Christ are his equally and alike. There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. And though one member may differ from another member, they are all parts of the same body; for as the apostle says (1 Cor. xii. 13), by one Spirit we are all baptised into the same body, and have been all made to drink into one Spirit.

If Timothy, therefore, is here called "man of God," there are other places where all are addressed as the people of God: and each individual child of Christian parentage, at the moment it is added to the Church of Christ, is addressed as a child of God; and as soon as man begins to speak by the Spirit of adoption, he cries, Abba, Father!

There are many, then, present, even in this congregation, to whom this appellation may be addressed; many who are capable of feeling its force as applied personally to themselves. There are many, who, as children of God, have promised to renounce the pomps and vanities of the wicked world, the sinful lusts of the flesh, and the works of the devil; who, under these conditions, were admitted into the Church by baptism; have borne the Christian name; who, as such, and in right of this denomination, claim to themselves a share in the promises of the Gospel; and who may, as such, be with all propriety exhorted to flee those things which are forbidden. And yet are there not those here present whose ears may tingle, if reminded of their first profession; and who have cause to tremble when they mark the inconsistency between the name they bear and the life that they are leading? Yes, my brethren, there is many a one in the world, who, if he were addressed as man of God, might wonder at the appellation—might wonder at what was meant by applying such a term to one in whom there were such slender marks of godliness appearing, and who, if serious, might shudder at a call which met with no fitness or disposition to reply to it within. Alas! alas! that such should be the case. Alas! that the glory, the highest glory of man, should be rejected and refused; that he who might be walking with God in the dignity of holiness, should prefer walking with men in the debasements of the world; that the child of God, the inheritor of heaven, should, like a degenerate child, be ashamed of his relationship and his prospects, and should barter away the glories of eternity for the pleasures that beasts enjoy in equality with himself!

Man of God! O, what a keen and cutting irony would this word appear, if we went to the scenes of this world's amusements, and addressed each individual of the assembled multitudes by this title! Man of God; occupied in all that is vain and frivolous in appearance, and filled with all that is corrupt and debased within. Man of God, but forgetful of God, wasting his precious gifts, doing defiance to his will, despite to his Spirit. How are the mighty fallen! how is the pure gold become dim! There was a time when the children of God knew the value of their connexion, and asserted it in practice. There was a time when a broad distinct line was traced between the children of God and the sons of men, and the one came not near the other. But the line is broken through. Connexions are formed which have debased the one, without elevating the other. The carnal mind has influenced the spiritual decisions of those who were partakers of the heavenly calling; and of the many who may be addressed by the title, how few will be found walking as the children of God!

The Cabinet.

BURDEN OF THE CONSCIENCE.—There is one remarkable consideration, that is fully sufficient of itself to convince us that we have a load, and a very heavy one, hanging upon our hearts and our consciences: it is simply this,—our unwillingness to examine them. There is not one of us who does not feel it to be a loathsome, a disgusting, a most painful, and a most humiliating task. Only observe with what eagerness we avoid it; how many excuses we make in order that we may escape an acquaintance with our own hearts, and an inquiry into our own consciences. Now this is a positive proof that we know full well the inquiry would turn against us. It is the testimony of our hearts against themselves at the very outset. Why should you be afraid of examining yourself, if you did not know well that you would find a heavy burden within? Just consider what a delightful occupation would self-examination become, if we had any reason to suppose that our hearts would make a favourable report. Every man loves to hear his own praises, if he believes them to be true. O, if we had any idea that our own heart would praise us, there would not be a more delightful task upon earth than that of examining ourselves. How eagerly should we steal away to our closets and our Bibles, if we thought that we should come away satisfied with ourselves, approving ourselves, assured that all was safe within! How happy should you be in weighing your heart, if you thought you should find it really a light and an easy one! How happy should you feel in looking at it over and over, and again and again, if you thought you should find it good, and pure, and holy! What a luxury would it be to start a new virtue at every step of our inquiry, to indulge in the contemplation of our own goodness, and the applause of our own consciences; and what a beautiful thing would the Bible appear to us, if we thought that at every page we turned we read our own salvation! O then, what must be the real state of the case, when we would study any thing rather than the book of God, and would plunge into any society rather than the company of our own hearts! Is it not a proof that, in the one, we know we should find the evidence of our guilt, and, in the other, the registry of our condemnation? This plain and simple fact, that we would do any thing rather than examine our own hearts, is a sufficient evidence of the corruption of our nature—we are afraid to look at it: a sufficient proof of the heavy burden within—we are afraid to weigh it.—*Rev. C. Wolfe.*

SOFTENING INFLUENCE OF CHRISTIANITY.—Even war has lost much of its natural cruelty; and, compared with itself in ancient times, wears a mild and

gentle aspect. The first symptom of the mitigation of its horrors appeared early in the fifth century, when Rome was stormed and plundered by the Goths under Alaric. Those bands of barbarians, as they were called, were Christian; and their conduct in the hour of conquest exhibited a new and wonderful example of the power of Christianity over the fierce passions of man. Alaric no sooner found himself master of the town, than he gave out orders that all the unarmed inhabitants, who had fled to the churches or the sepulchres of the martyrs, should be spared; and with such cheerfulness were the orders obeyed, that many who were found running about the streets in a frenzy of consternation and despair, were conducted by the common soldiers to the appointed places of retreat. Nor was a single article touched of the rich furniture and costly ornaments of the churches of St. Peter and St. Paul. This, you will observe, was a thing very different from the boasted examples of Pagan manners, the generosity of Camillus, and Scipio's continence. In either of those examples, we see nothing more than the extraordinary virtue of the individual, because it was extraordinary, equally reflecting disgrace on his times and credit on himself: this was an instance of mercy and moderation in a whole army—in common soldiers, flushed with victory, and smarting under the wounds they had received in obtaining it. From that time forward, the cruelty of war has gradually declined, till, in the present age, not only captives among Christians are treated with humanity, and conquered provinces governed with equity, but in the actual prosecution of a war, it is become a maxim to abstain from all unnecessary violence. Wanton depredations are rarely committed upon private property; and the individual is screened as much as possible from the evil of the public quarrel. Ambition and avarice are not eradicated from the heart of man; but they are controlled in the pursuit of their objects by the general philanthropy. Wars of enterprise, for conquest and glory, begin to be reprobated in the politics of the present day.—*Bishop Horsley.*

CONSOLATION.—With these blessings, the mourner feels relief under the anticipations of death, under the loss of friends, the disappointments, separations, and sicknesses of this mortal life. The thought of Christ's death and resurrection takes off the fearful character of his own dissolution. The thought of pardon, peace, reconciliation; the thought of a brief sleep only, after the termination of this life; the thought of Jesus coming again, and bringing with him all them that have slept in him; the thought of all the faithful being united in one company, and entering the glorious abode with him; the thought of being for ever with the Lord;—this softens and mollifies the otherwise fearful meditation of death and judgment. The humble foresight of the blessings on the other bank of Jordan makes him forget, like Moses on the mount of Pisgah, the intervening pains and separations, and long to pass over into the good land. Thus, the child of sorrow is in the way to obtain abiding consolation under the thought of death.—*Dr. Wilson, Bishop of Calcutta.*

Poetry.

PRAYER.

(For the Church of England Magazine.)

The following lines were suggested by a Prayer with which St. Augustine was accustomed to commence his devotions.

MY GOD, I know thee not; but this I know,
Thou art my God, from thee my life doth flow:
I am a crawling worm; and thou supreme,
Of angels' and archangels' songs the theme:
Thou art omnipotent, most high, most just;
I am a heap of ashes, breathing dust:

Thou art omniscient; all that I can know
Is, that from earth I came, to earth shall go:
Thou art incomprehensible; thy ways
Are far removed from my imperfect gaze:
Thou art the same, immutable; each day
Bears on its wing my fleeting strength away:
Thine arm untiring guides the rolling spheres;
Mine bends beneath the weight of threescore years:
Thou fill'st the universe; I see thee not,
But trace thy presence still in every spot;
Too narrow for thy throne is heaven's wide dome,
Yet dost thou make the lowly heart thy home:
All things are thine; we give thee of thine own,
For all we have is from thine hand alone;
Thou dost create, uphold, protect, supply;
There is no darkness to thy searching eye:
We loved thee not, yet thine abounding love
Sent us a gracious Saviour from above:
We sin against thee, and thou dost forgive;
Death is our portion, and thou bid'st us live.
Oh! how shall these unholy lips address
A prayer to Thee, the God of holiness?
How shall this vain and feeble tongue aspire
To reach a theme must foil an angel's lyre?
Yet be my faith with thine acceptance blest,
Thy bounteous mercy must supply the rest.

L. C. W.

STANZAS SUGGESTED BY EZEK. xxxii. 11.

(For the Church of England Magazine.)

LORD, dost thou thus thy grace proclaim,
Thy willingness to save;
And shall I still reject the same,
Thy boundless love treat with disdain,
Thy Holy Spirit grieve?

Ah, no, suffice it that so long
I've trod the downward road,
Put wrong for right, and right for wrong,
And joined with the giddy throng,
Unmindful of my God.

Humbled before thy sacred throne
I now devoutly kneel,
To plead my Saviour's name alone,
The free salvation he hath won,
And tell the grief I feel.

Myself a rebel-worm to be,
With sorrow, Lord, I own —
A heir of hell and misery;
Still I betake myself to thee,
And mention Christ alone.

His blood can cancel every sin
Of whatsoever die;
The leopard's spots, the Ethiop's skin,
Lose every stain when wash'd therein—
To him, my God, I fly.

His blood I plead—that sacred stream
Which flows from love divine;
O wash my heart and make it clean,
And to thyself my soul redeem;
Yea, make me wholly thine.

Search, Lord, my heart, its secrets see;
 What's wrong do thou amend;
 My help, and strength, and guardian be,
 My portion to eternity,
 My never-failing Friend. H. B.

Miscellaneous.

EVILS OF SEPARATISM.*—A truly pious and eminent minister of the Church of England became harrassed with doubts, arising rather from morbid sensibility than from manly conscientiousness. Many parties were eager to claim him as their own; and his mind was soon filled with the doubts and cavils of others. The issue was, an effort on his part to found a church free from all imperfections, and entirely conformable to the Scriptural model. An old foreign church in the city of Dublin was rented for their meetings. A railing was drawn across the centre of the building: the members were admitted within the railing; all others were to sit outside. The author was present at their first meetings in the year 1829. For a few weeks all seemed to promise well; but the scene speedily changed. Every one having equal authority (or, rather no authority), dissension and division soon reared their heads. One was for an adult baptist, another a pædo-baptist; one was for close communion, another for open communion; all had an equal right to deliver public addresses. The minister confessed to a brother minister, that many effusions were 'agonizing rather than edifying' to him, from the crude and erroneous views of the speakers. The most forward and the least qualified were the foremost to speak; the humblest and best instructed shrunk from a field already pre-occupied. But this was not all. They had meetings for the admission of members; these were usually held in the evenings, and, it is not too much to say, became coteries of scandal. Instead of the broad Scriptural rule of admitting all who 'call on the name of Jesus Christ the Lord,' the character of each applicant was minutely scrutinised; the shape of a bonnet, or the amount of ribbons upon it, became sometimes a deciding point; and a miserable spirit of judging, and seeking for faults, increased rapidly amongst the members. Some ladies came to the conclusion, that adult baptism was the only scriptural one. They formed a party, and accompanied by a gentleman (a member of the church), proceeded to a public bath, where they were dipped into the water by him. They returned home, and found themselves as unsettled as ever. A fresh difficulty was started, whether he had a right to administer the ordinance; and they thus unhappily added to the painful catalogue of "silly women . . . ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 6, 7). The minister himself was one day induced to receive the communion from the hands of a pious Presbyterian minister. On his return to Dublin he communicated this to the church. The members immediately quitted the room and separated from him, leaving him to his own bitter reflections upon the folly of building Utopian schemes. He who was eminently qualified to profit the church of God, is now in retirement, and (as far as we can learn) laid aside from all usefulness. The church separated into different societies; one party joined Mr. Kelly's church; another was (we believe) the origin of the Aungier-street or Plymouth church. Were the internal state of many a small body of separating churches made known, we are persuaded several equally humbling scenes could be described.

TEMPERANCE.—Sobriety is by no means to be confined to the common and ordinary acceptance of the

term temperance in food and drink; to a freedom from gluttony and drunkenness, from uncleanness and impurity, and from those fleshly lusts which war against the soul. But all this is necessarily included, and is an essential branch of the Christian's duty. If we would "be filled with the Spirit," we must take good heed to the apostle's exhortation, and "be not drunk with wine, wherein is excess." If we would invite and detain with us that divine Visitant who offers to come unto us and make his abode with us, we must not defile with uncleanness and impurity those bodies which are the temples of the Holy Ghost; and if this high motive be not sufficient to influence us, let us remember that God has solemnly declared, that "drunkards shall have their portion in the lake that burneth with brimstone and fire for ever;" that "if any man defile the temple of God, him will God destroy;" that "whoremongers and adulterers God will judge." We should be careful that in no particular we abuse grace unto licentiousness, and render the Gospel "a savour of death unto death," by using its liberty as an occasion unto the flesh, and not as a privileged opportunity of holy self-discipline and self-denial. If any persons consider stated occasional fasting to be inconsistent with the spiritual nature of Christianity, even they should remember that there is a daily, habitual temperance, which is not only perfectly compatible with it, but which is the bounden duty of every Christian. It is true that our Lord declares, "It is not that which entereth into the mouth defileth a man;" but evidently he must be understood with this limitation, that what "entereth into the mouth" neither oppresses the faculties of the mind, damps the heaven-aspiring ardour of the affections, nor stimulates the evil passions of our corrupt nature. To give particular directions on the subject of temperance in food were impossible. But of this we may be assured, that we have transgressed the lawful use of even the lawful refreshments of the body, when their use does not leave us in a state—I will not say equally, but still more ready than before—for meditation and prayer. "We should eat to live, and not live to eat." We should nourish the body in order to render it a more active and obedient minister to the soul; and not so pamper and indulge it as to render the soul a slave to its appetites and passions. But much more than all this is implied in the sobriety here spoken of. It implies not only a freedom from gluttony and drunkenness, but also from the cares of this life; not only a bodily, but a spiritual temperance; not only a due regulation and control of the desires of the body, but also of those of the mind. We might be temperate in food, yet embroiled in the spiritual sensuality, if I may so call it, of selfishness, of covetousness, of earthly-mindedness. We might be temperate in drink, yet intoxicated with pride and ambition, with vanity and the love of popular applause. But the sobriety here spoken of implies a weanedness of affection from all these things; a freedom from anxious and inordinate desire; a curbing of the mind in the too eager pursuit even of legitimate objects; a fulfilment of our ordinary duties, and a prosecution of our lawful business and calling, in a calm, tranquil, unburied spirit of submissive resignation to the Divine will; a spirit which diligently uses the lawful means, then leaves the issue contentedly with God. In a word, to be sober is, in the apostle's mind, to put the whole heart into that daily prayer to God, "Thy will be done."—*Rev. T. M. Hiffman's "Watch unto Prayer."*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

* From "The Institutions of the Church of England are of Divine Authority." By the Rev. Joseph Baylee, A.B. Dublin, W. Curry, jun. and Co. 1837. pp. 174.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 184.

SEPTEMBER 21, 1839.

PRICE 1½d.

RESPONSIBILITY.

NOTHING can more clearly evidence the littleness and inability of man than the diversity of opinion, the factions, and the sects, into which the world is so unhappily divided. This truth will appear more apparent when we consider it with regard to the Bible, a book we know to be of divine origin, whose principle it is to spread "peace on earth, and good-will;" which teaches us to "be of one mind one toward another;" calculated to unite men in the fond embrace of brotherhood; whose doctrines and precepts are so plain, that even "wayfaring men, though fools, cannot err therein:" and yet what is more common than disputes and controversies on its sacred contents? Various, however, as are the opinions of mankind, most of them agree in the belief of a general responsibility. There are some, however, strange as it may appear, who, by their actions at least, do not acknowledge this important truth; they seem to suppose that they were sent into the world for no other purpose than to "do their own ways, to find their own pleasure, and to speak their own words." And why is this? Because Satan, knowing the inclinations and dispositions of the heart, is ever active to take advantage, to lay his plan, and to make use of the most plausible arguments, to alienate the mind from God, and to endeavour to delude them to forget their individual responsibility to him. These arguments are, alas, very successfully waged by our great enemy; but they are not so strong or so successful as that the Christian may not resist them; he has a "stronghold," whence he can obtain arms, and gird himself to the

battle: God's armory is ever open to all his "soldiers and servants;" they may "lay hand upon the shield and buckler;" they may at all times "bring forth the spear;" and going forth in the strength of the Lord God, "they shall be more than conquerors through Him who loved them." The Christian does not listen to the artful and designing suggestions of Satan; he does not study his own feelings; but he looks to God's revealed word, and makes that the standard of right and wrong, of principle and duty; and surely he cannot look very far into that blessed book without immediately perceiving that he is a responsible creature: the position in which we are placed by creation being with the world the work of God's hands, so that we are consequently his property. The Christian has yet a higher position to take than he obtains by creation, and that is, his condition by grace; he considers himself as a poor, lost sinner, under the curse of God, but redeemed from that curse, and its awful consequences, by the precious blood of Christ; and so he feels that he "is not his own, but bought with a price;" and with the feeling of being "bought," he is made sensible of the obligation under which he lies of "glorifying God in his body and spirit, which are God's" (1 Cor. vi. 20). How different is the feeling evinced on every occasion by the wicked, and by the Christian! The same event which gives uneasiness to the one, affords the greatest comfort and peace to the other. We have seen that it is an object of Satan to draw from men's minds the idea of responsibility; and so they persuade themselves that "the Lord doth not see;" or, if he does "see" their conduct, he

"doth not regard it." This reasoning, of course, limits the power of God; it takes from that holiness and hatred of sin, which God alone possesses; and it stifles those feelings of awe, which, even in the most ungodly, must sometimes be awakened by the thought that God is omnipresent. But the Christian not only believes, but delights in that truth, which, while it enlarges his ideas, and elevates his thoughts, of the majesty and "power" which "belongs to God," gives a check to his conduct, and influences the whole tenour of his life. His "thoughts" will be pure, and "brought into subjection," by the knowledge that God "understands" them; and he will not presumptuously entertain any favourite and concealed sin, when he reflects that "the very secrets of his heart are known." The language of the former unto God is, "Depart from us; for we desire not the knowledge of thy ways" (Job, xxi. 14); while the latter derives infinite delight from the connexion between God and his people,—not only as the God who created and sustains them, at whose hands they receive all the good things they enjoy, but that they find, with the Psalmist, that "it is a good thing to draw near to God" (Ps. lxxiii. 28); they "rejoice with joy unspeakable," that they "have received that Spirit of adoption, whereby they cry, Abba, Father;" and from which they make the triumphant deduction, "that if they are children, they are heirs; heirs of God, and joint-heirs with Christ" (Rom. viii. 15, 17).

Our Saviour describes himself under the figure of "a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark, xiii.). Every one has the particular duties of his station to perform; to each has been committed one, two, or five talents; and it is as to the manner in which we have fulfilled our duties, taken advantage of our mercies and privileges, and employed our talents, that we shall have one day to give account to Him, "who shall judge the quick and dead at his appearing, and his kingdom." "What have we," asks St. Paul, "that we have not received?" We do not possess one single thing which has not been bestowed upon us by God; and that, not as a reward for acts of righteousness which we have done, but of his free mercy and grace: whatever blessing we possess, we are dependent on him for the present and the future enjoyment of it. So that if we offer any thing to God, we are truly giving him of his own; and we are still, and must continue to be, unprofitable servants, having only done that which it was our duty to do.

We are responsible for our actions; because God has himself given us an example, that we should follow his steps; and because he requires our whole heart.

We are responsible for our time; because it is the only season afforded us of working out our salvation; for "the night will soon come, in which no man can work."

We are responsible for our money; because God has entrusted us with it, as his stewards, to "do good unto all men," and as a means to advance his glory.

We are responsible for our words and thoughts; because they should always be acceptable in God's sight.

After a careful consideration of our position, and a review of the duties which it is incumbent upon us to discharge, we may well exclaim, "Who is sufficient for these things?" The soul would, indeed, be cast down under the weight of such a responsibility, were we not assured by a merciful God, who sees our necessities, and knows that "we have no power of ourselves to help ourselves," that we shall have grace and strength according to our need; for he is ever willing to give his Holy Spirit to all those who ask it. Our human nature, however, is so corrupt, that we too often fail in our duties. We continually "leave undone those things which we ought to have done, and do those things which we ought not to have done,"—how, then, can we expect to meet a just and holy God—a God who cannot look upon sin? We are told that in his sight "even the moon shineth not, the stars are not pure, and that he chargeth his angels with folly." We have—"thanks be to God for his unspeakable gift!"—a way to escape; a sacrifice has been offered, an atonement made, a reconciliation effected, and that at no less a price than the death of God's own Son; through him our "iniquity is pardoned," our deficiencies supplied, and our nakedness covered by those white robes of his righteousness which he has purchased for us. Let no one, however, suppose, that because salvation is not by works, but by grace through Jesus Christ, that he may therefore "continue in sin;" such a supposition is contrary to the doctrines of the whole Bible: we must be active in "working out our own salvation;" although "it is God which worketh in us both to will and to do of his good pleasure." It is the Spirit of God which inclines the heart to do good; but man is, nevertheless, properly said to apply his own heart (Ps. cxix. 112); he is said also to "purify himself" (1 John, iii. 3), though it is God who "cleanseth us from all unrighteousness" (1 John, i. 9).

The natural tendency of such reflections will

be, to lead us to examine ourselves. How are we discharging those duties which devolve upon us in our respective stations? How are we improving the opportunities offered us? What use are we making of our authority? Are we employed in doing the work which our Master gave us to do? Are we watching closely the advances of our enemy? Are we aware of the disguises which he may assume in order to gain admittance to our hearts during the absence of our Lord? Are we living as faithful servants, looking forward with joy to the promised return of their master; and because we know not the day nor the hour in which he may arrive, are we living in constant preparation for his reception?—for let us remember that when he does arrive, we must each give account of our stewardship; and according as we have either made use of our Master's talents, or hid them in a napkin, so will be our sentence, either to "enter into the joy of our Lord," or to "depart" for ever from his presence "into outer darkness, where shall be weeping, and wailing, and gnashing of teeth?"

May these thoughts "sink deep into the hearts" of all who read them. May we feel more and more our responsibility, and live "as those who must give account, that we may do it with joy, and not with grief." May we consider our utter inability to please God, and thus be led to feel the necessity of, and to seek the offices of, the Holy Spirit to assist our infirmities; and may we have a lively faith, and an increasing love and gratitude to that Saviour, who by his death has obtained for us the forgiveness of our sins, and that righteousness "without which no man can see the Lord!"

S. S.

THE SABBATH.

Its Origin and Perpetuity vindicated, from the Old and New Testaments.

BY THE REV. THOMAS PYNE, A.M.

Assistant Minister of Ram's Chapel, Homerton.

NO. II.

In a former paper, some considerations connected with the day of sacred rest were presented to the readers of this Magazine. The Sabbath was traced through the Old Testament, from the command to sanctify the seventh day given in paradise, to the subsequent memorials of its observance during the patriarchal ages. The manner in which it became a part of the law enjoined to the Jews, at the establishment of their theocracy, was likewise observed. And the light in which it was viewed by the prophets; who, living later than Moses, set it forth rather in its primary spiritual, than in its subsequent ceremonial, character; and spoke of it, in their descriptions of the Gospel-dispensation, as an ordinance still to continue, and to be among the chief blessings, as it would be one of the most widely extended symbols, of the people of Christ. The pleasing task now remains of remind-

ing our readers of the obligations, privileges, and uses of the Sabbath or Lord's day from the time of the introduction of Christianity. In doing this, attention will be called to the New Testament portion of this subject.

You will perceive that your day of holy rest—that period which every true Christian considers the choicest of his life, the happiest day of the seven, the most favourable of all opportunities for near converse with God, the antepast of heaven—is still a divine ordinance; that it was restored, indeed, by our blessed Lord, from the unrequired services which the Jews in his age had imposed upon it, but dignified by his habitual attention to it; that it was transferred, by this same Lord of the Sabbath and his early Church, to the triumphal day of his resurrection; that it received a new name, though not so as to render its ancient appellative wholly improper; and that, although thus accommodated to the new dispensation, it remained substantially the same, both in spirit, in time, and in obligation; and that it has, in this character, been transmitted to our times, by the universal and uninterrupted practice of the Church of Christ.

The first portion of our proof, that the Sabbath in its moral character is still a divine ordinance, and therefore of constant obligation, will be drawn from the conduct of our Lord, who exonerated it indeed from the burden of ceremonies with which the Pharisees had loaded it, but constantly manifested his reverence for its sanctity. The law of the Lord was in itself "perfect," and suited to the circumstances of those to whom it was given. Had the Jews attended to it, they would have been in a spiritual, as well as a covenant, sense a "holy people." But this was the course which the fallen heart took—they lowered the moral enactments, and increased the ceremonial. In the degree in which they turned aside from heavenly-mindedness, did they proclaim with rigour the ritual, and add to its requirements. This was especially the case with the Pharisees in our Lord's time. Nothing could be more corrupt than their moral state; yet nothing more extreme than their self-enjoined austerities. The Sabbath shared in this oppression. As the law had commanded them not to work on that day, they conceived it to be sinful to do the slightest or most needful works; as, for example, to light a fire, to use oil medicinally, though they allowed it as a luxury, and to relieve the suffering. Hence our Lord spoke in such decisive terms of what was *lawful* to be done on the Sabbath; which very expression—the fact of some things being *lawful*—establishes the further truth that the Sabbath itself was not abrogated. But let us take the strongest instance to the contrary which occurs in the Gospel-history. "It came to pass that he went through the corn-fields on the Sabbath-day; and his disciples began, as they went, to pluck the ears of corn, being hungered. And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful?" These ultra-ritualists construed a mere attention to the infirmities of nature into a reaping of the corn. But hear our Lord's reply, "Have ye never read what David did, when he had need, and was an hungered, he and they that were with him? how he went into the house of God, in the days of Abiathar the high-priest, and did eat the shewbread, which it is not lawful to eat but for the priests, and gave also to them that were with him? Or have ye not read in the law, how that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless? But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the *guiltless*." Here was the Sabbath not abrogated, not removed from its original sanction. Christ was *guiltless* of all violation of its command; he did, indeed, but conform to its spirit. And then follows the striking declaration, "The Sabbath was made for man, not man for the

Sabbath." It was never designed that such a servile attention to minute offices should be enforced, as would injure, rather than promote, its very object. No; the precept pertaining to the Sabbath, like all other precepts, was a mean to an end. Glory to God, and piety in man, were the simple but grand purposes for which it was given. Ritual observances, of whatever kind, could be of force only to the extent to which they might be needed for the time being. They were weak and beggarly elements in themselves; things which could never make the comers thereunto perfect: but, then, mark beneath all this, and superior to all this, the commanding truth, "the Sabbath was made for man." Here the nature of the injunction in paradise is explained: it was not for the Jews, it was not for this or that age, that the Sabbath was given—it was designed for the human family at large; for our benefit, our comfort, our instruction, our repose. The Lord of the Sabbath became the Son of man; therefore the Son of man is Lord also of the Sabbath.

The above instance proves that works of necessity may be done on the Sabbath-day. Another will be sufficient to shew that the Saviour vindicated the performance of those of mercy. When the impotent man, who had been healed on the Sabbath-day, was seen carrying his bed, the Pharisees again interfered, rebuking the restored sufferer, and even seeking "to slay Jesus, because he had done these things on the Sabbath-day." But what is the Saviour's answer? "My Father worketh hitherto, and I work." The Almighty, in his universal providence, sustains the world equally on the Sabbath as on other days; and I too have the right of doing good on the Sabbath-day. Nay, he appealed to the consciences of those before him on this very point: "What man shall there be among you, that shall have one sheep; and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep! wherefore it is lawful to do well on the Sabbath-day."

But though our divine Lord maintained the right of doing good on the Sabbath, and vindicated the institution from all superstitious quietism, he never willingly intruded labours, even though they were to be effected by a word, on the Sabbath. Thus, for instance, at Capernaum, as he taught the people, a demoniac disturbed the worshippers by his cries, and our Lord instantly dispossessed him. So, too, on the same day, entering into Simon's house, he cured his relative of a fever; yet it was not till after the sun was set, *i. e.* the Sabbath ended, that he suffered the multitudes to be brought to him for healing.

In fact, our Lord always honoured the Sabbath in the highest degree in his practice. Upwards of ten times, during his ministry, is express mention made of his observation of, or respect for, the Sabbath; while on more than one occasion is such language as this used: "He went into the synagogue, *as his custom was*, and taught the people." What more decisive, on the subject of the Sabbath, than this reference to the habit of his life, can we either have or desire? Indeed, Christ fulfilled all righteousness; and though greater than the temple, the temple found him a constant worshipper whenever in Jerusalem on the Sabbath; and the synagogues were radiated by his presence in his numerous journeys of mercy. Nor did he neglect to impress the duty on his followers: "Thou knowest the commandments;" "Keep the commandments." This was the constant tenour of his injunctions; yet among these "commandments" the Sabbath was a chief. His discourses, too, with the disciples shewed that he designed and expected the perpetuity of this institution. "Pray ye," was his language, referring to the destruction of Jerusalem, "that your flight be not on the Sabbath-day;" yet this event—the flight of the disciples—was not to occur for nearly half a cen-

tury after the abolition of the ceremonial law by Christ's death on Calvary.

And it was in this manner that the early disciples understood their Saviour's purposes. Had our Lord designed to overthrow the consecration of a seventh portion of our time, certainly those on whom he had condescended to bestow his familiar friendship would have known the fact, and would have desisted from its observance. Yet what do we find? Immediately on his death, the holy women, anxious as they were to anoint the body, rested the Sabbath-day, *according to the commandment*. And Paul, who always gloried in declaring that he had received the knowledge of divine truth from Christ himself, "went into the synagogue at Thessalonica, *as his manner was*, and three Sabbath-days reasoned with them out of the Scriptures;" "and he reasoned in the synagogue *every Sabbath*."

But, certain as, from the above considerations, it is that the primitive Christians did not feel themselves released from the obligations of this season of privilege, some remarks are due on the change of the day. Four chief preliminary thoughts should be kept in mind on this point. They will serve to make our after-testimonies from Scripture easy. First,—the genius of the religion of Christ is eminently spiritual. Hence whatever was merely ritual, or of the nature of ceremony, was abrogated when the Gospel came. In so far, therefore, as the precise period, the seventh day in preference to any other day, was concerned, it fell in importance.

Secondly,—Christianity was intended to be a universal religion. This would go far to remove the possibility of maintaining, with any precision, the seventh day. When the people of God dwelt in the narrow Canaan, they could all keep the same Sabbath; but when the worshippers of Jehovah should be found in every land, that period could not be the same; for it is yet Saturday in New Zealand when it is Sunday in Britain. Or, again, to take a stronger case, suppose two ships to leave the same port, and, after going round the world, one in an easterly, the other in a westerly, direction, to meet again in the same longitude as that from which they started; being friendly and Christian, (and O, that every ship's crew were so! how great an aid would they be to our missionaries! how happy the effects of their visits upon the uncivilised lands!) they determine on keeping the Sabbath. But one ship has gained, the other has lost, a day in its reckoning; one keeps the Sunday on the Saturday, the other on the Monday of the place from which they started. This proves that the exact period is of little consideration, in reference to a religion intended to be universal. It leaves the fact of the duty of consecrating to God the seventh portion of time untouched, but shews the inconsistency of attaching an undue importance to a given day.

But, thirdly,—The Gospel was designed to descend to the remotest ages. Here again, not to insist on the fact, that the day on which the Sabbath was kept, when the ordinance was restored in the wilderness, was probably not the seventh day of creation, and that therefore the Jews are uncertain as to the proper day of their Sabbath; the fact of the Julian and Gregorian intercalations have undeniably thrown the matter into confusion; and we are nearly certain that the present Jewish Sabbath is not the seventh day. Yet another intercalary year, and another, and so on, will be requisite in the descent of ages; and thus the precise day must grow in a series more obscure.

And then comes, fourthly,—The distinctively Gospel-fact of the completion of our redemption in the resurrection of our Lord Jesus Christ. The Jewish Sabbath, though it lost none of its force as a memorial of creation, was specially held to commemorate the deliverance of Israel from Egyptian bondage: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out

thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath." How appropriate then,—I may add how necessary,—that when Christ arose, and thus accomplished our redemption from a yet more fatal bondage, the day should be changed from that of the type to that of the glorious circumstance which fulfilled it! It is as a new creation that the Gospel is continually spoken of. Without the resurrection of Christ, we must have remained dead in sin, and eternally hopeless. When, then, this great work was achieved, how naturally would the day of its consummation be commemorated! and as the Jewish law was now virtually abrogated, how readily would the infant Church turn from the lesser deliverance—in which indeed the Gentiles had not partaken, and were not interested—to maintain the sanctity of this triumphal day! And in truth it was in this manner that the Lord's day came to be honoured. None of the early Christians thought of relinquishing the Sabbath: the tendency of their minds was quite the other way. Many of them, especially the Jewish converts, kept two days holy in each week. They were permitted to act thus, as likewise to attend to other Mosaic ordinances, because the design on God's part, in causing the Gospel to supersede the law, was, to do nothing violently; but as the Jewish polity gradually vanished, and especially after the destruction of the temple, the Lord's day had generally taken the place of the other Sabbath. And this was under the sanction of inspiration. Christ during his lifetime foretold that he would thus honour the first day: he appeared four times to the disciples on the very day of his resurrection. At the interval of a week, again the infant Church is assembled for eucharistic purposes, and again he came among them. The descent of the Holy Ghost on Pentecost was on our Lord's day. It is told of Paul, that "we came to Troas, where we abode seven days; and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." In this incident we learn that the custom prevailed in a city distant from Jerusalem of keeping the Lord's day; that the apostle, who preached by direct communication from on high, joined in its sanctification, and that he deferred his journey for that purpose. In the same spirit we find this apostle commanding the Corinthians to do that which he had given order of in other churches, viz. the making charitable collections on the first day of the week; while, it being evident that this was the day chiefly used for the assembling together of believers, he reproves some who forsook those opportunities of grace. But certain as is the divine sanction of the Lord's day, from the above passages, a stronger argument yet remains, from the remark of St. Paul to the Hebrews: "There remaineth therefore a rest (or a Sabbath) for the people of God;" in which passage he distinguishes the rest from that of Canaan and the Jewish Sabbath; and though doubtless he points our minds to the eternal Sabbath, seems clearly to imply "the keeping of a Sabbath," (as our marginal reading has it,) by the people of God under the New Testament dispensation; in which sense the passage exactly tallies with the prophecy respecting the universal Church of Christ;—"It shall come to pass, that from one Sabbath to another shall all flesh come to worship before me, saith the Lord." But the divine record carries us beyond the time of St. Paul. We advance to the close of the first century. The Jewish theocracy is wholly overthrown; the sacrifices have ceased; the temple is destroyed; Jerusalem is trodden down of the Gentiles; the people are scattered: the Sabbath, vainly trusted in as a ceremonial observance, its weightier duties neglected, had been a chief means of Judah's destruction and dispersion, by the people permitting, as Josephus informs us, the Romans to carry on their work on the seventh day,

while they themselves remained inactive;—yet does the Christian's day of rest triumph. St. John, the last of the apostles, is an old man, and in banishment; yet the wilderness blooms as a garden of the Lord. "I was in the spirit on the Lord's day." Here the day, its name, its heavenly character, at once strike us. There is no explanation—nothing indicative of the meaning of so remarkable a designation, "the Lord's day." Can we doubt, that, like that institution which received a kindred name, "the Lord's supper," it was deemed of divine authority, and commonly known and honoured among Christians? Malachi, the last of the prophets under the law, had referred familiarly to the seventh-day rest, and rebuked his people for their disposition to despise it. John, the survivor of the apostles, speaking by revelation in the distant Patmos, but with a voice that should be heard by the Church in all ages and places, alludes, as to an ordinance equally notorious and authoritative, to the Christian's day of rest, and intimates the rapture he experienced in its spiritual services. This decides the matter, and gives, and alone can give, the just force to that word of prophecy which went so long before; "the stone which the builders refused, Christ Jesus, is become the head-stone of the corner (he is raised from the dead). This is the Lord's doing; it is marvellous in our eyes." This (day of Christ's and the Church's triumph) is the day which the Lord hath made, or hath appointed or consecrated, as the chief of days; we will be glad and rejoice in it. Yet the keeping of the first day, rather than the seventh, was, after all, as has been hinted, a secondary thing: to have given more plenary instructions respecting it, might have been raising an ordinance into a principle; it might have run counter to that rule of Christian freedom, so justly applied by St. Paul to the Judaic severities, "Let no man judge you as to the Sabbath-day:" but, from what has just been stated, the practice of the apostles was not uncertain; nor has the universal duty of sanctifying the Lord's day been left obscure.

A remark or two is due in reference to the practice of the Church from the close of the canon of Scripture. The Christian fathers, especially those of primitive antiquity, must ever be considered to have a certain weight on such a point as this before us,—just as our maintenance of the Lord's day will be a testimony of the opinion of the universal Church in the present age to remote posterity. The abuse of their authority by some, though it should make us jealous over ourselves in using them, will never justify us in wholly throwing them aside. All sections of the Church are glad to appeal to them when they favour their views; and we therefore may be satisfied to hear them on such a question as that of the Christian Sabbath,—a matter in which not this or that band of professing people is interested, but in which the whole brotherhood of man has a property. It would take too long to mention all the testimonies of Justin Martyr, Irenæus, Tertullian, Dionysius, St. Ambrose, St. Augustine, Epiphanius, Athanasius, and Constantine. Two citations may suffice—one from Ignatius, because he lived in the apostles' age: "Let us," he says, "no more sabbatise, *i. e.* keep the seventh day; but let us keep the Lord's day, on which our Lord arose." The other, the decision of the council of Laodicea, A.D. 363, which offers the general opinion of the Church at that time: "Christians ought not to rest on the seventh day; but, preferring the Lord's day, to rest as Christians." Thus then the day was honoured: it would be needless to come further down for testimonies, because the appointment was now universally recognised. We may content ourselves with the words of the learned Bishop Andrews: "I should hold it too long," he says, "to cite them (*i. e.* authorities to this point) in particular; I avow it, on my credit, that there is not an ecclesiastical writer in whom they are not found."

Here I might pause, and leave the matter of the observance of the Lord's day as a binding duty on the conscience; but I am glad to add—and it is according with the genius of the Gospel for me to add—that it is a day of privilege as well as of duty; that however obligatory it be upon us as the servants of our heavenly Master, it offers even a more powerful inducement as the children of our Lord and Saviour. What is heaven but a perpetual Sabbath? And what would earth without its Sabbaths become, but almost a hell? Yes; this is indeed the best day of the seven—the gem of the week—the means of repose from labour for man and beast; of bringing persons together in peace and order who might never otherwise meet, or who, if they met, might do so with only selfish or worldly ends—of offering to man society without its disadvantages; of yielding him needful rest, without the temptations incident to idleness;—but above and beyond all, and in comparison with which earthly advantages are as nothing, of giving us the opportunity of learning the knowledge of the holy Scriptures; and by consecrating the seventh, of regulating, by a reference to God and to eternity, all other portions of our time.

Happy then, Christian readers, are you in the possession of such a gift as this; and still more happy in knowing rightly how to use it. Happy in drawing near to the throne of grace in the assembly of the saints; and in spending its remaining hours in prayer and study, and tranquil because Christianised repose. Happy in the break which these seasons cause in the hurry and whirl of the week; in the inspiring duties which they enjoin, and the means of preparation for glory which they afford. May you even yet more fully value this treasure! May you be jealous of its bright yet winged moments! May it ever be far from you to violate a period which the universal Father in his word and providence has set apart; in which your Saviour triumphed; and apostles and martyrs have received that light and grace which has served to illuminate the world! Who, I ask, can break the Lord's day, and not expose himself to the dereliction of God, to the arrows of Satan, to the bitter fruits of guilt in this world and eternity? Who can sanctify it, and not improve in spiritual things; become mighty in the Scriptures; know the efficacy of prayer; walk in the path of life? A term of seven years is considered the utmost requisite for teaching a man a trade or profession in life; but he who lives to the age of seventy years passes ten of these years in Sabbaths; ten years secluded from the world; ten years in which neither business nor pleasure has a right to intrude itself upon his privacy; ten years, not in succession, when weariness might steal over him, but offered with such intervals as may be most favourable to keep up the zest for heavenly truth; for surely, if the seclusion of one day in seven causes men to return to worldly business with fresh activity, the six days devoted to the world may well make us doubly anxious to improve this smaller portion.

Consider, then, how much time you really have for God and your souls; be careful to improve it as you should; flee equally from sloth and worldly activity upon it; determine, in the strength of God, to consecrate it to the Divine service—and you will find an atmosphere of holy love and peace, and content and hope diffused over all your days; and yet of all, this day the sweetest, the brightest, the holiest, the most hopeful, the most heavenly, the best!

BISHOP PATRICK—CONTROVERSY WITH THE ROMANISTS, 1688.*

In November 1686 a very heavy load fell upon me; for the Earl of Rochester (lord treasurer) sent for me and Dr. Jane, dean of Gloucester (then in waiting at

court), to let us know that 'the king pressed him very much to change his religion, and, in order to it, hear what his priests could say to persuade him to it. He was so urgent, that he had at last consented to hear them, provided he might have some priests of our Church to answer what they said; that, being satisfied what could be said on both sides, he might be the better able to judge what he should join withal. The king liked his motion well, and bade him choose two, and he would bring two other to confer with them. He named several; but the king liked Dr. Jane and me best, and appointed a time when we should meet. We told my lord treasurer that we thought it would be most serviceable to him, if this conference was managed by writing; but he told us the king was resolved to have it otherwise, by discourse before himself. To which we submitted; and on the 29th of November were ordered to be at Whitehall precisely at four o'clock in the evening. Accordingly we went then to the place where we were appointed to go, which was Mr. Chiffins' lodgings. There we sat in the hinder room till three quarters past four; and then his majesty came to us, and told us, "he hoped we did not wonder he had desired this conference to which he had called us: for it was out of his great kindness to the lord treasurer, whose salvation he could not but wish. For we know that every one that loved his religion, could not but desire others should be of it, as St. Paul wished 'all that heard him might be such as he was, except his bonds.' And he was glad," he said, "that my lord treasurer had pitched upon us two to manage this conference; for Dr. Jane's father was with them abroad, and he had known me long, from whom he had received some papers, which I thought he had forgot." Then he bade Mr. Chiffins make a fire in the king's room next to that where we were. About five o'clock we were carried in, where we found a table set, with a great chair near the middle of the room, and, at the end of it next the door, another table with candles upon it, where we stood. After a little while the lord treasurer came in, and then the king, with two priests, father Giffard and father Godwin; and none else were admitted. Immediately the king began to tell us the great desire he had of the lord treasurer's salvation, which proceeded from his kindness to him, and was the occasion of this meeting; for he could not but entreat him to receive instruction. And then he related how he had sent father Giffard to him, and what passed between them; which the lord treasurer presently declared more fully, reading the letter and Dr. Jane's answer to it. And so we were ready to begin a debate upon two points, had not father Giffard diverted us by a long speech which he made, to shew what regard was to be had to the Church and to its definitions; and that, it having determined the doctrine of transubstantiation, against which we made our greatest objections, we must shew which Fathers had contradicted it, not by speeches, but in their sermons, homilies, catechisms, &c.; for they could shew where in such discourses they did assert it. And particularly Justin Martyr, in his "Apology," where he declares what the faith of Christians was. And so he imperfectly related his words; and then some of St. Cyril of Jerusalem, and of Gregory Nyssen. We told him we must find what the right faith was before we could tell which Church it was safe to live and die in; because we could not tell whether a society of men were a Church or no till we knew what they believed. Now we were ready to shew that the doctrine of transubstantiation was no part of the Christian faith, but contrary to it; and we desired to be tried by those very testimonies which they had produced. And so we began to shew what Justin Martyr's opinion was; and from him passed by Irenæus, and then cleared that of Cyril, and that of Gregory Nyssen, and so proceeded to urge them with that of St. Austin, in his book "*de Doctrina Christiana*," and another of his

* From "The Autobiography of Symon Patrick, D.D., Bishop of Ely." Oxford, 1839.

sermons of persons newly baptised, mentioned in Bede; unto which they gave very poor solutions, but made such long harangues, that we could not come to allege the testimonies of Eusebius, Theodoret, Facundus, Gelasius, &c.

I should have noted, that the king in the beginning desired to know of us what the faith of our Church was about the sacrament of Christ's body and blood. We answered him both out of our catechism and out of the articles of our religion, which he said contradicted each other; but we plainly shewed they did not. So the fathers began again to press us to shew how the body of Christ was present in the sacrament; and we told them, after an heavenly and spiritual manner. And we quoted for this Ireneus, who speaks of a "terrena pars," and a "coelestis;" and then Origen: unto which they knew not what to say, for I believe they understood not the Greek words.

After a great deal of wrangling, we were desired to shew when their doctrine came into the Church; and we produced the history of it from Paschasius down to the council of Trent, shewing that several great men all along declared that this doctrine of transubstantiation was not the faith of the Church. And at last I instanced in two ancient customs which continued a long time, that shew as much. One was that of burying the sacrament with the dead; the other was, signing solemn instruments with ink mixed with the sacramental blood. At last we produced Bertram's book, which the king took into his hand and read in it awhile. Here they shuffled miserably, and affirmed confidently things that were false; as we desired the lord treasurer to satisfy himself at his leisure by reading the book, which was short.

Then the king interposed, and said he perceived there would always be a great deal to be said on both sides, and therefore we must be determined by the Church; to which we replied, that we humbly thought we had shewn this was not the faith of the Church till of late, and that it could not make a new faith.

Hereupon he began to discourse of an infallible guide; which not being the business we came about, the lord treasurer broke off the conference by thanking his majesty for giving him the opportunity of hearing so much as he had done for his instruction, which indeed was more than he knew before; but it was impossible for him to determine himself presently, because he could not remember all things; and he thought both sides had said some things which needed further explication. Then father Giffard earnestly beseeched him to declare that it appeared the Church did not teach our doctrine; which he told him he could not do, but before he resolved, must deliberate upon what he had heard.

Then the father made another long harangue, wherein he repeated a great deal of what had been said, urging this very much, that we had not shewn what council condemned this doctrine of transubstantiation when it began to be taught; to which Dr. Jane made a short reply; and it being about nine o'clock, we broke up, with commendations of our learning and fair carriage on both sides from the king, who went himself to the door and opened it for us to let us out, giving us a strict charge not to say a word to any body of this conference.

I should have added, that towards the conclusion his majesty said he saw the truth of what his brother had said in his papers—that it was best not to enter into the vast ocean of particular disputes, but inquire only after the Church; which papers, and the defence of them, the lord treasurer told us, when he first sent for us, the king had given him and obliged him to read them, which occasioned afterwards, as I shall relate, a conference about the infallibility of the Church.

On the next day but one, December the 1st, I began my waiting at Whitehall, where I met Dr. Hickman, the lord treasurer's chaplain, who told me with what joy his

lord had declared to him the satisfaction he had in our religion; blessing God that his parents had bred him up in it; adding, that we had done it much service, and that the king himself, when he came out from the conference, commended us, and said he did not think there had been two such learned men in our Church, and that he never heard any thing managed with more learning or temper.

When we were in the closet ready to read prayers, he came and told us the lord treasurer desired to speak with us, that he might give us his thanks for the service we had done him. As soon as prayers were done, we went both into the treasury-chamber, where his lordship received us very kindly, and told us not only himself, but the king also, was pleased with our management. And now he hopes we would not repent our undertaking this conference, which had much confirmed him in his religion; and he would express his thankfulness to us for the pains we had taken, as long as he lived, both in his words and in his actions. One thing more he desired of us, that we would put down in writing, as near as we could remember, what we had said, that he might be the better able to answer if he should be farther pressed by them. I had so many interruptions by my waiting at court, that it was a week before we could finish that report, which was presented him on the 8th of December.

On the 11th I met with Dr. Jane in Whitehall, who told me father Giffard had desired him to meet him at the lord treasurer's in the evening; and the next day came to my house, and acquainted me their discourse was upon the old subject, in which he cavilled at many things, but proved nothing, and absolutely refused to do any thing in writing.

The lord treasurer desired we would give a particular account of those passages which they quoted out of "Nubes testium," about transubstantiation. Accordingly Dr. Jane and I met the next morning at my house, and we considered the greatest part of them before dinner, and the rest in the afternoon, which being fairly transcribed, we presented them to him the next day. But we were not yet quiet; for Dr. Jane being gone to Oxford, the lord treasurer sent to me on the 23d of December, in the morning, to meet Dr. Giffard at his house about seven o'clock that night, he having something to say about infallibility, which he desired my lord to hear. I went thither at the time appointed, and was sent for into my lord's closet, where I found three men (which much surprised me) sitting by my lord. A chair being set for me over against them, he that sat next to my lord began a long discourse, to demonstrate, as he called it, that the Christian faith was revealed and received before the Scriptures were extant; and therefore he did not depend on the Scriptures, but on the fidelity of the Church, which infallibly delivered it, and can do it, without the Scriptures. I told him this seemed to me to overthrow the Christian faith, which would soon be lost if the Scriptures were laid aside; for while the apostles lived, they taught men, without the Scriptures of the New Testament (which was not presently written), what the Christian faith was. Yet when they were gone, and left no such men as they were behind them, innumerable impostors would have started up, if they had not left in writing what they had preached; besides, the apostles and Christ himself appealed to the Scriptures, and declared they said nothing but what the prophets had delivered. Then he affirmed that the religion of Moses was before it was written; about which it would be too long to relate what I replied; but after long discourse, Dr. Giffard took up the matters, and laboured to shew that this way of conveying truth, by word of mouth, was more certain than by writing: at which the lord treasurer lift up his hands, and said "it was the strangest proposition that ever he heard." I will not relate all that I replied to this; but only mention one thing, which was, What moved men to be at the trouble to

make deeds and conveyances of their estates, if they might be as well settled to all posterity by word of mouth? This touched the first gentleman that disputed with me, who I understood afterward was a lawyer—no less man than Judge Allabon.

We came at last to discourse of the infallibility of the Church, but they could not tell me where it was placed, only asserting there must be such a thing in the Church, otherwise all was uncertain: which I shewed was false; for God had given us all the certainty that human nature and fallible creatures could have; and they could tell us of no means of certainty which we had not. About these things we wrangled till nine o'clock, and then broke up; after which Dr. Giffard came privately to me, and talked a great deal of the report that was abroad about the conference we had before the king, in which it was said they had the disadvantage. I protested solemnly that I had never said a word of it to any person whatsoever, much less boasted of a victory. The lord treasurer also came to have discoursed me upon the same subject, to whom I gave the same assurance, that though I had been often asked about it, I never said any thing to make them believe it.

But, some way or other, it did take air; for some time after, the Earl of Clarendon and the bishop of Ely (my predecessor) came to my house, and gave me thanks for the pains I had taken to preserve the lord treasurer in our religion.

THE CHOICE OF MOSES:

A Sermon,

BY THE REV. ELLIS B. WERE, M.A.

Vicar of Chipping Norton.

HEB. xi. 24-26.

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”

THE chapter, my brethren, from which these words are taken bears a noble testimony to the power of religion in general, and especially to the efficacy of one of its most important principles—faith: indeed, it may be called a catalogue of the triumphs of faith, from the earliest period of the world to the age of the apostles. In the first verse we find the following definition of that grace: “Now faith is the substance of things hoped for, the evidence of things not seen.” And then follows a long list of pious worthies who were distinguished for this grace, and of the memorable deeds which it enabled them to perform. The names of Abel, Enoch, and Abraham, stand conspicuous in that list; and, coupled with them, appears the name of that illustrious man whose faith and works are celebrated in our text. And infinitely brighter to the Christian eye do the names of those worthies shine in the sacred calendar than those of the greatest heroes or philosophers that were ever emblazoned on the roll of earthly fame. From that brilliant constellation we select one star, and that a star of

the first magnitude,—we select the name of Moses, for the purpose of exhibiting the great principle of faith, a principle eminently displayed in his character and conduct; and with this view we will take for our consideration the particular act which is recorded of him in our text, and which the apostle himself has chosen to illustrate the principle for which that faithful servant of God was so distinguished.

I imagine, my brethren, that you are all well acquainted with the early history of Moses. You have read how, on a certain occasion, for reasons of state policy, Pharaoh, the cruel king of Egypt (the type, as it were, of Herod, the savage king of Judea), issued a proclamation, commanding the destruction of all the infant children of the Israelites; and you know that just as our blessed Lord was miraculously rescued from the slaughter of the innocent babes of Judea, so the infant Moses (who was his type and forerunner) was wonderfully preserved by God from the destruction to which he was doomed; you will remember that in consequence of the tyrant’s decree, he was placed by his mother in an ark formed of bulrushes, and exposed on the great Egyptian river, the Nile; there he was found by the daughter of Pharaoh, as she came down with her attendants to the river’s side to bathe. When she opened the ark, she was struck with the beauty of the babe (for Moses was “exceeding fair”); but when the little innocent looked up in her face and wept, her woman’s heart was touched with pity and compassion, and she determined to rescue the lovely child from the devouring flood. She did so, and she engaged his own mother to be his nurse, and adopted him as her own son. The future history of Moses is described in the words of the text, “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.” Here, then, we have an account of a signal act, a most remarkable event, in the life of Moses. We see him renouncing a royal connexion and splendid prospects; we see him a voluntary exile from the court of Pharaoh; and for what? to become the patron and chief of a despised people, to endure affliction with them, and to maintain their cause in the face of danger, suffering, and death itself.

Let us consider,

I. The advantages which Moses relinquished.

II. The cause or reason which induced

him to act in so uncommon and decided a manner.

I. We may form a general estimate of the advantages which Moses relinquished, by considering his particular rank or position in life. He had been adopted (as we have seen) by the daughter of Pharaoh as her own son, and consequently held a high and brilliant station in the court of that monarch. His personal graces, accomplishments, and natural and acquired abilities (for his works prove him to have been a man of great genius, and the testimony of Scripture recorded of him is, that he was learned in all "the wisdom of the Egyptians"),—these qualifications, aided by his elevated rank, would naturally insure for him the highest offices in the state, and conduct him to the pinnacle of riches and honour. In the eyes of worldly men, who judge of happiness by the measure of luxury, rank, and splendour, who could occupy a more enviable position in society? who could be what is termed a more fortunate and happy man than Moses? Caressed by princes, lying in the lap of voluptuousness and ease, with a boundless field before him for the exercise of his ambition, and the most flattering prospect of success,—who, in the opinion of the world, was more blessed with the gifts of fortune, possessed more of the elements of happiness, than Moses? And what would be generally said and thought of a man who should turn his back upon such splendid prospects, who should voluntarily relinquish such uncommon advantages? We fancy we can see the up-raised eyes and incredulous countenances of some; and that we can hear the words of astonishment and contempt poured forth by others,—“What folly! what insanity!” are echoed round. “The man is blind to his own interest!” “Who that knew any thing of the world, who that was in his right senses, would act in so simple and absurd a manner?” But Moses did so; he turned his back upon those splendid prospects; he voluntarily relinquished those uncommon advantages; “he refused to be called the son of Pharaoh’s daughter;” and all for what?—wonder and pity him, ye children of the world!—he gave up all, because he chose rather to “suffer affliction with the people of God; esteeming the reproach of Christ greater riches than the treasures in Egypt.”

In the midst of his prosperity and grandeur Moses could not but cast a frequent eye on his afflicted countrymen, and sigh over the wrongs and iron bondage which they endured. When he saw them insulted and oppressed by the proud Egyptians, his Hebrew blood would boil with indignation, and he would long to rescue them from the grasp of their oppressors. And when he compared the ab-

ject condition of his countrymen with his own prosperous and sunny lot, his heart would almost smite him at the contrast, and bid him leave the palace of Pharaoh, and go and share the chains and labours of his captive brethren. And while he pondered on these things, the Spirit of God, the Spirit of counsel and might, shed his enlightening influence upon his soul, and revealed to him the purposes of Heaven, the destinies of the chosen seed, and the office and duties to which he himself was divinely called; and so, pitying the condition of his countrymen, listening to the voice of justice and humanity, obeying the dictates of conscience and religion, and following the guidance of the eternal Spirit, he resolved to sacrifice his worldly prospects, to leave his royal mother and the Egyptian court, to share the toils and sorrows of his brethren, with the view of delivering them at some future period from the hands of their oppressors. It would be unreasonable and puerile to imagine that this resolution could be formed without a severe struggle, without much sacrifice of feeling. On the one side, there would rise before the mind of Moses the royal splendour, the voluptuous joys, and dazzling honours, which awaited him in the court of Pharaoh; on the other side, the solemn and stern visage of duty met his gaze, whilst her thrilling voice sounded in his ears, “this is the way—walk thou in it.” And then she would remind him of the guilty and transitory nature of many of those goods and pleasures which solicited his stay. She would remind him that the pleasures of sin were but for a season; that though sweet as honey in the mouth, they were bitter as gall in the belly; that their end was destruction; that the wages of sin was death. And then she would point to the service of God, and tell him that, laborious and painful as it might seem, it was perfect freedom; and she would remind him of those pleasures which are at God’s right hand for evermore; and of those good things which neither eye hath seen, nor ear heard, that God has prepared for those who love him. These considerations fixed his wavering mind; he felt that he was called upon to decide between God and Baal, between the people of God and the court of Egypt. And he had counted the cost; he had weighed the pleasures of sin in the balance of the sanctuary, and found them lighter than vanity; and he had weighed in the same scale the favour of God and the rewards of his service, and found them to be an eternal weight of glory; and therefore he deliberately resolved to cast in his lot with his despised brethren, “refusing any longer to be called the son of Pharaoh’s daughter; and choosing rather to suffer affliction with the people

of God, than to enjoy the pleasures of sin for a season."

But besides the honours and pleasures of Egypt, there was another consideration which might have been an obstacle and stumbling-block to Moses in the path of duty. It was a feeling of pride, a sense of false shame. The thought would sometimes occur to him, that if he persisted in his design, and quitted his present elevated station to mingle with a degraded and despised people, he should forfeit the good opinion of society, who would be ashamed to own him, and become a by-word of ridicule and contempt among his proud contemporaries. If he had become the leader of a great people or a distinguished party, the case would have been quite different; but to become the patron and advocate of a set of slaves,—of the wretched, despicable Israelites,—it was intolerable, it was perfectly low and disgraceful. And let it not be imagined that this is an unreal and fanciful consideration. Every one who has studied the human heart must be aware of the extraordinary influence which a sense of shame exercises over the feelings and conduct of men. So strong is it, that many a gallant spirit who has encountered with fearless breast the face of death on the battle-plain, has shrunk and quailed before the sneers and ridicule of a few contemptible wifings. And it is possible that Moses might have experienced somewhat of this feeling, and that it caused him a painful struggle to sacrifice the good opinion of those whom he loved and honoured, and to endure to be esteemed by others a poor, weak, and misguided individual. But he was enabled to overcome and trample on this proud and truly despicable feeling, and to such a degree, that, in the words of our text, he "esteemed the reproach of Christ greater riches than the treasures in Egypt." He felt that, whatever men might think, there was such real honour and true happiness in the service of God, that he would not leave it for all the treasures of Egypt; he would rather be a doorkeeper (humble as the office was) in the house of God, than dwell in the sumptuous tents of wickedness. He felt that he was blessed, and ought to rejoice and be exceeding glad when men reviled and persecuted him, for that he had the approbation of God, and that great was his reward in heaven.

II. But it is time that we should turn our attention more particularly to the great motive or principle which induced and enabled Moses to act in so noble and heroic a manner. That principle was faith, operating upon conscience, or a sense of duty, and a conviction of the advantages attending the performance of it, "for he had respect unto the recompense of the reward." The definition of faith given by the

apostle is, that it is "the substance of things hoped for, the evidence of things not seen;" and this definition exactly describes the faith of Moses. He saw by faith "Him who is invisible," the great Jehovah; i. e. he was enabled to realise in a most vivid manner his being and presence; he felt the propriety and necessity of submitting to his most holy will, and believed most firmly the certainty of his promises and threatenings; and in this sense faith was to him "the evidence of things not seen." This it was which caused and enabled him to sacrifice his splendid prospects and spurn the transitory pleasures of sin, for he felt that God and his laws were unknown in the Egyptian court; and he believed that Divine vengeance would inevitably overtake the guilty: and this it was which decided his choice "to suffer affliction with the people of God;" for he saw that God was with them; he saw the image of God in them; and he felt that "every one that loveth him that begat, loveth him also that is begotten of him."

Again; it was faith, vivid and realising faith, which enabled Moses to "esteem the reproach of Christ greater riches than the treasures in Egypt;" faith revealed to him the excellence and glory of God, and the promised redemption by his blessed Son; faith taught him to despise the fear of man, and to cast behind him his childish taunts and malicious censures; faith gave to his enraptured sight the future blessings of the people of God; it placed him, as it were, on Mount Pisgah, and unveiled to him a glorious prospect of the heavenly Canaan, the eternal inheritance, the rest that remaineth for the people of God. And what wonder that his bosom swelled and his pulse beat high with elevated joy and triumph? What wonder, that, in comparison with those heavenly riches, he despised the treasures of Egypt, and counted them but dross and nothingness? What could the treasures of Egypt do for him? They might, indeed, minister to his earthly comfort; they might invest him with splendour and applause; they might pamper his sensual appetites, and smooth the pathway to the tomb; but could they buy the favour of God? could they purchase one hour of solid peace and happiness? No, they could not; and this Moses felt; for he well knew that he that "loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; for that it is all vanity." Can we wonder, then, that under the vivid and realising power of faith, Moses made the choice in question—that he despised the treasures of Egypt, and gloried in the reproach of Christ, regarding, as he did, the recompense of the reward? For what is earth

when weighed against heaven? what is time when measured with eternity? what are the pleasures of sin when compared with the pleasures of religion, and the joys which are at God's right hand for evermore?

But we must deduce some inferences, my brethren, we must derive some practical lesson, from this history of Moses; for it is not enough to read and study it with our minds, we must apply it to our hearts, and pray God to give us grace, that we may inwardly digest it.

Let us learn, then, from this narrative,—first, the mighty and victorious power of faith. Be assured, that if ever men despise and speak lightly of this principle, it is because they are ignorant of its nature, and strangers to its power. Faith is the very foundation of religion; and without it, it is impossible to please God. Faith is the secret spring of every good work, of every holy and heroic deed, that has been done on earth. Faith is the source of every pious thought, of every heavenly hope, of every prayer, whether of praise or supplication. Faith enables us to overcome the world, the flesh, and the devil. The foe which Moses had to conquer was the world; and the apostle says, “This is the victory that overcometh the world, even our faith.” And be assured, my brethren, we never shall overcome the world—*i. e.* we never shall renounce its sinful pleasures and connexions, its sinful pomps and vanities—we never shall be able to perform our baptismal vow,—until by faith we are enabled with Moses, on the one hand, to perceive the insufficiency, the hollowness, the danger of such things; and, on the other, the security, the comfort, and satisfaction, which result from the service and favour of God. O, then, let us earnestly beseech God to bestow on us the gift of faith (for his gift it is), that we may behold things in their true light, that we may make a correct estimate of their value, that we may see Him who is invisible, that we may esteem the reproach of Christ before all the riches of the world; and endure affliction with the people of God, rather than enjoy the pleasures of sin for a season.

Let us learn, in the second place, from the history of Moses, the duty of resigning whatever is inconsistent with our holy profession, and at variance with the will of God. And what a powerful motive to such resignation should we have, were we but firmly persuaded that every sinful idol which we keep back, will only cause us pain and sorrow; whilst each one that we cast down and break in pieces, will add to our joy and happiness. Yet so it is; every guilty thing that is renounced, every sacrifice of forbidden pleasures, strikes off a link in the

accursed chain which sin has cast around us, and brings us nearer to the glorious liberty of the sons of God. The struggle, we grant, may be severe; it may be painful to flesh and blood; it may be like dividing the joints and marrow, or plucking out a right eye,—but is heaven not worth a struggle? is heaven to be obtained without a struggle? are we to be wafted thither on beds of down, and to open the gates of the heavenly city by some charmed voice? For God's sake, my brethren, rouse you from your lethargy; gird on your armour; endure hardness as good soldiers; fight the good fight of faith; strive to enter in at the strait gate. Be assured, it is no easy thing to be a true servant of God, a true disciple of Jesus Christ. Much must be done, and much must be undone; much must be relinquished, and much must be acquired. But difficult as is the task, and heavy as is the yoke, the task may be made easy, and the yoke light. The grace of God, the assistance of the Holy Spirit (which all who pray for it may obtain), is the Divine spell which effects this transformation, this mysterious change. “My grace,” says God, “is sufficient for thee.” “When I am weak, then am I strong,” says St. Paul. “They that wait on the Lord,” says the prophet, “shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.”

Consider, for your encouragement, the case of Moses: he was a man of like passions with ourselves,—and yet what difficulties he was enabled to overcome, what temptations to resist, what advantages to relinquish! Put yourselves in his situation, my brethren; and say how would you have acted? I fear the love of the world, the pleasures of sin, and the fear of reproach, would have induced many of you to remain in the court of Pharaoh, and to prefer the treasures of Egypt. Nothing but faith, my brethren, could enable you to act otherwise; for remember it was by faith that Moses refused to be called the son of Pharaoh's daughter, and chose rather to endure affliction with the people of God. Let us, then, realise by faith the immeasurable superiority of the things unseen and eternal over those which are seen and temporal; let us count their cost; let us weigh them honestly in the balance of the sanctuary; let us be decided in our choice by the “recompense of the reward.” But if this consideration be not sufficient; if the advantages of piety, and the glory of heaven, be not availing to impart life and energy to our cold and earthly hearts; if this be not strong enough to break the fetters which the love of this present evil world has rivetted around them,—let us take a different view of the

question; and let us rouse our carnal hearts and torpid consciences, by setting before us the terrors of the Lord, by realising the awful consequences of our worldliness and folly. Let us remember, that if any man love the world, the love of the Father is not in him; and that whoever is the friend of the world is the enemy of God. What a fearful declaration! what searching words are these! Do they not call upon each of us to enter into the secret chambers of our hearts, and to explore them by the lamp of eternal truth? do they not call upon us to examine closely our lives and habits, our tastes and affections, our motives and maxims? If you have any desire for peace of conscience and comfort on a dying pillow, look well that your hearts be right and sincere towards God; look well that there be no crooked policy, no compromise, in your religion; that there be no attempt to serve God and mammon, no desire to unite light and darkness, heaven with earth, Christ with Belial. Remember, the Lord seeth not as man seeth; for man looketh at the outside, but the Lord looketh at the heart. And nothing but an unreserved surrender of our hearts and affections will satisfy him; there must be no double-dealing, no prevarication, towards him; there must be no resignation of one sin, and retention of another. Every thing must be given up that is contrary to his holy will: the highest connexions, the most splendid prospects, the most lucrative gains, the most brilliant reputation:—ay, and life itself, must be relinquished, unless they can be retained without violence to conscience, and infringement of the commands of God. And O, how happy is the man who is enabled by faith, and the assisting grace of God, to perform this! He enjoys solid comfort in life, and support and consolation in death. Passion fights no more against conviction in his bosom, discontent and restlessness are quelled; and a joyful confidence in God, and a peace which passeth understanding, take possession of his soul. And when he looks forward to the life to come, what visions of delight, what prospects of eternal happiness, salute his eyes! and how does he rejoice that he had faith and resolution to choose the good part—to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, and to prefer the reproach of Christ to the riches and pleasures and honours of a perishing world!

May such be the choice, and such the experience, of each one here present. May God grant us all faith—faith like that of Moses—to see Him who is invisible; faith to renounce the world, and forego earth for heaven, and the things which are seen and temporal for those which are not seen and eternal.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. XII.

The Miraculous Draught of Fishes.

By THE REV. WILLIAM MAYHEW, M.A.

Curate of Gillingham, Kent.

MULTITUDES followed our Lord in the days of his flesh, to obtain for themselves or for their friends the cure of bodily diseases, or to gratify curiosity by hearing one who taught with authority, and not as their accustomed teachers, and who spake as never man spake: but there was in few of them a sound or abiding desire to give glory to God, or embrace the great salvation offered them. They went to be amused and astonished, rather than to be instructed and profited; and accordingly, when they heard what they thought a hard saying, many of them were offended, and walked with him no more. Much people pressed on him on this occasion at the sea of Galilee, to hear the word of God; but of only four, is it recorded, that in the end they forsook all and followed him.

We live in a day in which there are many hearers of the Gospel; but of how small a number can it be said, that they come to hear, that they may go away and be doers of the word! Content to know the things which belong to their peace, they fail of securing peace, because they neglect to practise as they pray, to make their lives as hallowed as their lips. Nay, are there not many to whom it is a weariness and burden even to hear the word of God? are there not many who abhor the wholesome force of custom, which compels their attendance at the house of God—the language of whose hearts is, “We will have no priestly counsel; we despise all their reproof!” But though man, and man’s words and works, yea, heaven and earth, shall pass away, the words of Christ shall not pass away; and whether men will hear, or whether they will forbear, this Jesus whom we preach is Christ.

To a Jew, whose religion had touched his heart, how impressive must have been the scene described in the passage under consideration! Before him was the sea, now lapped in calm repose, without a sound to disturb, or a sight to terrify—fit image of the peace which the doctrines then distilling from the mouth of the heavenly Teacher were able to shed upon the troubled heart of man,—fit image of the deep, the inexhaustible happiness with which a God of unbounded love and power is willing to satisfy the cravings of his creatures, when he bids them drink of the waters of life, and, drinking, thirst no more. Around him rose the mountains, pointing heavenward, and proclaiming, with intelligible voice, the stability of Him who made them, whose strength cannot be shaken, whose protection of those that trust in him is lasting as the hills. With him was a countless mass of reasonable, immortal beings, hushed in breathless silence, hanging on the lips of one mysterious Man, mutually receiving and returning impressions of wonder and reverential fear. Doubtless our Lord would take occasion, as his manner was, from the natural scenery around, to bring home to men’s business and bosoms the high truths with which he was charged; doubtless he would so connect each material object with a spiritual truth, that no attentive hearer could thenceforth look upon that scene, but it would serve as a ladder to carry his thoughts from earth to heaven, from the amazing works to the still more gracious Builder and Maker of all things, even God.

With what ease and naturalness, we may next observe, does our Lord descend from the contemplation of heavenly things to the level of the necessary duties of common life! His was no dreamy piety, that evaporates in sentiment and feelings; but it was ever condensed to some determinate and useful end,—a practical piety, delighting to minister to the wants and

woes of others. "When he had left speaking," he commenced acting: he first gave the precept, and straightway came the example. He knew that the warm-hearted fisherman who had so readily granted him the use of his boat, had done so at a time when ill success in his vocation might have soured the temper of another man, and made him churlish and disobliging; for it appears that Peter and his companions had passed a night of fruitless toil, and had taken nothing. Our Lord, therefore, having first consulted for the interests of the kingdom of God and the establishment of his authority, shewed himself not unmindful of the inferior wants of the body, and proceeded to add to the disheartened fishermen their daily bread. "Launch out into the deep, and let down your nets for a draught," was his command. At his word, Simon let down the net, and a draught was taken, which clearly shewed that the success was out of common course, and due alone to the hidden powers of the stranger. Peter as yet knew not the Lord; but the reward which his obedience met with furnishes a useful lesson. Our faith may be imperfect; we may walk on still in darkness; but if we follow on, we shall know. Our path of duty lies more in action than in contemplation. God is in heaven, and we are on earth; soar as high as we may, he is higher—we cannot attain unto him: he condescends to come down to us, to dwell in us, and be with us in the humble duties of our every-day calling. Thou art set over a few things; be faithful, and thou shalt be ruler over many things. Fill with propriety the lower place, and thou shalt go up higher.

But to return. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." Dread of supernatural power is an instinct of human nature: the untutored savage, who sees for the first time nearing his shores the majestic vessel that walks the waters like a thing of life, hurries to the concealment of the mountain or the wood until the horrible vision be overpast. It is the same with civilised as with barbarous man. Though more skilled to determine the boundaries which separate what is according to nature and what is beyond it, once possess a man of the firmest nerve and the strongest understanding with the conviction that a spirit stands before him, and the hair of his flesh will stand up, and fear come upon him, and a trebling that will make all his bones to shake. There is indirect confession inwoven into man's very constitution and make, of original, indwelling *sin*. The dream is one, and the interpretation one, and St. Peter has given it. "Depart from me, (is the language of universal man,) depart from me, all spiritual nature that is higher, or lower, or other than my own; for I am a sinful man." Yes, it is *sin* that accounts for the glaring inconsistency, that while man delights to expatiate through the fields of creation, and rejoices to find all things "beauty to his eye, or music to his ear," the very rustling of the veil which conceals the Creator causes man to shrink back in indescribable alarm, and close his eyes against the coming revelation. *Sin* is the barrier that separates man from his Maker. The variance, then, is on our part. Blessed be God, the overture of reconciliation comes from him. In tones most soothing to our perturbed spirits, the first words of heaven fall upon our ear: "Fear not" is the introduction and the burden of all messages to man. "Fear not, Abraham; I am thy shield, and thy exceeding great reward." "Fear not," said the angel, "for behold I bring you good tidings of great joy, which shall be to you and to all people." "Fear not," said Jesus unto Simon; "from henceforth thou shalt catch men." Be henceforth a minister of my Gospel, and be wise to win souls. Lift up the standard of my cross, that sinners may flock unto it; and I, the Captain of their salvation, will lead them to conquest over sin and death; I will lead them to a land of quietness and rest.

"And they forsook all, and followed him." It was not much that they left—a couple of small boats and their nets; but it was all they had, even all their living. It shewed their love and self-denial as strongly as if they had forsaken palaces and gold. The poor man's circle of pleasures and desires is small; but his circle is not the less perfect because it is small. A man can resign no more than his all; he must resign, if need be, no less. There can be here no mistake. We know precisely what God requires; we know whether we are willing to comply. We can neither deceive him nor ourselves. "My son," is the address of God to each of us, alike in mercies, in warnings, and in troubles, "give me thy heart." Reply not, in a spirit of uninstinctive terror, "Who art thou, Lord? depart from me, for I am a sinful man." To you he has been revealed as a God of love, to whom belong mercies and forgivenesses; and there is no fear in love. Say not—(which is a more common case)—say not, with desperate and malicious wickedness, "Depart from me, for I am a sinful man, and I love my sin too well to crucify it at thy bidding: what have I to do with thee? art thou come to torment me before the time?" For to all who so say, the day *will* too surely come, when their wild wish shall be fulfilled, and they shall hear a voice, "Depart from me, ye cursed, into everlasting fire."

Nay, rather draw nigh unto God, and he will draw nigh unto thee. Say, and say from the heart, "Come, Lord, for I am a sinful man, unable and unwilling of myself to help myself; take me as I am, and make me what I ought to be: come, and cleanse this nest of unclean things, and let thy Spirit brood lovingly upon it: expel from my heart, thy proper temple, the disorderly passions which have robbed thee of thy honour, and me of my peace: remove those obstacles which keep me from thee, and thee from me. Thou didst think it all too little to leave the glories of thy Father's kingdom, and to seek me when I was wretched, and miserable, and lost: let me not think it too much to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Come, and thus make me holy; come, and thus make me happy—happy in life, with thee for my assured portion; happy in death, with thee for my comforting guide; happy after death, where there is fulness of joy, and pleasures for evermore, in the presence of thee, my Saviour and my God."

THE KURTA BHOJA.*

ABOUT four years since, the Rev. W. J. Deerr, missionary at Kishanegore, or Kishnaghur ("the town of Krishna" no longer, I trust; but rather Anunda Bas, "the village of joy," according to the name of the first spot where the blessed baptisms took place), having heard that there was a body of persons, partly of Hindoo and partly of Mussulman origin, who professed to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression. He left copies, however, of the New Testament behind, as silent missionaries, and promised to see them again.

In 1836 he was more cordially listened to: he had repeated interviews; they consented to unite in prayer to Jesus Christ; they begged for Christian instructors.

Five heads of families were baptised by Mr. Deerr at his visit the following winter, 1837. A fierce persecution had broken out: their wives and children were forcibly torn from them, and only restored by the interference of the magistrate. From this date, however, numbers began to flock around the new Christians; the tidings spread; the young converts

* From a Letter of the Bishop of Calcutta to the Earl of Chichester, as president of the Church Missionary Society. Dated Feb. 27, 1839.

became each of them missionaries: one told his brother, another his mother and sister, like the primitive disciples, "We have found the Saviour." Thus the information reached to the extremities of the connexion; for the whole body or sect are connected by intermarriages.

In 1838, the leading men in ten villages, including with their families probably 400 or 500 souls, embraced openly the doctrine of Christ; and, after some months' further instruction, were baptised: these began from that time to celebrate Christian worship among themselves, and keep holy the Lord's day. A keener curiosity was thus excited among the connected family or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity: whole neighbourhoods came over to the Christian fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

In the present winter, 1839, a devastating inundation plunged the whole agricultural population in a moment into the most profound distress. Christianity, feeble as it was, produced its immediate fruit. Help was afforded. Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian villagers went about in boats over the deluged fields, to see how their brethren did. The neighbours said, "There, see how these Christians love one another! For us, poor fellows, no one cares. Of a truth, there is the true religion among these people." Your lordship will here again recognise the scenes of primitive Christianity.

This was the occasion of Mr. Deerr sending down the catechist to me at Christmas. The distress was so great, he was unable to relieve it; and the number of inquirers after Christianity, and of candidates for baptism, was still more overwhelming and exciting.

The archdeacon Dealtry cheerfully went and supplied my lack of service. He took with him the Rev. Krishna Mohana Banerjee, whom I ordained in June, 1837; and he found there the Rev. J. J. Weitbrecht and the Rev. T. Sandys, of Burdwan and Mirzapore, who had been attracted by the tidings, and came, without concert, to give what aid they could to such a work at such a moment.

The archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They called themselves "Kurta Bhoja," "worshippers of the Creator." They had some connexion with the sect of the Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being; they rejected, with abhorrence, all idolatry; they held very slightly, if at all, by caste; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought also that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian missionary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright, as is evident from the bitterness of Islamism, with all its fine theory of the unity of the Divine Being.

On reaching the first field of labour, the archdeacon, assisted by his brethren, proceeded to examine the candidates for baptism—about 160 were placed in rows—at the village of Anunda Bas. Their replies

were most affecting. They evidently shewed an acquaintance generally with the lost estate and sinful nature of man; with the incarnation and holy life of our Lord Jesus Christ; with his atonement; with the doctrines of justification and sanctification, in their substantial import; and with the necessity and duty of following his example. Jesus Christ was the beginning and end of their religion. Prayer to him was the test of discipleship. The moment any one fell down and called on the name of the Lord Jesus (the society will recognise again the apostolic faith), he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the ten commandments, the Lord's prayer, and the creed, together with Dr. Watts's first catechism. They knew that the Son of God appeared in human form, and died to save them; that there is salvation in him, and in no other; that to believe in him is the way to obtain this salvation; that nothing can be done without the Holy Spirit's influence; that there will be a resurrection of the dead, a final judgment-day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them; nor could the archdeacon and our friends discover that they were influenced by temporal motives, except so far as godliness, having the promise of this life, inseparably brings them with it. The inundation may have given an impulse to some, and time will shew further to what extent this has gone; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptised, in 1837 and 1838, a year or two before the inundation occurred.

The result was, that the archdeacon said to the rev. missionaries, "Can any forbid water, that these should not be baptised, who have received the Holy Ghost, in his sanctifying influences, as well as we?" And, upon their unanimous opinion, holy baptism was administered according to the forms of our Church; first to the 160 then assembled, and then, at three other villages, after like examinations, to about 380 or 400 more. These, together with the little companies which had been received into the Church in 1837 and 1838 may amount, including children, to nearly 1000. About 1500 or 2000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weitbrecht, and Mohana Banerjee, however, went to several villages, and found the same eagerness for instruction, but far less attainments in Christian knowledge: they were inquirers only. Those baptised were catechumens—most of them for more than a year—under the instructions of Mr. Deerr and his native catechists and assistants. The rest are in earlier stages.

The Cabinet.

CONTEMPLATION OF GOD.—The contemplation of a Being who is everlasting, of infinite power, wisdom, and goodness, ought likewise to produce in our minds thoughts the most solemn and awful; particularly when we consider how immeasurably he is exalted above us, that he fashioned us in the womb, and that in him we live, and move, and have our being; that nothing we do, or say, or think, is hid from his searching knowledge; that not only is every action of our lives open unto him, but every motive from whence that action originated. What humility, what lowliness of mind, what submission to all his decrees and the dispensations of his providence, what resignation, and what contentment, should possess us, who are in his almighty hands as the brittle vessel of clay in the hands of the potter who fashioned it! How cautious ought we to be in asking any thing of the Lord, lest we ask amiss!

how circumspect ought we to be in our conduct, even in our most secret retirement and in the utmost darkness of night, which though the eye of man cannot penetrate, yet in the sight of God we stand revealed as plainly and visibly as in the full blaze of the noon-day sun, and surrounded by numerous witnesses! Did we thus contemplate the Deity, we should always be desirous of pleasing, and fearful of offending him; we should strive to serve him with all our hearts, and souls, and minds, and worship him with the utmost fervency of spirit, and the most ardent devotion. These holy affections must continually fill our souls; for if they do not, it is impossible that we can assume them on the Lord's day—can put them on as we would a garment to wear at church, and then put them off for a season: they must constantly dwell within us; they must be the spirit which inhabits our bodies, which St. Paul calls the temples of God. If this be the case with us—if we are thus spiritually minded, the Lord's day will be unto us a joyous festival: we shall delight to meet with our brethren in the house of God; we shall feel our bosoms glow with fervour when we hear them joining with us in prayer, lauding and magnifying the Holy One of Israel.—*Rev. D. Aitchison, Glasgow.*

RETIREMENT.—But the most important work, after all, is, in retirement, and with all earnestness, to pray for the blessing of God. He, he only, giveth the increase. O, let us honour his Spirit, by looking for that aid, as the only efficient improver of all we hear, the only guide, sanctifier, and comforter of our souls. No regulations, however excellent, without the blessed Spirit's holy and heavenly grace, will do us any good. Satan does not fly from human words and resolutions. He is eager to take away the precious seed. Let us go to our closets then, let us kneel before God, let us earnestly, and with uplifted hands, and all ardour of desire, spread the sermon which we have heard, and our insufficiency to obey, before Him whose grace is sufficient. He will give grace to help in time of need. As the minister should go from his knees to the house of God, and return thither, so the people will find rich spiritual blessings from a similar course. It is the office of the Holy Spirit to bring to our remembrance the things which we have heard (John xiv. 23). Let the substance of the sermon be turned into prayer and intercession, and we shall receive the life-giving of the Holy Spirit, making it the power of God to our salvation.—*Rev. E. Bickersteth.*

CHRIST'S INTERCESSION.—Christ intercedes with justice. But the intercession is the throwing down his cross on the crystal floor of heaven, and thus proffering his atonement to satisfy demand. Oh, it is not the intercession of burning tears, nor of half-choked utterance, nor of thrilling speech. It is the intercession of a broken body and of gushing blood; of death, of passion, of obedience. It is the intercession of a giant leaping into the gap, and filling it with his colossal stature, and covering, as with a rampart of flesh, the defenceless camp of the outcasts! So that not by the touching words and gestures of supplication, but by the resistless deeds and victories of Calvary, the Captain of our salvation intercedes; pleading, not as a petitioner who would move compassion, but rather as a conqueror who would claim his trophies.—*Rev. H. Melvill.*

Poetry.

MARY AT THE SEPULCHRE.

"Jesus saith unto her, Mary!"—*John, xx. 16.*

BY MISS M. A. S. BARBER.

(For the Church of England Magazine.)

"MARY!" her heart leapt up, to hear
The voice whose tones bespoke Him near—

Him at whose feet, with rev'rence deep,
Her chosen place 'twas her's to keep.
From the rent grave she turns away,
From the bright seraph's glorious ray—
As God, she knows him not; still bend
Her eyes on earth, to seek her Friend!

"Rabboni! Master!"—ever thus,
Whilst yet we watch, O speak to us.
Though from our eyes the veil is riven,
We hail thee King, on earth, in heaven;
Yet call thy sheep by name—make known
The love Thou bear'st to each alone;
Till, fill'd with joy and hope divine,
We learn to love with love like thine.

Not ours, along the crowded street,
Thy welcome step on earth to greet;
Nor hope we at the social board
With mortal eyes to see our Lord;
Nor hear with mortal ears the word
In Bethany's favour'd dwelling heard:
Yet may our hearts thy presence fill—
'Tis ours, tis ours, to love thee still!

And as thou once didst deign to say
To thy belov'd on earth, that they
Who did thy Father's will, to thee
Should father, mother, brethren be,—
O turn our hearts to keep thy word,
And round them draw this kindred cord,
That one with thee, all pain shall cease
In that deep hush of changeless peace!

THE MYRTLE.

DARK-GREEN, and gemm'd with flowers of snow,
With close uncrowded branches spread,
Not proudly high nor meanly low,
A graceful myrtle rear'd its head.

Its mantle of unwithering leaf
Seem'd, in my contemplative mood,
Like silent joy or patient grief,—
The symbol of pure quietude.

Still, life, methought, is thine, fair tree!
Then plucked a sprig; and, while I mused,
With idle hands, unconsciously,
The delicate small foliage bruised.

Odours, by my rude touch set free,
Escaped from all their secret cells;
Quick life, I cried, is thine, fair tree;
In thee a soul of fragrance dwells,—

Which outrage, wrongs, nor death destroy;
These wake its sweetness from repose:
Ah! could I thus heaven's gifts employ,
Worth seen, worth hidden, thus disclose!

In health with unpretending grace,
In wealth with meekness and with fear,
Through every season wear one face,
And be in truth what I appear!

Then should affliction's chastening rod
Bruise my frail frame, or break my heart,
Life, a sweet sacrifice to God,
Outbreathed like incense would depart.

The Captain of salvation thus,
 When as a lamb to slaughter led,
 Was, by the Father's will, for us,
 Himself through suffering perfected!

JAMES MONTGOMERY.

RECOGNITION IN HEAVEN.

THUS saints on earth, when sweetly they converse,
 And the dear favours of kind heaven rehearse,
 Each feels the other's joys, both doubly share
 The blessings which devoutly they compare.
 If saints such mutual joys feel here below,
 When they each other's heavenly foretastes know,
 What joys transport them at each other's sight,
 When they shall meet in empyreal height!
 Friends e'en in heaven one happiness would miss,
 Should they not know each other when in bliss.

BISHOP KEN.

Miscellaneous.

CIRCUMSTANTIALITY OF THE BIBLE.—Circumstantiality of narrative is a striking proof of honesty in a writer; because it shews that he not only possesses a perfect knowledge of his subject, but that he fears neither investigation nor scrutiny; and surely, if ever there was a book circumstantial in its narrative, that book is the Bible. Whether true or false as to the asserted foundation of the facts recorded, every one must admit the detailed minuteness with which the facts themselves are related. Whole chapters are filled with genealogies—a subject at all times dry and uninteresting to the general reader, and which, therefore, would have been omitted, unless truth and necessity had dictated the propriety of their insertion. Again, the 12th chapter of the book of Exodus, the 2d of the first book of Kings, and the nine last chapters of Ezekiel, contain, I had almost said a tedious particularity, certainly a desultory account, of the furniture of the tabernacle in the wilderness, and of the literal and prophetic temple at Jerusalem, the insertion of which can only be accounted for on the supposition that the writers honestly recorded what they saw, and did, and heard. So, likewise, when a miracle is announced, there is no ambiguity of language—no concealment of truth, not even where the asserted exercise of supernatural power failed to produce conviction upon the minds of those who are said to have witnessed it. When a miracle is recorded, the town and person are named, and also the effect produced; as an illustration of which, I refer you to John, ix., which furnishes a most remarkable proof of honesty in the writer. Moreover, upon no other principle than that of historical honesty can we account for the detailed circumstantiality of the Jews' location in Canaan; of the trial, death, and resurrection of Jesus Christ; and especially of St. Paul's voyage to Rome (Acts, xxvii.), which must have been written by one who took part in the proceedings. The same remark as to circumstantial detail refers to the epistles. They purport to be either answers to letters received by the writers, or letters written upon the direct or indirect business of the mission. Now the very obscurity of many passages in these letters, arising as it does from our ignorance of some of the causes which led to them, affords the best possible proof of their genuineness and authenticity—I mean that they were neither forgeries nor fictions; for it is scarcely possible to forge such documents as these. Let any one make the trial. Let him sit down and try to forge a letter of this kind; a letter, containing many indirect allusions to matters of fact well known to the parties addressed, but to no

others. He will soon admit the extreme difficulty, not to say impossibility of succeeding in the attempt; and—I am persuaded he will arise with a firm conviction, that the epistles of the New Testament are really what they profess to be, letters written by the first propagators of Christianity, as circumstances required, on business connected either directly or indirectly with the mission itself.—*Rev. W. J. Kidd.*

SPANISH SLAVERY.—In a letter which I received from Captain Wauchope, of date 13th August, 1838, he says, "In February, 1836, I was informed by Commander Puget, that the Spanish slaver *Argus*, three months before this date, was chased by the *Charybdis*, Lieutenant Mercer; that during the chase ninety-seven slaves had been thrown overboard, and that a Spanish captain he had captured declared he would never hesitate to throw the slaves overboard, to prevent being taken." Captain Wauchope in the same letter informs me, that on the 18th September, 1836, the *Thalia* captured the Portuguese brig *Felix*, 590 slaves on board. "After capture," he says, "I went on board, and such a scene of horror it is not easy to describe; the long-boat on the booms, and the deck aft, were crowded with little children, sickly, poor, little unhappy things, some of them rather pretty, and some much marked and tattooed—much pains must have been taken by their miserable parents to ornament and beautify them. The women lay between decks aft, much crowded, and perfectly naked; they were not barred down, the hatchway, a small one, being off; but the place for the men was too horrible; the wretches chained two and two, gasping and striving to get at the bars of the hatchway, and such a steam and stench as to make it intolerable even to look down. It requires much caution at first, in allowing them to go on deck, as it is a common practice for them to jump overboard to get quit of their misery. The slave-deck was not more than three feet six in height, and the human beings stowed, or rather crushed as close as possible; many appeared very sickly. There was no way of getting into the slave-room but by the hatchway. I was told, when they were all on deck to be counted, that it was impossible for any of our people to go into the slave-room for a single minute, so intolerable was the stench. The colour of these poor creatures was of a dark squalid yellow, so different from the fine glossy black of our liberated Africans and Kroomen. I was shewn a man much bit and bruised; it was done in a struggle at the gratings of their hatchways for a mouthful of fresh air." Captain Wilson, R.N., in a letter dated 9th January, 1839, says: "I have overhauled many slave-ships, and freely confess that it is impossible to exaggerate the horrors they exhibit; they are all very much alike, the greater or less misery depending, usually, upon the size of the vessel, and the time they might have been embarked, as every day brings with it a fearful increase of disease, desperation, imbecility, and death."—*T. F. Buxton, Esq.*

BELLARMINE.—Cardinal Bellarmine, one of the most learned and upright of his order, whom Pope Sixtus V. condemned for not going far enough in the assertion of papal power, attempts to prove, from a comparison of Acts x. 13, "Rise, Peter, kill and eat," with John xxi. 16, that the duty of the pope, as the successor of Peter, is to put heretics to death.—*Nichols, Help to the Reading of the Bible.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 185.

SEPTEMBER 28, 1839.

PRICE 1½d.

WORLDLY CAREFULNESS INCOMPATIBLE
WITH CHRISTIAN GODLINESS.

BY THE REV. WILLIAM BUSWELL, B.A.,
Evening Lecturer of St. Peter's, St. Albans.

I.

THERE is something inexpressibly sweet and delightful in the character of the advanced and spiritually minded Christian—one who has obtained on earth a foretaste of the joys of heaven, by sitting loose to the affairs of this lower world, and surrendering his affections unto God—one who "goes on his way rejoicing," whatsoever difficulties and discouragements he has, in a temporal point of view, to surmount; who is "troubled on every side, yet not distressed; who is perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." To see the man of God struggling against "a sea of troubles," and raising his head, calm and unruffled, above the raging storms of life, is to behold one of the grandest and most glorious triumphs of Gospel-grace over the world, the flesh, and the devil,—exhibiting a lovely picture of that happy temper and disposition which the apostle so repeatedly and earnestly impresses on the Philippians, as suitable to the condition of those who have embraced, with thankfulness and love, the glad tidings of salvation, and the free offer of pardon and mercy; "Rejoice in the Lord alway; and again I say, Rejoice." Numbers there are who can passively endure trials and afflictions; but very few are there who have attained so happy a frame of mind as to "rejoice and be exceeding glad" when "bonds and afflictions await them;" few, very few, have so "put off the old man with

his deeds," as to "rejoice inasmuch as they are partakers of Christ's sufferings," notwithstanding they have this blessed assurance, that "if they suffer with him, they shall be also glorified together."

Though this disposition is rare, and very difficult of attainment, it is nevertheless the fruit of that faith—that living, justifying faith—without which the fallen child of Adam cannot hope to be reconciled to God, nor admitted hereafter to the endless joys of Christ's glorious kingdom. The course of the Christian must be always progressive—he must grow daily in grace; for every moment of his earthly existence, which glides imperceptibly away, brings him nearer to that awful day, when he "must appear before the judgment-seat of Christ, that he may receive the things done in his body, according to that he hath done, whether it be good or bad." There is no resting or halting-place midway, at which he can with safety repose, or dispense for awhile with watchfulness and vigilance: he must proceed, step by step, from one degree of holiness to another in regular succession—"first the blade, then the ear, after that the full corn in the ear"—until, in God's good time, when he is ripe for glory, he shall be removed from this terrestrial world, to the mansions of eternity, "where the wicked cease from troubling, and the weary are at rest."

The faithful believer, who has "a desire to depart and be with Christ, which is far better," will never rest satisfied with any progress he may have made in his spiritual concerns, however great; he will ardently long to be "conformed to the image of Christ," and to regain the likeness of his

Maker, in which man was originally created. As the weary traveller longs to arrive at the end of his perilous journey; the wayworn pilgrim to finish his toilsome pilgrimage; the persecuted outcast to gain some place of refuge; and they that run in a race to reach the goal, that they may receive the reward;—so does the spiritually minded Christian, rejoicing in tribulation and distress, long to enter the haven of salvation for “a crown of glory,” the prize of his “high calling;” and finally to become perfect, even (if it were possible) as his Father, which is in heaven, is perfect. It is this which is so inexpressibly lovely and delightful to behold; it is this seeking of the kingdom of heaven with all the heart and with all the soul, and “rejoicing to be counted worthy to suffer shame for the name of Christ,” which is so beautiful and glorious a sight: “Rejoice in the Lord alway; and again I say, Rejoice.” And has not the Christian in every thing cause to rejoice? In this transitory world he may be in misery and wretchedness; nay, like the blessed Saviour, he may not have where to lay his head: yet what of that? he is hastening to another and a better world,—a world of everlasting happiness and joy, where God himself is the glory, and the Lamb is the light thereof. Rejoice, then, I would say, my brethren; “for all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

But how, it may be asked, is this heavenly temper to be attained? How can frail and sinful man so triumph over the weakness and infirmity of the flesh as to “rejoice in the Lord alway,” and to “count it all joy when he falls into divers temptations?” I answer in the words of the Saviour, “Howbeit this kind goeth not out but by prayer and fasting.” It is not, then, of man, but of God; it is the free and unmerited gift of our divine and heavenly Master; and is attainable only by faith, by stedfast, lively, unwavering faith, in his meritorious cross and passion, together with constant, unhesitating, and cheerful obedience to the apostolic injunction delivered to the Philippians: “Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God” (Philip. iv. 6).

“Be careful for nothing,” is an injunction which, if observed in the true spirit of Christianity, will enable us to realise that happy dis-

position and heavenly frame of mind, of which I have just been speaking; and thus, by the blessing of God, shall we “rejoice in the Lord alway.” But it is necessary to premise, that there is a lawful, as well as an unlawful, carefulness; the one a duty, as regards the soul; the other a sin, as regards the body. The carefulness, however, meant by St. Paul, and which we are commanded to avoid, is an over-anxious and distracting carefulness in regard to our temporal affairs; that carefulness which draws us off from, or renders us indifferent and inattentive to, our religious duties, and the welfare of our precious souls,—“the cares of this world, and the deceitfulness of riches,” which “choke the word sown in our hearts, and it becometh unfruitful.” Against this sinful care the apostle warns the Philippians, as being opposed to the cause of Christ, and the growth of grace in the heart. The religion of Jesus will not be satisfied with a part only, it must have the whole, of the heart,—the first-fruits, as it were, of our thoughts and affections. Nor shall any be losers, even in a temporal point of view, by thus devoting their thoughts and affections to their heavenly Master, and trusting in his providence for a daily supply of every thing that is necessary for the support and nourishment of their bodies; for when our Saviour directs us to “seek first the kingdom of God and his righteousness,” he immediately subjoins this gracious promise for our encouragement, and the exercise of our faith, “and all these things”—viz. every thing needful, comprehended in these two words “food and raiment”—“shall be added unto you.”

MYTHOLOGY.—THE SCLAVONIC.

By THE REV. HENRY CHRISTMAS, F.S.A.

Author of “Universal Mythology.”

I. Introduction.—Of the chief Gods of the Sclavi.

THE mythology of the north divides itself into two great branches, the Slavonic and the Scandinavian,—the one prevailing in the east, the other in the west. The Sclavi were of Tartarian origin; and the superstitions still extant among the hordes of that people bear traces of the system which obtained credit with their ancestors. Procopius remarks that the Slavonic nations adored one God, but had no idea of providence. This statement is sufficiently refuted by the fact mentioned by the same author, that they deprecated the wrath of the Deity by sacrifices, and prayed to him for the recovery of the sick. Tradition has, however, done more in preserving a knowledge of the Slavonic religion than history; and though it seems impossible to speak with much certainty as to their theogony and cosmogony, there is yet sufficient information remaining about their idols, and the mode in which they were worshipped. The chief of the gods was called Peroun or Perkoun, a name which in the ancient Slavonic

language signified also thunder. Like the Zeus of the Greeks, he held the undisputed sovereignty of the atmosphere. In his hand he wielded the thunderbolt, and the clouds formed his chariot. His statue was singularly formed: the head was of silver, with golden ears and moustaches; the legs of iron; and the rest of the body of a hard and incorruptible wood: the whole figure was adorned with rubies and carbuncles; and in the hand was placed a waving stone, which Levesque considers a thunderbolt, but which may perhaps have represented a serpent. Before this statue a fire was perpetually burning; and so great was the sanctity attached to this fire, that if any of the priests whose office it was to keep it supplied with fuel neglected his charge and allowed the sacred flame to expire, he was condemned, as an enemy to the god, to be immediately burnt to death. On the altars of Peroun, not only were flocks and herds sacrificed, but also prisoners taken in battle, and sometimes even the infant children of their own people. A homage less cruel was often rendered to this divinity; the beard and the hair were cut off by his votaries, and laid before the feet of his statue. His temples were vast forests, in which every tree was consecrated; and to lift on one of these the sacrilegious axe, was a crime only to be expiated by the death of the offender.

After the severe and inflexible Peroun comes a god of a very different stamp—the gay and joyous Koupalo, the presiding deity of fruits, and flowers, and fertility: and if the festivals of Peroun were gloomy and sanguinary, those of Koupalo were celebrated with songs and banquets. At the time of the summer solstice, the youth of both sexes assembled in the evening, gaily decorated, and crowned with flowers, to offer their homage to the god of spring. Fires were kindled in the fields; the name of Koupalo was heard on every side; and dancing around the fires was only interrupted by the feast and the song. So strong a hold did this custom maintain upon the minds of the people, that even to this day the Russians continue a modification of it; and in order to avoid the scandal of idolatry, they have changed the name of Agrippina—a saint of the Greek Church, whose festival fell on the same day with that of Koupalo—to Koupalitsa. A similar custom was, till of late, prevalent in France on the day of St. John the Baptist.

Lada, the goddess of love, and her son Leliù,—who, like the Eros of the Greeks, and the Cupid of the Romans, was but a personification of love,—next claim our attention. They were represented much in the same manner as Venus and Cupid among the Romans, and seldom unattended by Dide, another son of Lada, whose office was to heal the wounds which his brother Leliù had caused. Dide was the god of indifference. A third son of the same goddess was Polelia, the presiding deity of marriage, whose name, signifying after Leliù, or after love, served to point out the direction in which love should be guided, and to repress the indulgence of illicit passion. Nor was Lucina more unknown as an object of worship to the Slavi than Venus, and Cupid, and Hymen. She was worshipped under the name Didilia. Sterility was ever esteemed a curse among the Slavonic tribes; and offerings to that goddess, who had the power of rendering marriage fruitful, were neither few nor small. A

great god among a pastoral nation must be the protector of the flocks and herds—the Slavi called him Veless, Voloss, or Vlaciè. They generally swore by their arms, by Peroun, and by Voloss, so long as they continued in a state of idolatry.

Of the three-faced goddess, answering to the more southern Hecate, and adored under the name Trigliva or Trigla, and of Zenovia, the goddess of hunting, we know little but the names: there seems strong reason to believe that the Slavonic system was intrinsically the same as that of the Greeks; and the offices and attributes of the deities are accordingly in most cases the same as those ascribed to them by that lively and imaginative people. The Saxons, as we shall by and by see, mixed the Sarmatian and Scandinavian mythologies with that of the Celts: they adored the moon under the name of Triglas, and foisted into their pantheon not a few of the other Slavonic divinities.

To return, however, to these: Dogoda was the goddess of gentle zephyrs, and Pozvid of fierce winds; Khors was the deity ruling medicine, and Kikimoro dreams; Tsar Morski was the sovereign of the sea, and Niia of the internal parts of the earth; Dajbog of riches, and Zimterla of flowers. The Sarmatians adored also the god of fire, Znitch; temples were built to his honour in many cities; and prisoners and spoils taken in war rendered his shrines magnificent, and his altars bloody. To him, in cases of sickness, recourse was had; and the priest, in replying to the inquiries of the people, asserted that he was himself immediately inspired by the god. It would be superfluous to do more than briefly notice the similarity between Znitch and Apollo, Lada and Aphrodite, Leliù and Eros, Dide and Anteros, Peroun and Zeus, Tsar Morski and Poseidon, the coincidence between the office of the priests of Peroun and the virgin-priestesses of Hestia; but it may be satisfactory to see the opinion of M. Levesque as to the cause of these coincidences between the Hellenic and the Sarmatian religions. “I think,” says that able historian, “that this nation, having coasted the Caspian and Euxine Seas, descended into Thrace; that there it divided; that one part occupied what has been since called Greece; that another part spread into Illyria; and another penetrated as far as Italy.”* This opinion was that of Heyne and Freret: the latter thought that the language of the Pelasgi was the Slavonic; a position which M. L. undertook, and not without success, to defend. If, therefore, the Greeks and the Slavi were but different branches of the same people, we need not wonder at the community of mythology obtaining between them; and, having enough of the latter system left to ascertain this, we need not so greatly regret the loss of the rest: we may reasonably conjecture, that we should find, if we had it handed down to us, but a coarser copy of the same picture. The gods above mentioned were worshipped by all the Sarmatians, so also was Koliada the goddess of peace; and even yet there are villages in Russia where she is considered as a Christian saint; and games and songs still preserve the remembrance of her festivals.

II. Of the inferior Divinities worshipped among the Slavi.

The same striking similarity with the beautiful su-

* Hist. de Russie, tom. i. p. 20.

perstitutions of Greece, which we noticed in the last section, will be found to prevail also among the deities of secondary importance. The Roussalki were the nymphs, the guardians of the waters and forests. Endowed with exquisite beauty and unfading youth, they were supposed to sport in the cool waters, or wander along the shady forests; sometimes they might be seen on the floating branches of the young trees, with their light drapery fluttering in the breezes; sometimes wreathing their sea-green hair by the margin of the "far-resounding sea;" or rising from the deep recesses of some broad river to enjoy the admiration and receive the sacrifices of mortals. But, alas! these beautiful Roussalki were not the only spiritual inhabitants of the forests; there were also satyrs, but of a character far more dreadful than those of Greece; they were denominated *Lechiè*, a name which implies that they were gods of the forests. The upper part of their bodies resembled those of men, save the horns, the ears, and the beard, which, like their Greek brethren, they shared with the goat: here, however, the resemblance ends. Unlike the sportive but mischievous being, who was only a terror to wandering maidens, the *Lechiè* were dangerous and cruel. When they walked on the grass, their bodies shrunk to a size so small that they did not overtop the grass; among the blades of which they therefore unperceived held their way. When they came among the tall shrubs, they expanded to an equal height; and when they reached the dark forest, then did their stature equal that of the tallest trees. When they found any unhappy man traversing the woods by night, they seized him, and bore him off amidst frightful howlings to their subterranean caves, where, according to a most curious tenet of the Sarmatians, the unfortunate wanderer was tickled to death. We have already seen that there were consecrated forests; but it must not be forgotten that some of these forests were considered as themselves actual divinities, in which not only must no wood be cut, but no animal might be taken or killed, nor even the foot of a profane person penetrate. Death was the punishment for the slightest violation of these umbrageous deities. The waters too, as well as the woods, had their share of adoration. The Don and the Tanais received the vows and offerings of those who dwelt by their banks. Among these river-gods the chief was *Bog*—known to the Greeks by the name of *Hypanis*; and so holy was that river esteemed, that its very name became synonymous with the word *god*. Its waters were approached with fear and trembling; and it was forbidden to profane the sacred stream. This veneration for water seems to have been universal among the Slavonic tribes. Most of the ancient songs commence with the word *Dounai*, by which they distinguished the Danube; and those who dwelt in the isle of Rugen deified the lake *Sloudenets*. This lake was situated in the midst of a thick forest, the gloom of which filled with awe those who came to adore the holy waters. The lake abounded with fish; but the bounty of nature was useless to the neighbouring inhabitants, for none dared to fish in the divine water, before which they prostrated themselves with reverence, and of which they only presumed to drink after prayer and sacrifices. In the spring, when the thaw

commenced, the great festival of the rivers and lakes took place; for then, having been many months hidden under a mantle of ice and snow, they deigned once more to shew themselves to their adorers. Men were plunged in the water with many ceremonies; and those who were particularly zealous sometimes drowned themselves, as Hindoos occasionally do in the Ganges, considering such a death as peculiarly pleasing to the gods. The *Sclavi* had also their *Lares*—the domestic guardians of their houses and happiness: their images were perfumed, and crowned with fresh leaves; and it would appear that even now there are parts of Poland, Russia, and Lithuania, where similar practices are not quite obsolete. The chief domestic gods were, however, "and are still (1800)," says M. Levesque, serpents; to them milk and eggs were daily offered; to molest them was strictly forbidden; and the death by violence of one of these sacred animals would have been speedily followed by that of the sacrilegious offender. They were called the protecting gods of the house, and worshipped accordingly.

We must not close this account of the minor Sarmatian gods without noticing a sort of marine monster, called *Tchoudo Morskoe*, which some pretend was a triton; but he seems to have been a far more formidable being, if we are to be at all guided by the saying which prevailed concerning him: "Thou, who art neither crab nor fish, marine reptile! thou art the most dreadful of mortal beings!"

PHILIP THE EVANGELIST, AND THE LORD HIGH-TREASURER OF ETHIOPIA.

Acts, viii. 26-40.

BY THE REV. HENRY GEORGE WATKINS, M.A.

Rector of St. Swithin's, London.

No. I.

CONCERNS of very great moment, matters of prosperity or adversity, the shortening or the prolongation of life, are frequently brought about through apparently the most trifling circumstances. A single sentiment of the mind, a sudden thought, shall be the cause of determining the place of our residence, the precise sort of our occupations, or the character of our connexions and friendships; and all these shall involve advantages or disadvantages, for many years to come, to ourselves and our children after us. When Bernard Gilpin was ordered up to London, from his parsonage in the north of England, to be arraigned, and probably to be burned, by the popish authorities of Queen Mary, his parishioners, when they took leave of him with tears, could little calculate that, by his leg being broken on his journey, he should be detained at the inn till the death of his persecutors, and enabled by the accession of Elizabeth to return to his pastoral charge with usefulness and peace.

In the more important concerns of the soul, an unlooked-for occurrence shall throw a person among a religious connexion, and in the way of religious instruction, that shall, by the grace of Jesus Christ, be everlastingly salutary—he or she shall be blessed and become a blessing.

Divine grace continually displays itself in the occurrence of unexpected, unlooked-for circumstances, by which an effectual and salutary application of the truths of the Gospel is made to the minds of individuals, in restraining them from gross evils, in guiding them by a way which they would not have contrived for themselves, and in preserving them in a religious progress to the end of their faith—the salvation of their souls.

All men's affections, motives, and dispositions, are under the appointing, permitting, and controlling influence of God the Holy Spirit. All good desires, holy counsels, and just works, are excited by him, either through outward and visible means and occurrences meeting us in our path, or by his immediate suggestions to the understanding and the conscience. In fact, by an inspiration of suggestion, almighty God governs in his kingdom of grace and providence; and upon a plan and system formed by his infinite wisdom, and tending to produce his eternal honour from the whole universe of reasonable beings.

The piece of Scripture-history before us fully exemplifies these observations; and its several parts will furnish subject-matter for two papers.

"The angel of the Lord spake unto Philip the evangelist, (and one of the seven deacons appointed by the apostles,) saying, Arise; go towards the south, unto the way that goeth from Jerusalem unto Gaza, which is desert." Gaza was near to Egypt, about sixty miles from Jerusalem, and is called by Strabo, "Gaza the desert."

It would be useless to inquire whether an angel became visible to Philip in his waking hours, as one had done to Manoah (Judges, xiii.), or whether Philip was directed by the appearance of an angel in a dream or vision of the night, as St. Paul was respecting going into Macedonia (Acts, xvi. 9). We know he was under the teaching of God, under a suggesting, instructing inspiration. He felt assured that he had received a divine direction. He was obedient to the word of the Lord; and travelled in the way that he was taught. He acted by faith; and the event proved that he had not travelled in vain.

The Lord of all, as I have said, orders men's goings and doings, as it seems best to his infinite wisdom, by powerful and impelling suggestions to the mind to do this or refrain from that, to be at this place or that at one time or at another, to approve or dislike, to refuse or to accept. With persons in general, and under ordinary circumstances, these impelling motives are not often distinguishable from the results of their own reasonings. Our own deliberations are, however, mostly influenced by external circumstances, and these are also of divine appointment. Men's hearts and dispositions are thus continually under the purposing, guiding, or permitting hand of God; and thus he maketh poor, and maketh rich; he woundeth, and his hand maketh whole; he bringeth men down by sickness toward the grave, and he restoreth again.

Hence, as to our worldly affairs, but more especially as to our soul's welfare, we see the need and the efficacy of habitual and fervent prayer, that He who has the hearts of all men in his hands, "would direct, and govern, and sanctify our hearts in the works of his laws, and in the ways of his commandments." Thus David prayed, "Teach me to do the thing that pleaseth thee; for thou art my God." "Order my goings in thy paths, that my footsteps may not slide." And thus the Scriptures declare, "The steps of a good man are ordered by the Lord; and he delighteth in his way" (Ps. xxxvii. 23). Let us endeavour, by the use of the Holy Scriptures, to obtain an enlightened conscience on the path of duty, and then sedulously follow its guidance.

Philip attended to the heavenly vision without delay. He was obedient to his mental impressions, because he was sure they were of God. He was an evangelist by office; and his clear duty was to preach the way of salvation to sinners in general. It is observable, this direction was not to divert him from his proper calling, or suddenly to alter his station in the service of God or in society, but only was an instruction as to where, when, and how he might wisely and profitably act, on a special occasion, within the sphere already assigned him. The instruction was not contrary to any other of Philip's moral and religious and relative duties,

but only a special call to a work that was perfectly consistent with them. It is frequently self-delusion, or a disposition to deceive others, when people in these times allege some secret impulse on their minds as a warranty for their assumption of new offices or spheres of service, to which they have no outward or concurrent call. In judging of the impressions on our minds, in relation to an especial course of practice, whether they be of God, we must inquire, whether they are consistent with the duties we owe to others in our social relations, or whether they may not be wholly occasioned by our own self-will, and a desire to gratify some favourite propensity of ambition, or pride, or sloth, or covetousness. Where the mind is powerfully inclined to some new Christian duty for the good of others, and the zealous discharge of it will not oppose other obvious duties of acknowledged importance, we may consider ourselves under a divine direction, and that God is ordering our steps for the good of others; and where some personal ease or profit is willingly sacrificed to promote the object proposed for the honour of God and the benefit of others, rather than our own worldly benefit, the call to the duty seems more clear, and the blessing of God may be expected in the discharge of it.

The evangelist Philip was admonished to be on a certain road at a certain time; and some influence on the mind of the eunuch occasioned him to select that road, and to choose that time to travel on it; and thus this salutary meeting between them was occasioned. What important events have happened, and to what an extent of time have been the consequences, by the concurrence of two circumstances altogether unlooked for, and therefore, as we call it, perfectly accidental!

Philip was obedient to the heavenly vision: "He arose and went; and, behold, a man of Ethiopia, an officer of high rank and authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship: he was returning, and sitting in his chariot read *Isaiah the prophet*" (ver. 27). This lord high-treasurer was met by Philip in the part of his journey most suited for such an interview. Of two or more roads from Jerusalem to Gaza, he was in the most retired, and was travelling onward to the country of his residence, perhaps several hundred miles further; there to resume his public official duties in the court of his queen. Candace was a name then common to the queens of Ethiopia, as that of Pharaoh was to the kings of Egypt, and of Cæsar to the emperors of Rome. He was in his chariot, a vehicle drawn by horses or carried by bearers; and he was reading. Books were only in writing at that time; and therefore they were scarce and costly. "This grandee of Ethiopia had perhaps lately, at Jerusalem, purchased a copy of *Isaiah's prophecies*, and was reading it for his instruction. Thus was he preparing his mind, or rather the Lord of all was preparing it, for the oral teaching which he was to receive from the evangelist; and by both he became prepared to instruct his own countrymen.

The prophet *Isaiah* (liv. 13) declares it as a blessing to the spiritual Israel, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." God will provide sufficient teachers for those who desire to be instructed concerning their true condition before God, and concerning Jesus Christ the Redeemer; and how they may walk so as to please God. To such as endeavour to use the opportunities that present themselves for religious instruction, the teachings of the Holy Spirit will be communicated, and they will become wise to salvation. Spiritual light will increase in those who duly use the measure they enjoy.

Philip was a poor traveller on foot, sent out by the Holy Ghost to minister to an heir of salvation riding in his chariot, and improving his time by reading the words of a prophet of the Lord. Philip walked by

faith toward Gaza, for the Lord had not then told him what was the ultimate design. As he had implicitly obeyed the first direction, now the Lord further instructs him, and shews him that he was on that road that he might be a helper to the truth in the heart of this grandee of Ethiopia.

What we know not now of the mind of God concerning us, and our duties and privileges, we shall know in due time. "The secret of the Lord is with them that fear him; and he will shew them his covenant." The Lord does not pass by the rich man because he is rich, nor the poor because he is poor; for he maketh poor and maketh rich. "Not many rich, not many mighty, not many noble, are called;" because they are so apt to become lovers of pleasure more than lovers of God; and to trust in uncertain riches rather than in the living and true God. Our Saviour said on one occasion, "How hardly shall they that have riches enter into the kingdom of God!" but he adds, "What is impossible with men, is possible with God; for with God all things are possible."

The object of the evangelist's mission now began to develop itself (ver. 29): "The Spirit said unto Philip, Go near, and join thyself to this chariot;" that is, walk by the side of it; and prepare your mind for such service as the occasion may suggest. Doubtless this good man offered up a prayer, that the Holy Spirit would teach him how to speak, and what to say; and that some good might be accomplished by the occurrence. The momentary offering of prayer to God, for direction on special and sudden occasions, has prepared many to meet vexatious occurrences without perturbation of mind, and to refuse things that might have been very harmful if engaged in. This is casting our care upon the Lord; and then we, by faith, honour the promise that "he will care for us" (1 Pet. v. 7).

Observe (in the 30th verse) the readiness of this evangelist to obey the will of heaven. "Philip ran thither to him." How good to be zealous in a good cause! Here was a soul to be taught, and sanctified, and saved, by Christ; and Philip hoped that he was appointed of the chief Shepherd to be instrumental in beginning this good work. He might recollect, with holy hope, the prophecy of David (Ps. lxxviii. 31), that "Ethiopia should soon stretch out her hands in prayer to the Lord." He was taught, not to account any creature among mankind as excluded from the covenant of redemption through the blood of Christ; but that men of every nation, who fear God and work righteousness, are accepted of him. Philip, himself a converted Jew, did no more hesitate to put himself in the way to preach the Gospel to this Ethiopian gentile, than Peter the Jew, but an apostle of Christ, soon after did, when he saw a vision, and was directed to go to the house of Cornelius the Roman centurion. Both Philip and Peter well knew the merciful commission given by their divine Lord, "Go into all the world, and preach the Gospel to every creature." This preacher of salvation, in obedience to the general and specific command, ran to the side of the chariot, and for a little while kept pace with it. By this he had the opportunity of knowing, that the Ethiopian was employing himself in reading a portion of the word of God.

We are not to form our ideas of ancient travelling by our own modes of doing so. Probably the road was not of hard gravel, as our frequented roads are, but a mere track over grassy or mossy downs, without such noise and rapidity as are connected with modern travelling. It was suited for this great man's contemplations by himself, and for a profitable conversation with Philip.

Although Philip's introduction of himself might, according to our modern notions of propriety, seem indecorous, or even rude, yet was it neither meant

so by the evangelist, nor taken so by the Ethiopian. There is a kind, and gracious, and winning manner, in which even a rebuke may be uttered so as to be well taken; and only those are calculated to rebuke with good effect, who are endowed with a courteous and endearing mode of communication. Even in sharply rebuking sin, we may by a harsh method rather increase than prevent it; and, on the other hand, by a conciliating management, we may at least convince the evil-doer, that the object of our reproof is his reformation and benefit.

In the case before us, the chariot of the rich man passing on faster than Philip's strength would allow him long to keep pace with it, no time was to be lost in seeking a conference. On an occasion of the happiness or misery of a human soul, the variety of men's worldly stations sinks into nothing. Here was, indeed, a transient opportunity to be used and improved for the glory of God and the good of man; and the—perhaps almost breathless—pedestrian seizes it, and embraces it, by the apparently abrupt exclamation, "Understandest thou what thou readest?" This is a suitable question to put to ourselves; and the more important and profitable, according as the subjects of our reading are so; and most of all so in reading the holy Scripture, and attending to the ministration of it. It is only by thinking upon, and retracing in the mind what we read, that it is retained by the memory; and the more the memory is in this way exercised, the more retentive it will be found. We complain that we do not remember serious subjects so much as subjects of a secular kind; and the cause is, that we do not ruminate and think upon the religious things that we hear and read, and therefore let them slip,—while worldly and frivolous things are repeated again and again, and therefore the memory fastens upon them, and often to the great trouble of a tender conscience. Those sermons seem most adapted to edification that assist the understanding and the principle of self-application of the hearer, and in which the subject, when it can be, is thrown into a catechetical form, that is, broken down into questions addressed to the consciences of the hearers. Our Saviour proposed a question of this kind to his hearers, "Understand ye all those things that I have spoken? and they said, Yea, Lord" (Matt. xiii. 51). It is for want of marking and inwardly digesting what we hear, that very much good and profitable instruction passes away from us, and leaves us as it found us.

We may observe the mild and gentle answer given by this lord high-treasurer to Philip's inquiry, "Understandest thou what thou readest?" To this he calmly replies, "How can I, except some man should guide me?" except some good person, more knowing than myself, in such deep matters, is willing to teach me. His mind was inclined by the Holy Spirit to look upon this stranger, who had so unexpectedly accosted him, as a person well qualified to be his teacher; and therefore, putting aside all high notions of his rank and office, "he desired Philip that he would come unto him into the chariot, and sit with him."

Thus was he entertaining, in the person of a stranger, an angel unawares—a ministering servant to the heirs of salvation. What humility, and courtesy, and fidelity, is found towards each other in hearts under the teaching of the Spirit of God! Philip thinks only about the salvation of this great man's soul, and therefore runs to the chariot to put himself in the way of being useful: and, on the other hand, this grandee of Ethiopia lays aside all considerations of earthly rank for a season, so he may gain instruction in the things that belong to the kingdom of God; and is willing to sit by the side of this poor stranger, to hear words whereby he may be saved. Finding him to be a man of God, he bids him to come up into the

carriage, and instruct him. Pomp and show may be necessary in some departments of a world of sense, and vanity, and sin; but they will always be seen in their true light, when the soul desires to win Christ and be found in him. The apostle of the Gentiles experienced this, and thus expresses his own feelings: "Those things that were gain to me, I counted loss for Christ Jesus; yea, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things; yea, and I count them but as refuse, that I may win Christ, and be found in him" (Philip. iii. 8). Human distinctions, which are very proper in their times and places, lose very much of their importance in the estimation of real Christians, when the diffusing or acquiring the knowledge of Christ and salvation are in question.

ON PARABLES.*

FROM the earliest ages of society to the present period of refinement and cultivation, fable and allegory have supplied a favourite medium for the communication of moral and religious truth. Equally delightful to the simple and to the cultivated mind, and easily retained in the memory, scarcely any mode of instruction has been found at once so acceptable and so effective. It was in very general use among the eastern nations, and familiar to the Jewish rabbins, in whose Talmud many parables resembling those of our Lord are to be met with. In the Old Testament we are furnished with some beautiful examples both of allegory and parable. They are, perhaps, the most ancient in the world, and singularly striking and impressive. What can be finer than the allegory which occurs in the 80th Psalm, where the people of Israel are represented under the figure of a vine?—"Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine."

The excellence of the parable addressed by the prophet Nathan to David, is sufficiently evinced by the strong and immediate effect it produced. Undisguised reproof might have excited the indignation and kindled the resentment of the king; but this admirable parable roused his sleeping conscience, awakened him to a sense of the enormity of his offences, and conducted him, full of remorse and contrition, a humble penitent, to the throne of that God whom he had so deeply offended.

The style of the Old Testament in general, and especially that of the prophetic writers, is full of metaphor and of allusion to external objects; and, indeed, language abounding with imagery has been frequently termed the oriental style, from an idea that it was peculiar to eastern countries; but it may rather be

considered as common to all nations at certain periods, than as confined to any. The origin of figurative language has been ingeniously accounted for by the learned, and traced to the first rude ages of society. It has been attributed partly to the imperfect state of languages at that early period, and partly to the activity and vivacity of uncontrolled imagination. Language being then extremely deficient in copiousness and variety, men had recourse to signs, and endeavoured to express their ideas by allusions to material objects. But if figurative language originated in necessity, it was afterwards cultivated from choice, as contributing equally to enrich and elucidate, to embellish and to illustrate a subject. Accordingly we find fables, apologues, and fictitious narratives much employed by the ancients; and the pages of profane history furnish us with many instances of their powerful effects upon the popular mind. Thus the fable of Menenius restored tranquillity to Rome when threatened with civil war; and by the same means did Demosthenes and his fellow-orators escape the fury of Alexander.

But though the fables of the Greeks and Romans are spirited, clever, and instructive, and may be read with considerable profit and pleasure at the present day, yet in beauty of style and dignity of subject, they are greatly inferior to the parables of the Gospel for the purposes of general instruction, those of our blessed Lord being infinitely superior to any other. Not only are they remarkable for beauty, variety, and tenderness, but the doctrines they unfold, and the duties they enforce, are all of unspeakable importance. Encumbered by no tedious detail, by no trivial or superfluous circumstances, but clear, simple, and touching, they seem peculiarly adapted to accomplish one striking purpose of Scripture—"to enlighten the eyes of the blind," and "to make wise the simple." By addressing the imagination and awakening the affections, they insensibly engage both in the service of truth, rendering it more clear and impressive. While they display the judgment and condescension of our beloved Lord in adapting his instructions to the peculiar habits and genius of the people among whom he taught, they are so admirably constructed as to be equally useful and interesting to every class of society at the present day. They afford a strong proof of the discretion and gentleness so conspicuous in the character of the divine Redeemer; for, under the veil of parable, keen reproof and unwelcome truths were not only conveyed with more effect, but received with less repugnance. Appealing forcibly to the understanding and conscience of the hearers, the invidious task of drawing the parallel, and making the application, devolved upon themselves, and the most prejudiced were frequently brought to bear unwilling testimony against their own errors: thus, in those prophetic parables which foretell the destruction of Jerusalem, the rejection of the Jews, and the calling of the Gentiles, these offensive truths are imparted by our Lord in a form least likely to irritate the passions, or exasperate the minds of those around him, yet calculated to rouse their fears, and awaken them to repentance. But while truths of this nature were judiciously veiled or cautiously disclosed, all that is important in moral and Christian duty was taught with the greatest possible clearness.

* From "Lectures on Parables." By Mary Jane M'Kenzie.

When dwelling upon those deeply interesting subjects, the necessity of repentance, the inestimable value of the soul, and the certainty of a future state of rewards and punishments, what a variety of beautiful illustration is employed by our Lord! Well aware that these truths supply the most powerful motives to spiritual diligence and moral obedience, he presents them under various forms and different aspects, that, being thus forcibly impressed, they may be permanently retained.

It has been well remarked, that parables were a sort of touchstone, by which the humble and earnest inquirer after truth might be distinguished from the obstinate and perverse hearers of the Gospel; to the one they were a cloud of darkness, to the other a pillar of light. The justice of this observation is confirmed by our blessed Lord himself, who, in allusion to the inveterate obstinacy of the Jews, declares that "seeing they see not, and hearing they hear not." And should not the melancholy truth, that these beautiful lessons were taught in vain to thousands by that divine Teacher whose "lips were full of grace and truth," speak to the hearts of those who are privileged to listen to them in the present day? should it not act as a stimulus and a warning? The oracles of God are placed in our hands; but upon the spirit and temper in which they are studied how much depends! A day may come, in which the precepts, the threatenings, the invitations of these sacred oracles, may witness against us, in which they may serve only to aggravate our guilt and quicken our remorse, when they may be, indeed, as a dark cloud augmenting our distress and desolation;—but let us rather cherish the delightful hope, that to us and to countless myriads of our fellow-pilgrims they will prove a pillar of light, guiding us through many difficulties and perils to our Father's kingdom; and in opening the sacred volume let a mingled feeling of awe and gratitude be kindled in our hearts as we recall the solemn and reiterated assurance of our beloved Lord, "Heaven and earth shall pass away, but my words shall not pass away."

THE ABIDING CITY OF GOD'S PEOPLE :

A Sermon,

BY THE REV. CHARLES HEBERT, M.A.

Curate of St. James's Chapel, Clapham.

HEB. xiii. 14.

"Here have we no continuing city; but we seek one to come."

THE influence which religious poetry exercises upon mankind, is a subject well worthy of the consideration of Christian parents and teachers; for unquestionably the truths that are embodied in good Christian hymns exert great power over us, and sink into the inmost recesses of the mind. How few have not felt the touching and ennobling influence of that hymn which is founded on this text, and teaches us to turn the thought to joy and singing, that we have no abiding city below! Sacred poetry of itself alone, or wedded to harmonies of a sacred character, seems to

strike the very chords of the heart, and often wins a reception for doctrines, which without such friendly aid would have been rejected at the very entrance with aversion or contempt.

Receive the important truth, ye guardians of youth, that wish for the conversion of their souls to God; and receive it, ye youths, who would become children of the Father in heaven, that if a taste for learning hymns is once acquired, one of God's chosen engines has begun to batter at the high walls of the rebellious heart; yea, one of the outworks, formerly in the possession of vice, or paganism, or philosophy at best, is now in the way of being Christianised! Happy are the sons and daughters whose youth is cheered by the melody of sacred sounds!—the melody shall not diminish, but the sacred instruction shall increase as they advance in years. This text especially appeals to minds of a poetical bias; but, methinks, there is that in it which appeals to every soul among us; for who is there that is not arrested with this Divine warning, "Here we have no continuing city; but we seek one to come?"

Brethren, may the blessing of the Lord be upon us while I endeavour to extract the true spirit of these words, by dwelling successively upon four points to which they seem to lead our thoughts.

I. The object yearned after by every soul, a condition of security and settlement—"a continuing city."

II. A picture of this world, which seems to be drawn at one stroke, as a place where no such blessing is to be found—"here we have no continuing city."

III. A declaration that there is such a thing elsewhere, revealed in the emphatic words, "one to come;" and

IV. The characteristic description of every Christian, that he is a seeker of that future state of security—"we seek one to come."

O may something of fire from on high enkindle our meditations, that the Christian may rejoice in the lot which he hath chosen, and the man who has never wept over sin be brought to long for a better inheritance than the things and pleasures of sense and time!

I. I shall trace in these words the object yearned after by every man's heart, viz. a settled and secure condition.

Brethren, do I err in saying that there is a special charm to every heart in the words "a continuing city?" What is it that stirs men up to undertake so many toils in the various walks of society; which sends the mariner to buffet with unknown seas; and urges men to rise early and late take rest; and supports them in undergoing the severest mental and bodily fatigues day by day, and year by year?

It is not simply the thirst of distinction, the feverish passion for fame; there is also a desire of providing a fixed and settled retirement under the coming infirmities of declining years. This is one chief spring of the young man's endeavours; and as time and accident thicken, the desire increases, till that which was in youth an elemental seed, almost absorbs the mind in advancing age. Every disappointed hope renews its strength; every calamity that happens, and every infirmity that grows upon us, augments the yearning of the heart after a place of permanent security, feelingly depicted here under the terms, "a continuing city."

Fully to enter into the beauty and force of this expression, it is necessary to imagine ourselves transported to a country exposed to the frequent devastation of war. The good hand of God over England, which has so long kept our soil from the tread of armed foes, or the blacker horrors of civil bloodshed, makes us scarce able to feel the significance of the term, "a continuing city." But imagine yourselves in a land where the broken framework of the law cannot restrain each castle and town from pouring forth its band of marauding ruffians; or, suppose an enemy's host landed and spreading fire and ruin far and wide,—you will then partly estimate the desirableness of dwelling in "a continuing city." The solitary house is plundered and in flames; the father is slain, and his unprotected wife and household carried into sad captivity: but to dwell in a city that hath bolts and bars, that is planted on a lofty rock, and fenced all around with battlements, and furnished with provision to sustain, and weapons of defence to repel the enemy,—this is the figure under which the text represents that settled security which is the latent object of every man's heart. To be able to say to want, I fear thee not; to be able either to sit at ease under the shadow of our own roof, or actively to follow the bent of our own minds by living like bees in winter, without a care for the morrow, upon the produce which industry has secured,—this is the condition after which every man yearns; and most men think that if they could obtain and enjoy it without fear of disturbance, they should have reached true happiness.

II. Therefore, secondly, God condescends to give man a warning respecting it, drawing at one stroke a picture of this world, by saying that no such permanent security is to be found here—"here we have *no* continuing city."

But how is it? are not all men pursuing after a phantom of this sort? Look into your own minds, and mark the features of the flitting vision that allures you onward. Is it not, "Could I but secure this object, and add

to my state that other comfort, and extricate myself from the entanglement and pressure of these incumbrances and difficulties; could I once plant myself and family in that envied position, I should be at ease, I should have attained to the object of my yearning heart, and henceforth the stream of life would drift my little bark tranquilly onwards?" I stay not to remind you how objects of worldly desire lose half their value when attained, and how hope's brilliant light flies forward to settle on some other object more in advance; so that a successful man generally never is blest, but always thinks himself on the point of being so: nor must I dwell long on the acknowledged truth, that where so many are running in the race of advancement, many will be thrust aside, or so overthrown as to be trodden under foot and wounded in spirit, to rise no more. All will not gain the prize. But since each man is allured by hope to think that *he* shall be the successful one, or at least one of the successful, let us suppose you some years hence, or it may be now, so felicitous in your efforts, and so measured in your wishes, as to be in possession of every object of desire; suppose that divine Providence heaps upon you with a liberal hand all manner of blessings—riches, and houses, and lands, more than sufficient for your desires, or, as you term them, your wants—a contented temper, without which all would be vain—a circle of friends of sufficient taste, and intellect, and affection, to make intercourse lively and congenial,—suppose that the vine on the walls of thine house beareth her goodly clusters, and that health glisteneth in the myrtle-plants, and shineth on the polished corners of an abounding family; nay, more (though some omit it in their pictures of future happiness, I *must* add one feature necessary, not as a finish to the whole, but as its life and soul), imagine that your once vague hopes of some day turning to God are realised, and that you serve, and honour, and love him in your daily walk—and that Divine grace daily sought makes your children and servants trees of righteousness, the planting of the Lord, that he may be glorified;—suppose all this, and who will not say, how lovely a picture! what a place of rest! a sheltered garden! a haven of peace! Yes; if God be not forgotten in his gifts, it is a little Eden on earth—as it were one glade of paradise restored.

But hearken, O ye that possess these blessings, and ye too that nourish your hearts by looking forward to such scenes, God's warning is, that you cannot so find a "continuing city." Satan, that stole into Paradise and brought in sin, often and often casts the seeds of misery unperceived into the heart of one of the members of such a household, and all

is disturbed and marred, as when Cain hated Abel and slew him. You look in vain *here* for a city whose bolts and bars can shut out temptation, and sin, and trouble.

Are riches secure? Your city has no bolts and bars to confine them. How often is it verified that they take to themselves wings and fly away! Friends, the nearest and dearest,—what risk of their becoming estranged and chilled by misunderstanding, arising, perhaps, from pride unsubdued on the part of both! O beware of giving or taking offences; how soon is the bloom of voluntary friendship brushed away! But, suppose we all these averted, and yet as to the continuance of this fabric of happiness which long years have reared, how frail and glassy are the first stones of its very foundation, the lives of its members! Who has not heard the piteous tale of the withering of many a lovely flower before it reached its prime? how art and tenderness in vain united their efforts!—a worm was at the root! Earthquake, and hurricane, and plague, and war, are not necessary to brand *instability* on our comforts of this life. In the form of a slight cold, death lays its imperceptible touch upon the frame, and ere long comes to claim his own, and to testify by the chasm that is made, and the shadow on the countenances of them that are left behind, that *here* we have no bliss that endureth, “no continuing city!” How much more, if the fair and lovely vine herself, or the master-tree which bears her up, is stricken with a secret blow! Yet men *will* seek for these things, as if they were to *endure*, and *will* confide in their continuance to the last hour. It is necessary, then, that ye be warned by no less than the voice of God himself, that “here ye have no continuing city.” The saints and patriarchs of old time believed God in this; and we doubt not they enjoyed this life’s blessings more in the enjoyment, and were comforted when the loss of them came, because they had learned to hold them in uncertain tenure, as daily pensioners of God’s free grace. For instance; Abraham felt comforted by this when he stood before his dead, in the presence of the children of Heth, saying, “I am a stranger and a sojourner” (Gen. xxiii. 4); Jacob meekly bare the full prosperity of declining years, while he thought, as he spake to Pharaoh, of life as “a pilgrimage;” and when David was gathering his nobles to the magnificent task of building a temple to the God of Israel (1 Chron. xxix. 15), he repeats to them all this salutary truth, “We are all strangers before God, and sojourners, as were all our forefathers: our days are as a shadow, and there is none abiding.” Thus did they confess, as St. Paul declares—how slow are we to confess the same of ourselves!—that they were “strangers and

pilgrims on the earth;” for by continual changes God had taught them what he hath here expressed in plain and touching terms, “Here we have no continuing city.”

III. But, thirdly, God assures us that there is such a state to be attained unto elsewhere—there is “*one to come*.” The original is more explicit, for the existence of such a state is expressly affirmed. It is spoken of not as a hope, an imagination, like those which man sets before his own eyes, but as a reality. The true force of the expressions, “the one to come,” is, “the *city* that is to come.” Yes, revelation sets before us a place of security beyond the utmost dream of human hope—“a continuing city,” more complete than it hath entered into the heart of man to conceive, hath God prepared for them that love him.

It is figured forth as a city (Heb. xi. 16): “God is not ashamed to be called their God, for he hath prepared for them a city.” It hath walls and gates: “Thou shalt call thy walls Salvation, and thy gates Praise.” As it is written, again, in Revelations: “It had a wall great and high;” and again, Isaiah saith, “We have a strong city: salvation shall God appoint for walls and bulwarks.” It is set forth specially under the figure of the “holy city,” the New Jerusalem: “the city had no need of the sun, nor of the moon.” No enemy can burst open its pearly gates, nor leap over its jasper walls, nor pollute its golden streets: “There shall in no wise enter into it any thing that defileth.” Sin, temptation, sorrow, sickness, tears, death, shall not be known there. Our breaches shall be repaired, never to be broken down again; our wounds shall be healed, and infirmity removed altogether. The majesty of God is security for the peace and safety of that place. The Lord shall keep that city, and his watchmen shall not wake in vain; and there the universal yearning after a state of safety, and freedom from mischance and the shock of accident, shall be fully gratified. Believe it, brethren, that it is to this that the general desire in the breast of all men is pointing; and you direct your aim too low, if you bend it chiefly at things below the skies.

But mark, that if the city be such as I have described, it is eminently “a continuing city.” Methinks I now understand why this gorgeous imagery is used. Walls of precious stone denote not only security, but continuance. As the name of each tribe in Israel was not written in parchment on the fringe or phylacteries of the high priest’s dress; nor graven on a tablet of stone, as the ten commandments, which were to endure as long as the world; but wrought in precious stones, as a seal, on his heart and arm, with the work of an engraver in stone, as the engraving of a signet,

to denote that a believer's interest in Christ is to outlive the law itself, and endure for ever; even so, notwithstanding the appearance of lavish expenditure, which makes it strange, the walls of the New Jerusalem, and all its twelve foundations, are significantly depicted as of the most precious stones, to denote the permanence of a believer's place; that he will be at last in "a continuing city."

If the city is such as this, and the inhabitants are to go no more out, and if in these earthly things I am to see (whatever else may be deemed to be therein) a strong type of heavenly things, then it follows certainly, as far as figures can establish it, that however frail and changeable the fabrics of earthly happiness, however instability is the very condition of the tenure of our cities of rest on earth,—the one to come is indeed "a continuing city;" as it is written, "Christ is gone to prepare mansions for his people."

IV. But, fourthly, the apostle lets fall by the way a short characteristic description of every true Christian, viz. that he is a "seeker" of that heavenly condition: "We seek one to come."

Recognise in this description, that earnestness is an implied characteristic of the people of God. This remark, so near the end of this epistle, is evidently to bring to remembrance much more that had been said on this point in the 11th chapter, to which we have already made brief reference, but which will now much more appropriately illustrate the earnestness with which true Christians seek the city of rest to come. In the 14th verse of that chapter St. Paul argues, "they that say such things" (viz. that they are strangers and pilgrims,) "declare plainly that they seek a country;" the original here is, "their native country," for heaven is termed the believer's native land, his father-land, his father's city. He then proceeds, "and truly, if they had been mindful of that from which they came out" (Abraham's worldly connexions were in Ur of the Chaldees), "they might have had opportunity to have returned; but now they desire a better, that is an heavenly: God hath prepared for them a city." Learn, then, brethren, that as an exile seeks his father's land, or his native city, where the great majority of his kindred dwell, so the Christian soul feels towards heaven—it is his Father's dwelling; and as a pilgrim presses onward hastily with his staff and scallop-shell to reach his native shores, so the true Christian is daily seeking his city of continuance in heaven; and his conversation (*i. e.* his citizenship) is in heaven. He need not affect stoic indifference to the stations and duties on earth. St. Paul said, "I am of Tarsus in Cilicia, a citizen of no mean city." But let earthly

things clash with heavenly, and you will see where his heart is, that he is earnestly seeking his native city, into whose privileges he was new born, though at a distance, precisely as Paul was born into the privileges of Rome, though his native place was in Cilicia. The earnestness of a Christian will shew itself in all he does; and in proportion as he is earnest, is the development of his Christianity.

Another remark to which this characteristic description of a Christian gives rise, is an encouraging one to those Christians who, though earnest, are cast down. A Christian's character is evidently that of an expectant, not a possessor. Ye are not yet come into the place which the Lord hath said he will give unto you. Be not therefore discouraged at being only an expectant of coming blessings. But the timorous may reply, "O, if I did expect, if my heart were full of expectation, nay, if I had but a few rays of fixed hope abiding in me, I should be at ease, and go on my way rejoicing." What! hast thou not? Well; perhaps at times thou hast none; all hope of being saved may at times be taken away; yet whom doth the text describe as Christians?—not them that expect, but simply them that seek. No Christian need shut himself out from this consolation. He may, indeed, do so, for he may cease to seek; and that is danger. But take up courage to be found seeking, and if death itself so finds you still seeking heartily, though not yet assured, we should not fear for you. All that is said here of Christians is, they "seek one to come." Go, then, seek steadfastly, and peace be unto you. You will be laying hold on the promises made to them that seek; to them that wait on God; to them that look for the coming of Christ. Only strive towards the heavenly city.

When professors sink in the slough of despond, you may know which is the true pilgrim; for Pliable* will go nearer the world to get out of his dejection of spirit, but the Christian, in the midst of the mire of unbelief, will struggle towards the heavenly city. It seems to be at once a comprehensive, comforting, and most accurate and safe delineation of a true Christian, that he seeks the continuing city to come.

I would now fain bind this subject yet closer upon your individual hearts, by addressing three classes of persons. First, those that have suffered much from the mutability of earthly things; secondly, those that have been prosperous hitherto; and, thirdly, those that are entering on the trials of life.

Let me then speak, first, to them that have suffered much from the mutability of earthly things. I speak feelingly unto such; a conviction of the transiency of my own earthly comforts makes me deal tenderly with you:

* See Bunyan's Pilgrim's Progress.

it may be well, at times, to turn back the mind on the periods of actual bereavement and the fear of being bereaved; on times of sickness and trouble, and the fear of worse calamities impending. All these strokes were but practical inculcations of this truth, "Here we have no continuing city." Why is it that you have had so many? Have you been slow to receive them; reluctant to confess to your own heart that your tenure is insecure? Had you set your best affections on earthly objects? or was it that God saw them insensibly unwinding from himself, and entwining themselves more and more about them than about him? What could he then do, if he loved your soul? He whetted his glittering sword, and severed at one blow the ties that were periling your immortal salvation. It may be that the sword was long hanging over you before the blow was given; that God waited to see if he might yet be gracious; that he endured your idolatry with much long-suffering, till he saw that nothing short of the sword could cure and save. O, have you now learned the true lessons of affliction? Where is your heart? Has it found its rest in God, the true antepast and foretaste of the continuing city above? If so, rejoice; now ye desire a better lot than this world, that is, an heavenly city. The blows that wrought this effect, or that took away that which hindered it, were gracious strokes; and ye sorrow not as they which are without hope; for them that are asleep in Jesus shall God bring with him: they shall rise first, and you be restored to them. Wherefore comfort one another with these words. But if it be otherwise, and your deceased relatives rest in the Lord, and your heart is not turned to seek the heavenly kingdom, separation for ever from them, as well as from God, is at present before you. Turn, then, while life lasts, be it but a moment longer; for then should be weeping indeed, if ye were to see them enter, with Abraham, Isaac, and Jacob, into the city of God, and ye yourselves shut out.

I would, secondly, speak to them that have hitherto known little but prosperity. What is your prosperity? One hath the honour that man payeth to his refinement, his intellect, his rank, his connexions. Another clotheth himself in purple and fine linen, and fareth sumptuously every day. Another saith to his soul, "Soul, thou hast much merchandise laid up in store; buy and sell, and get gain." O know ye not that ye are living on the sides of a volcano—that the earth beneath your feet is unsound—that prosperity is like the smoothness that the torrent puts on the moment before it shoots from that precipice into the gulf below? Your life is even as a vapour; your health is as the flower of the grass; to-

day flourishing, to-morrow cast into the fire; nay, more, perhaps God may now be saying to the strongest and securest among us, "Thou fool! this night thy soul shall be required;" "then whose shall those things be," and where shall that respect of man be dissipated which thou hast acquired? Is this aught more than a divine comment, of a rather startling character, upon the truth, "Here we have no continuing city?"

Ah! woe to him that useth life to lay up treasure on earth, and considereth not how to be rich before God. O let the truth, "here no continuing city," strike upon your inmost ears, and shake your inmost heart, and awaken you to seek the Lord Jesus before the command goeth forth: "Down with him and his vain confidence at once; the Lord saith his time shall be no longer." Oh! brethren, I beseech you, if you are alarmed by the first part of the text, "here we have no continuing city," pause not, rest not, be not content; before you give sleep to your eyes or slumber to your eyelids, go to Christ in prayer, give him your heart in a solemn vow, and ask him to make a covenant with you, and put you among the number of those who are distrusting the city here, and seeking the one to come.

But now, thirdly, I must say one word more, in conclusion, to those before whom life lies expanded as a land unknown, a deep untried. You have heard its character. Is it a land?—there are hurricanes that devastate it, and earthquakes that rend it. Is it a great deep?—the ocean's calm itself is not less treacherous. At God's word, the stormy winds of perils arise, the waves of life are lifted up. This is its true description; therefore be warned. Enter upon it to use it, not to abuse it: weep as though ye wept not, rejoice as though ye rejoiced not, buy as though you possessed not: hold it lightly, sit loose to it: wear it not as a flowing garment, but gird it and keep it in order, as a steward that knoweth not when his lord will come and take account of his stewardship. But first you must begin aright: lay down your first principles: balance this world against the world to come, and see which you will henceforth seek. Make up your minds to decide at once: to-morrow may be too late; and, if not, why may you not procrastinate to-morrow also, or many to-morrows? You never will think death so near as to require instant decision. You may always, you will think, postpone it one day more. Therefore you really enlist yourself among those who seek for rest here, where there is no security, no city of continuance, unless you will throw in your lot with the people of God. Be willing to wait for your portion, and begin heartily to seek the continuing city which is to come.

FEMALE SERVANTS.*

PERHAPS few persons have better opportunities for observing the temptations and difficulties which are in the way of servants, than parish ministers. Brought so constantly as we are, in times of sickness, to make solemn inquiries respecting the conduct of persons and families, there is a large field open to us for making ourselves well acquainted with the religious state of the people among whom we labour. Now such is the extremely ungodly state of some families, that it is impossible for a servant to live religiously there. Families there are—ah! in every parish—which have not one religious observance that distinguishes the Sabbath from the six days of the week: there may not be the same hurry of business as on other days, but there is the company to be entertained, the spirit of worldly pleasure to be kept up, the same, if not greater, pressure of work for the servants to bear on Sunday as on the week-day. None of the family are seen devoutly repairing to the house of God, no Bible read to the children and servants; but worldly acquaintance and visitors keeping up a train of unprofitable conversation about news, and business, and pleasure; the master, a stranger to God; the mistress, with no fear of God before her eyes; the children copying, as of course they will, their parents' ungodly example; there is no time or arrangement for the servants' attendance at church; but, perhaps, you hear in the parlour religion cried down as hypocrisy, or something worse; profane language may wound your ears: indeed, the whole management of the house proclaims, as plainly as if it were written on the door, "God is not feared nor worshipped here." With such a family, such want of even the form of religion, how is it possible for a servant to live to God? If you are now seeking situations, as you value your welfare in life, your soul's everlasting destiny in the world to come, flee from such a household as this. If any of you are now in families where the public duties of religion are despised, God's name and word blasphemed, and his day profaned, the Gospel of Christ ridiculed, and what you hear at church is scorned at home, it is your bounden duty not to continue in such a place. The soul is too precious to be placed in such fearful danger, through an ungodly family. I trust that ministers will ever be kept from intruding into things which are beyond their proper office; but if the souls of servants are committed to our care, we do but trifle with our solemn responsibilities, unless we press upon you the great duty of avoiding irreligious families. If you can possibly find a situation where the family is daily assembled for reading the Bible and for prayer, the name and day of the Lord Jesus are revered, and where a Christian example will be placed before your eyes, this supreme advantage ought to weigh greatly in your choice of a situation. But this you cannot always find; yet to have a fixed opportunity of attending the house of God, once at least on every Sabbath, must in every place be agreed upon and granted to you. Many servants, I find, leave this matter about attending church quite unsettled. They fix the wages they are to receive; they ascertain the duties they have to perform; indeed, every thing but one is distinctly agreed upon, but that one which is omitted is important beyond all calculation. "Shall I have time on the Sabbath which I may call my own, for caring for my soul, carrying my thoughts to my God, hearing of my Saviour, death, judgment, and eternity?" If you are at present in a comfortable

situation in other respects, but are not allowed to attend church regularly at least once on the Sabbath-day, make a respectful request to your mistress, that she would grant you such permission; tell your mistress that you are grieved by this neglect of God's holy worship in time past, that you now see your sin, that your only reason for this request is, that you may go to hear of the Lord Jesus, "who came to seek and to save that which was lost." Only take care that your request be made with great respect in your manner; let it be quite plain to your mistress's mind, that you are sincere and earnest in your desire to worship and serve Him, who "for our sakes took on himself the form of a servant, and became obedient unto death for our redemption" (Phil. ii. 1-11).

There is not a lady in the kingdom, who regards the character and welfare of her servants, who would refuse this request, if you will take heed how you make it. Mistresses know that it is not religion which makes bad and disagreeable servants, but the want of it. Many worthless servants deceive their mistresses by pretending to go to church; but that would be a very poor reason why a sincere and upright young woman should be forbidden altogether to go to church and worship God there. Mistresses require their servants to be upright, faithful, conscientious,—persons of character and principle; but they must know that in no other way can they safely place confidence in man's fallen heart, than by having it changed and made new by the Spirit of God.

If you are already in a family where you are allowed to attend your church, and to enjoy the great blessing of family prayer, I must request you to esteem such advantages very highly; they are among the most valuable gifts which God bestows upon man; "the means of grace" are specially mentioned in the general thanksgiving, as demanding the peculiar gratitude of every person who enjoys them. Religious advantages are a talent which will immensely increase your solemn responsibility on the day of judgment. I implore you to think what account can you then give to the great God for the use which you are now making of this gift.

The Cabinet.

DEATH-BED REPENTANCE.—I shall end this first consideration with a plain exhortation,—that since repentance is a duty of so great and giant-like bulk, let no man crowd it up into so narrow room, as that it be strangled in its birth for want of time and air to breathe in; let it not be put off to that time when a man hath scarce time enough to reckon all those particular duties which make up the integrity of its constitution. Will any man hunt the wild boar in his garden, or bait a bull in his closet? Will a woman wrap her child in a handkerchief, or a father send his son to school when he is fifty years old? These are indecencies of providence, and the instrument contradicts the end; and this is our case. There is no room for the repentance, no time to act all its essential parts; and a child who hath a great way to go before he be wise, may defer his studies, and hope to become learned in his old age and on his death-bed, as well as a vicious person may think to recover from all his ignorances and prejudicate opinions, from all his false principles and evil customs, from his wicked inclinations and ungodly habits, from his fondness of vice and detestation of virtue, from his promptness to sin and unwillingness to grace, from his spiritual deadness and strong sensuality, on his death-bed (I say), when he hath no natural strength, and as little spiritual; when he is criminal and impotent, hardened in his vice and soft in his fears, full of passion and empty of wisdom; when he is sick, and amazed, and timorous, and confounded, and impatient, and extremely miserable.—*Bishop Taylor.*

* From "A Pastoral Address to Female Servants." By the Rev. W. B. Mackenzie, M.A., Minister of St. James's, Holloway. 24mo. pp. 36. London, Forbes and Jackson.—A valuable little work. The temptations to which female servants, especially in the metropolis, are exposed, are incalculable. Mr. Mackenzie's Address cannot be too widely circulated.

THE NEW CREATURE IN CHRIST.—Now from this great doctrine, "therefore if any man be in Christ, he is a new creature" (2 Cor. v. 17), among many other things which are very remarkable, we may observe, first, that no man can be a new creature, except he be in Christ; for the apostle here makes our being in Christ the foundation of the new creation. He doth not say, if a man be a Peripatetic, a Platonist, an Epicurean, a Pythagorean, or any other kind of philosopher, he is a new creature; neither doth he say, if a man be of the Church of Rome or of the Church of England, a Lutheran or a Calvinist, he is therefore a new creature. But "if a man be in Christ, he is a new creature;" therefore a new creature, as I have shewn, because he is in Christ; which is a thing much to be observed, for it quite overthrows that absurd opinion which some have entertained, that a man may be saved in any religion, if he doth but live up to the light of nature, and according to the rules of that religion which he profeseth, be it what it will. For it is plain from what we have discoursed upon this subject, that no man can be saved, except he be within the pale of the Church, except he be of the Christian religion; nor in that neither, except he be really in Christ, and so a true Christian. For otherwise he cannot be a new creature; and if he be not a new creature, if he be not regenerate and born again, and so made the son of God, he can never inherit eternal life: he cannot receive inheritance among them who are sanctified by faith in Christ, unless he himself be so: whereas men may cry up the light of nature, and the power of natural religion, as much as they please; they may as well undertake to create a new world, as to make a new creature by it. They may exclaim against vice, and extol virtue as much as it deserves, and perhaps make a shift to do something that looks well by the principle of moral philosophy; but they may as soon produce any thing out of nothing, as turn a man from "darkness to light, and from the power of Satan unto God" by it: yea, they may be admitted into the Christian religion itself, they may make a plausible profession of it, they may do many things in it,—but they can no more make themselves new creatures, than they could make themselves creatures. That can be done only by the almighty power of God; and he never exerts that power, but only in Him by whom he created all things. And therefore, unless a man be in him, even in Christ Jesus, he may be confident he is not a new creature.—*Bishop Beveridge.*

SUBVERSION OF THE CHURCH.—As true religion has been in every age substantially the same, so have its adversaries in every age assailed it with similar weapons. We cannot therefore be surprised if two of the most subtle, penetrating, and insidious of those weapons—reproach and slander—which the prophet specifies as being prominently employed in his time, should be, in at least an equal degree, directed against the Gospel in our own. This day in which we live is, like his, "a day of trouble, and of rebuke, and of blasphemy;" wherever we turn, our eyes are shocked, our ears are insulted, and our hearts are grieved by the open taunts and scoffings of the ungodly and profane. Those who, like Sennacherib, defy the living God, no longer shelter themselves under secrecy and darkness, but pour forth their blasphemies in the broad light of day, and in the hearing of assembled multitudes: the walls of our Zion in particular are publicly menaced, and the dark designs of her assailants unblushingly and unreservedly proclaimed. The watchword and war-cry of the enemies of all religion is, the subversion of the Church of England.—*Rev. T. Dale.*

CHRISTIAN MYSTERIES.—We are often told of the mysteries of Christianity: and the Unitarians would persuade us, that the pure and simple Gospel has been overlaid by a successive mass of unintelligible

corruptions. But let us contrast the belief of the Ebionites, to whom the Unitarians appeal, with our own. I speak not now of those Ebionites who held the miraculous conception; for they are supposed to be in error like ourselves: but the other Ebionites and Cerinthians believed that Jesus for thirty years of his life was the same as any ordinary mortal; and that then, when he was baptised, Christ descended upon him, and continued united to him till just before his crucifixion. The sole cause assigned for this unprecedented union, was to reveal to mankind the knowledge of God. The redemption of a lost and ruined world never formed a part of their visionary creed: and we may say with truth, that whatever is mysterious in the two natures of Christ, was retained by the Ebionites; but they rejected that which the mind is able and willing to comprehend—the mercy of God, and the salvation of our souls. . . . The fact, that there was not one heretic in the first century who did not maintain the divinity of Christ, has not been sufficiently attended to. The Ebionites, it is true, believed in the human nature of Jesus: but that Christ was born of human parents, or that in any sense of the term he was a mere man, would have been treated by the Ebionites as the most irrational and impious error. So long as we know from history that the first Gnostics believed Jesus to be a phantom; and that they, who acknowledged his human nature, yet held that Christ descended upon him from heaven,—so long we have a right to argue that the apostles could not have preached the simple humanity of Christ. So far from the Socinian or Unitarian doctrine being supported by that of the Cerinthians and Ebionites, I have no hesitation in saying, that not one single person is recorded in the whole of the first century, who ever imagined that Christ was a mere man. I have observed, that one branch of the Ebionites resembled the first Socinians, *i. e.* they believed in the miraculous conception of Jesus, though they denied his pre-existence: but this was because they held the common notion of the Gnostics, that Jesus and Christ were two separate persons; and they believed in the pre-existence and divine nature of Christ, which Socinus and his followers uniformly denied.—*Burton's Bampton Lectures.*

NO REPENTANCE IN THE GRAVE.—The state of all on their departure from the body, as to happiness or misery, is unalterably fixed. An impassable gulf separates between the blissful regions of the blessed and the dismal dungeon of the damned. Of the latter none can pass that gulf, so as to gain admittance into the realms of glory, nor can any of the former pass it for the purpose of alleviating the misery which fills the habitations of despair. How deeply affecting, how intensely appalling is the solemn thought! how calculated to overwhelm the reflecting mind with the most serious concern as to the issue of approaching death! O, may such concern be experienced by us all; and may it produce in us the most salutary effects! May we constantly bear it in mind, that to whatever state death shall introduce us, in that same state eternity will assuredly keep and retain us! May it then be the fervent prayer of our hearts, constantly presented at the throne of grace, that in the day of life we may be united to Christ as our Saviour;—then in the night of death he will still be with us, and through the endless ages of eternity we shall not be divided.—*Rev. J. Knight on the Parables.*

WEEP NOT FOR THE DEAD.—Need I say to those who are mourning for departed relations, weep not? Can you weep for those whom you know and are assured, by the undoubted testimony of their life and conversation in Christ, to have been translated into the presence of Jesus, to have been carried from the dying bed by the angels to rest in his bosom; who are entertained (the glass of the Gospel shews you) with

all the affection of that heavenly company, and are waiting for the resurrection, when they, with you, shall be made eternally perfect? Can you weep for any who have finished their season of training under the discipline of this present world, and are called into the inner mansions of their Father's house, to be entertained therein till the time of their entrance upon the final inheritance be arrived? Are not the spirits of the just made perfect better companions than any you can find for them in the world which they have left behind? Will not the innumerable company of angels entertain them with brighter prospects than any which you could offer to them from your understanding of the book of God? Do not Moses, Elias, Isaiah, and Paul speak more comfortable things, think you, than you could do of the decease of their mortal body, and of the glory that remaineth to be revealed in them? Can you weep for those who are out of the reach of a single sorrow, whose capacity is filled to its utmost with happiness, and who know how soon they will welcome you, if followers of the same Saviour, unto the same heavenly places?—*Rev. T. R. Hutton, Sydenham.*

Poetry.

NATIONAL BALLADS.—No. VII.

NATIONAL MERCIES AND NATIONAL POWER A STIMULUS TO MISSIONARY EXERTION.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

I SAW, as I stood on a foreign strand,
A gallant ship of my native land,
With lofty mast, and with pennon on high,
Sail forth from the port triumphantly.
And O what thoughts of the isle of the brave,
Rush'd warm from my heart, as I look'd on the wave,
And saw the good ship in the freshening gale,
With her red-cross flag and her snowy sail!

St. George's banner! we love the sound;
It hath firmly stood in the battle's bound;
It hath proudly wav'd mid the cannon's roar,
And been clasp'd to bosoms all red with gore.
On sea and on land it hath seen the close
Of England's grapples with deadliest foes;
And the densest smoke of the fiercest fight
Hath ne'er sullied the badge of England's might.

Our red-cross flag!—on the broad blue sea
We mark it, the badge of the bold and free;
For a thousand years on the foaming tide,
Our country's symbol, our seamen's pride.
But while on the ocean-banner we gaze,
While our hearts are swelling with grateful praise,
Let us stand to our trust, and be true to our Lord,
And send to poor heathen the light of his word.

'Tis not till the warrior to earth is prest,
That he wraps his colours around his breast;
And God, who hath shewn himself strong to aid,
Hath given us "a banner to be displayed,"—
'Tis the word of his truth; and as wide as the world
Be that glorious banner of love unfurl'd,
That where'er our flag waves, there a message of
faith
May point sinners to Him who redeem'd them from
death.

MOONLIGHT.

BY THE REV. G. BRYAN.

(For the Church of England Magazine.)

WE love to see thy clouds of grey,
Thy moon and planets, Night!
But there are brighter worlds than they,
Beyond thy shadowy light:
Thy shadowy light proclaims how fair
And blest those heavenly mansions are.

Oft as we, through the Scripture-glass,
Survey our home on high,
Figures of light and glory pass
Before our wond'ring eye,
And palms and crowns and thrones, and things
Too rich for man's imaginings.

O glorious place! where sun and moon,
And earth's fierce fires, would blaze
Faint as the candle-light at noon
On our bright summer-days;
And God's sweet smile darts gladness round,
And life, through all that holy ground.

And to that world yon stars shall be
Our stepping-stones and light,
When from these human dwellings we
Go forth in angels' might,
To join the song, the joys to share
Which love divine hath promis'd there.

HYMN.*

"LET there be light!" th' Almighty said,
And swift the living beam obey'd,
Burst upon chaos dark and wild,
Till the glad earth and ocean smil'd.
Formless, and void, and black as night,
The heart remains, till heavenly light,
Obedient to the word divine,
On the dark surface deigns to shine.

Lo! Christ the light of life appears;
Thy form, eternal King, he wears;
And, full reflected from his face,
Beam forth thy glory and thy grace.
O Sun of Righteousness, impart
Thy light to each benighted heart;
Till the full soul with rapture glows
To reach the fountain whence it flows.

O Lord, thy life and light display,
Till sin and sorrow flee away;
Till, by thy Spirit chang'd, we prove
The image of the God we love.

REV. N. BULL.

THE LABOURER'S NOON-DAY HYMN.

UP to the throne of God is borne
The voice of praise at early morn,
And he accepts the punctual hymn
Sung as the light of day grows dim.

* Set to music, and published for the benefit of the fund for enlarging and repairing Godalming Church, Surrey.

Nor will he turn his ear aside
From holy offerings at noontide :
Then, here reposing, let us raise
A song of gratitude and praise.

What though our burden be not light,
We need not toil from morn till night ;
The respite of the mid-day hour
Is in the thankful creature's power.

Blest are the moments, doubly blest,
That, drawn from this one hour of rest,
Are with a ready heart bestow'd
Upon the service of our God.

Why should we crave a hallow'd spot ?
An altar is in each man's cot,
A church in every grove that spreads
Its living roof above our heads.

Look up to heaven !—the industrious sun
Already half his race hath run ;
He cannot halt or go astray ;
But our immortal spirits may.

Lord, since his rising in the east,
If we have falter'd or transgress'd,
Guide, from thy love's abundant source,
What yet remains of this day's course.

Help with thy grace, through life's short day,
Our upward and our downward way ;
And glorify for us the west,
When we shall sink to final rest.

WILLIAM WORDSWORTH.

Miscellaneous.

PURITANISM TRIUMPHANT.—Many of those venerable structures, which were the glory of the land, had been destroyed at the Reformation, by the sacrilegious rapacity of those statesmen and favourites to whom they had been iniquitously granted. The remainder were now threatened with the same fate by the coarse and brutal spirit of triumphant puritanism. Lord Brooke said, he hoped to see the day when not one stone of St. Paul should be left upon another. A sentiment of vulgar malice towards Laud may have instigated the ruling faction, when they demolished with axes and hammers the carved work of that noble structure, and converted the body of the church into a stable for their troopers' horses. But in other places, where they had no such odious motive, they committed the like, and even worse indecencies and outrages, merely to shew their hatred of the Church. It was such acts of sacrilege which brought a scandal and an odium upon the reformed religion in France and the Low Countries, and stopped its progress there, which neither the Kings of France nor Spain could have done, if horror and indignation had not been excited against it by this brutal and villanous fanaticism. In some churches they baptised horses or swine, in profane mockery of baptism : in others, they broke open the tombs, and scattered about the bones of the dead ; or, if the bodies were entire, they defaced and dismembered them. At Sudley they made a slaughter-house of the chancel, cut up the carcases upon the communion-table, and threw the garbage into the vault of the Chandoes—insulting thus the remains of some of the most heroic men, who in their day defended and did honour to their country. At Westminster, the soldiers sat smoking and drinking at the

altar, and lived in the abbey, committing every kind of indecency there, which the Parliament saw and permitted. No cathedral escaped without some injury : painted windows were broken ; statues pulled down or mutilated ; carvings demolished ; the organs sold piecemeal for the value of the materials, or set up in taverns. At Lambeth, Parker's monument was thrown down, that Scott, to whom the palace had been allotted for his portion of the spoils, might convert the chapel into a hall ; the archbishop's body was taken, not out of his grave alone, but out of his coffin ; the lead in which it had been enclosed was sold, and the remains were buried in a dunghill.—*Southey's Book of the Church.*

ADVANTAGES OF ENGLAND.—In conclusion, therefore, I will only add, that after traversing so many countries, observing so many different modes of civilised and semi-barbarous life, and becoming acquainted with such various political and religious institutions, it is with increased pleasure and admiration that I contemplate the state of society in our favoured land. Some nations, perhaps, may boast more taste and refinement ; some, a more showy literature and more splendid public monuments ; and others, more renowned achievements in arts and arms : but in the solid advantages and comforts of life, in profound learning and experimental philosophy, in private and public virtue, in all that secures domestic happiness and peace, or constitutes lasting excellence and real greatness ; the administration of equal laws and impartial justice ; the enjoyment of a liberty as yet restrained from licentiousness ; and the free exercise of a religion equally removed from the extremes of fanaticism and indifference,—I know not the equal or the rival of Britain. Nor can I indulge for my country a higher hope than that she may long retain, under the Divine favour, the institutions which have for ages been her glory, enhanced in value by the gradual but judicious correction of their accidental defects, and consolidated in strength by the increased public estimate of their superior merits ; that we her sons may be preserved from a bigoted prejudice in favour of what is old, and a feverish appetite for what is new ; and above all, that we may never be deprived of that security for national soundness of doctrine, correctness of practice, civil liberty, and religious example, which is presented to us by an institution endeared by early associations, and consecrated as the well-tried bulwark against anarchy and infidelity, the establishment of the Church of England.—*Elliot's Travels.*

SOLITUDE.—An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, a single passion or "subtle bosom-sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit, of reflection, than a year's study in the schools without them. A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is, indeed, greater than many, who mistake quick recollection for thought, are disposed to admit ; but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist, "The entrance of thy words giveth light ; it giveth understanding even to the simple."—*Coleridge (Aids to Reflection).*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 186.

SEPTEMBER 30, 1839.

PRICE 1½d.

WORLDLY CAREFULNESS INCOMPATIBLE WITH CHRISTIAN GODLINESS.

BY THE REV. WILLIAM BUSWELL, B.A.
Evening Lecturer of St. Peter's, St. Albans.

II.

THERE is not, perhaps, a sin which our Lord so repeatedly warned his disciples against, as that of anxious, distrustful care concerning their worldly interests; for such anxiety and carefulness not only argued a weakness of faith in Christ and his promises, but was also a proof that their treasure was still laid up upon earth; and we well know that where the treasure is, there will the heart be also. To this grievous sin we are all of us so prone, and into it the very best and the most faithful may be betrayed by some insidiously lurking feeling—either that of pride, or love of ostentation,—that our Lord censured, though mildly, even the kind offices of hospitality when they engrossed too much of the thoughts and affections, and interfered with that which must ever be the first and principal duty of the creature, namely, the worship of that adorable Being, "whose service is perfect freedom," and the welfare of the immortal soul. "Martha, Martha, thou art careful and troubled about many things: but one thing is needful." Well, then, might St. Paul, under the inspiration of the Holy Spirit, and deeply impressed with the vast importance of sanctity and holiness, urge on the Philippians, and on all who would be "followers of God, as dear children," the necessity of renouncing the world entirely and unreservedly, and of not being entangled with the affairs of this life: "Be careful for nothing."

VOL. VII.—NO. CLXXXVI.

But if over-anxiety and carefulness in things that are lawful, that is to say, respecting food and raiment, be a sin, as it most undoubtedly is, how greatly must that sin be increased when we are anxious and over-careful concerning things that are unlawful—such as the pleasures and vanities of the world—and devote all our time and attention to what we have so solemnly pledged ourselves to renounce! O, how great must be our guilt, how enormous our wickedness, when, in defiance and in utter disregard of that righteous God, who "hath not called us unto uncleanness, but unto holiness," we are "careful" to make "provision for the flesh to fulfil the lusts thereof;" and when we trifle away in scenes of profligacy and vice, and in the pleasures of sin, which can but endure for a season, those few, and fleeting, and precious moments of our earthly existence, which ought to be devoted to holy and heavenly pursuits! "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;" "cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord;" and for his sake who died to redeem you. As far as regards the things of this present life, "be careful for nothing:" but nevertheless there is one thing needful; there is one thing concerning which it is both your interest and duty to be careful, namely, the welfare of your souls, and your fitness for eternity. Remember, "you are not your own, you are bought with a price," even with the precious blood of the immaculate Lamb. Prepare then, O sinner, to meet thy God. "Be careful" for thy soul's health; "be careful to

maintain good works;" and "be careful, not for the things which are seen, but for the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "These things are good and profitable unto men."

I would now ask you, my reader, whether you are careful and anxious about your worldly concerns, your merchandise and your gains, your pleasures and amusements. I would ask you whether, in sinful distrust of that gracious Being who rules over and protects you—who upholds and supports you—you look forward, with trembling anxiety and care, for the meat which perisheth, and how, for the future, your wants may be supplied? If this be so,—and I fear that all of us must more or less plead guilty to the charge of weakness of faith and distrustfulness of God,—let me impress on you the necessity of cheerful and unqualified obedience to the command of the apostle, "Be careful for nothing;" and also to that of the Saviour himself, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

It is, however, our duty, to labour diligently in our several avocations and pursuits; it is part of the curse, that "in the sweat of thy face thou shalt eat bread, till thou return unto the ground;" yet we must live without distrustfulness and fear, and look to God alone for a blessing on our labours. "Prosper thou, O Lord, the work of our hands upon us; O prosper thou our handiwork." "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain;" and thus, when his part of the work is performed, he commendeth it into the hands of his heavenly Father, and sleeps, and rises, night and day, and the seed springeth and groweth up, he knoweth not how. In like manner, do you "cast all your care upon God, for he careth for you;" and when you pray, "Give us this day our daily bread," make not a mockery of your prayers, nor render them nugatory and vain, by doubting whether you shall receive what you ask for; but ask in faith, and "ye shall receive, that your joy may be full." Commit the matter wholly to God, and disturb not yourselves with fearful anticipations for the future; but concerning your temporal affairs, and the things of this probationary life, "be careful for nothing." To those of my readers

who are poor, this may appear a hard saying. Your families are large, your wages small; or perhaps you may be in want of employment, and "no man hath hired you." Your condition is confessedly wretched and pitiable; but I would ask you, Have you always trusted in the Lord? May not your present need be a punishment for former distrustfulness? "I have been young," says the Psalmist, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Let this encourage you to cast all your care upon God; and with respect to the perishable things of this sinful and perishing world, "Be careful for nothing." "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed."

Biography.

THE VENERABLE JOSIAS SHUTE, B.D.,
Archdeacon of Colchester, and Rector of St. Mary Woolnoth, London.

THIS devoted servant of God, whose name is comparatively little known, was born A.D. 1588, at Giggleswick, in Yorkshire, of which his father was vicar; and whose privilege it was to see all his sons, five in number, effective ministers of the Church of England. Of these not the least eminent was the subject of the present memoir, who was a member of Trinity College, Cambridge: he became rector of St. Mary Woolnoth, in London, A.D. 1611, and subsequently archdeacon of Colchester. The living of St. Mary's he would never relinquish for any other of higher value, though frequently placed within his reach; he felt he could not conscientiously do so. According to his own statement, in a pamphlet which he published in the year of his death, styled "An elegiacal Commemoration," it is expressly stated that he was, on several occasions, offered higher preferment; but that he was "unwilling, when he had brought the souls of his neighbours part of the way to heaven, to leave them to a new convoy." His talents were unquestionable. His church was attended by persons of the greatest eminence. He preached twice on a Sunday, and lectured every Wednesday. It is somewhat difficult to conceive any different sense that is implied between *lecturing* and *preaching* at the present day. The sermon and the lecture are, though not always in the same strain of doctrine, precisely on the same model of composition; and it is to be questioned, whether the lecturer is not called upon to make his discourses more of an expository and catechetical character than they usually assume. There can be little doubt that the most beneficial effects would result from the adoption of such a course, which, to a certain extent, combines catechetical with what may be termed pulpit instruction.

The most unquestionable testimonies are on record as to the efficiency of Mr. Shute's ministrations. His church was well attended, as has been observed, on the Sunday; and especially so on the week-day by his brother clergymen. His preaching was uncom-

promising. He faithfully rebuked vice, even in the highest quarters; and he was ever mindful that, though a portion of his congregation consisted of the great, the wealthy, and the learned, yet that the poor among the flock were not to be forgotten. Almost every clergyman has found the extreme difficulty of suiting his discourses to the relative position of the several members of his congregation. To be enabled so to address the learned, as not to rise above the comprehension of the unlearned, and to address the poor man in a strain sufficiently plain not to descend to too great familiarity of expression,—is a most valuable talent, which Mr. Shute would appear to have possessed in the highest degree. A volume of his sermons, all preached A.D. 1641-42, was published by Mr. Sparke, rector of St. Martin's, Ironmonger Lane. "In his character were united," says Granger,* "every qualification of an excellent divine. His learning in divinity and ecclesiastical history was extensive, indeed almost universal. His talent as an orator was perhaps unrivalled. He instantly caught, and immovably fixed, the attention. His life was a uniform example of unaffected piety. He was frequently styled the English Chrysostom, and was particularly conversant in the writings of that father. He first began to be neglected in the civil wars. His primitive virtues could not overbalance the prejudice conceived by some against his learning, which was not apostolical."

The times in which Mr. Shute was called to exercise his ministry were indeed peculiarly trying; and though strongly attached to the Church, and at the same time tolerant to those who dissented from its discipline, both parties seemed to oppose him. It was difficult to be a moderate man under the then existing state of the nation: such Mr. Shute was—moderate in its true, legitimate sense; and to this circumstance may it be ascribed, that he was overlooked by those in power, and opposed by those who were plotting the overthrow of the Establishment. If there were then troublesome times for the Church of England, the times are little less troublesome now: a strong phalanx is arrayed against her. While her ministers act mildly, they must act firmly. Disagreeing, as they do, among themselves, on points far from unimportant, they must still bear in mind, that they have a solemn duty to perform; that union is strength; and that the very existence of the Establishment may, under God, depend on the circumstance, that there be no divisions among them. The spirit of Mr. Shute is precisely that which is the most likely to act the most effectually for the preservation of our Zion. If the enemies of the Church—men of every religious and non-religious complexion—meet for its overthrow, why should not all its ministers and members take council for its preservation?

Mr. Shute was a diligent student. In disposition he was frank, open, and generous. Large sums were confided in trust to his care for the relief of the needy; and to these he added as much as his own circumstances would allow. His attention in this respect was especially directed to the needy among the clergy. "Reader, I do say, and will maintain, he

was the most precious jewel that was ever shewn or seen in Lombard Street," is the only remark attached to his name in Zouch's *Sketches of Yorkshire Biography*.* But, if brief, it is abundantly comprehensive; little more could have been added.

When Mr. Shute had been incumbent of St. Mary's thirty-three years, he began to decline in health. He fell into a swoon one day on leaving the pulpit, and from that time gradually sank. He retired to the country, about four miles distant, where he was often visited by his parishioners, between whom and himself the most perfect harmony had always existed, during the whole of his long incumbency. On the day of his death, in 1643, he prayed most earnestly for the Church and nation. He foresaw, probably, what would be the result of the unhappy position of matters, religious as well as civil; and in God's good providence he was saved from witnessing the tumults and enormities of the civil war. Soon after this prayer his spirit departed. His mortal remains were buried in St. Mary Woolnoth, a vast concourse of people attending his funeral, among whom were many nobility, and a vast number of the clergy. It was his dying request, that his funeral sermon might be preached by Dr. Holdsworth, rector of St. Peter-le-Poor. This, however, was not acceded to; and a more popular man, Mr. Ephraim Udall, rector of St. Austin's, was selected for the purpose. What must have been the state of party-feeling, when such a gross outrage was committed against a faithful minister's dying request! Popularity is a sandy foundation on which a minister is to rest his hopes of usefulness. This very divine afterwards became as much opposed as he was now applauded, and by the same individuals. The minister is to recollect whose ambassador he is, whom he is sworn to serve, whose message is committed to his trust; and if he is a faithful ambassador, a zealous servant, who delivers his message without fear or favour, he will not heed the reproaches, or be flattered by the applause, of those to whom he is set forth to preach, in all their fulness, the saving truths of the Gospel.

O.

GAMBLING, AND ITS CONCOMITANT EVILS.

No. II.—*The Cockpit.*

It is one of the most melancholy and humiliating descriptions of the heathen world, in which it is affirmed that the dark places of the earth are full of the habitations of cruelty. Cruelty, in fact, is a powerful evidence of the natural alienation of man's heart from God—implacable, unmerciful, is the description of his character in his natural state. Mercy is one of the most delightful traits of the renewed soul—that mercy which extends itself to the very lowest in the scale of animal creation; the wisdom that is from above is "gentle." And yet how sad is the reflection, that cruelty is not confined to the regions of paganism; that it presents itself, to a degrading extent, in our own nominally Christian land; and that amusements, if they may be so called, are engaged in with avidity, which would disgrace the Hottentot, and from which the savage would turn away with disgust! Among such amusements, that of cock-fighting may be ranked as one of the most outrageous; for of all others, perhaps it is the most calculated to brutalise the mind, and to

* "A Biographical History of England," &c. By the Rev. J. Granger, Vicar of Shipplake, Oxfordshire. Second ed., 1775.

* "Works of the Rev. Thomas Zouch, D.D., F.L.S.," &c. By Archd. Wrangham. 2 vols. 1820.

render it impervious to the entrance of any thing approaching to right feeling: it may be ranked under the same head as bull-baiting and dog-fighting, although the artificial means adopted to add to the cruelty of the misnamed sport, seems, if possible, to aggravate its heinousness. Two birds are pitted one against the other: the utmost care is taken as to their being of pure and proper breed; they are fed on scientific principles, by persons whose whole occupation it is; and immense sums are lavished in endeavouring to rear such birds as will prove victorious. Fortunes are often staked on the result of a main. Steel spurs are fixed on, to increase, if possible, the excruciating agonies of two miserable animals; and to witness their torments, hundreds of persons will assemble with delight. Such sport, as it is termed, meets with exalted patronage; and men of high blood and noble connexions, and even of education, will assemble with the very refuse and scum of society. The shouts of triumph, or the yells of despair, which mark the winners and the losers, can only be surpassed by that which shall proceed from the blackness of darkness for ever.

Is this language too strong? Assuredly it will not appear to be so to any one who has attended a cock-pit. The wretched individual who can delight in witnessing the dying agonies of a helpless bird—lacerated, bleeding, expiring—is a disgrace to human nature, whatever be the sphere in which he moves.

And yet how often is the cockpit the accompaniment of the race-course! how frequently do the pollutions of the one go hand in hand with the barbarity of the other! It is not affirmed that all who attend the race-course would enter the precincts of the cockpit; or that a certain refinement of feeling would not dissuade many from joining in the one amusement, who see no harm in the other: but it is a truly degrading, and humiliating, and soul-rending spectacle, to perceive that the cockpit has its charms for many of whom better things might be expected, and who exchange, perhaps for the frivolous gaiety of the ball-room and the almost childish prattle which there prevails, the brutal society of the lowest, and the impious blasphemies that ring around the cockpit's walls. Alas! as I have walked along the streets of a well-known city in the sporting world, I have been sickened with the clamorous shouts proceeding from the den of cruelty, and been shocked to witness the feverish, haggard look of many a ruined spendthrift, who might have been an ornament to society, and a blessing to his neighbourhood. Alas! the love of gambling seemed entirely to have brutalised the heart. We have heard of two men, of immense wealth and high family, endeavouring to kill time on a wet Sunday afternoon at an inn, betting their thousands on which of two drops of rain, on a pane of glass, would soonest reach the bottom; and the story could only excite feelings of intense pity: but far different emotions are called forth when cruelty is exercised, and the man born in a Christian land testifies that, in point of fact, as far as the feelings of his heart are concerned, he is not removed from the savage.

Perhaps one of the most affecting events connected with gambling, which has come within my notice, was that of an elegant and highly accomplished girl, who was wedded to a man utterly brutalised by cock-fighting. She was sacrificed to gratify the vanity of her parents; for he was a man of property and rank—and verily they had their reward. He had concealed from her—though the infatuated parents knew it too well—his fondness for low company, and his delight in cruel sports. For a season after marriage all was smooth; he treated her with apparent affection; but it was only for a time. He left her refined society for that of his former companions; he grew tired of the atmosphere of the drawing-room, where his wife sought by every endeavour to remove his apparent ennui—that of the

cock-pit was more congenial to his feelings. She had never loved him: her affections were devoted to the brave and honourable son of a poor but highly respected family. After the birth of a still-born child, she died of a broken heart. It is just possible, that some one acquainted with the incident may direct his eye to these pages, and can point out the spot where the baby was laid upon her quiet breast in the chancel of the church of —

All who are acquainted with the poems of Cowper cannot have forgotten "the Cock-Fighter's Garland," written on reading the following obituary of the Gentlemen's Magazine for April 1789: "At Tottenham, John Ardesoif, Esq.—a young man of large fortune, and in the splendour of his carriages and horses rivalled by few country gentlemen. His table was that of hospitality, where it may be said he sacrificed too much to conviviality; but if he had his foibles, he had his merits also that far outweighed them. Mr. A. was very fond of cock-fighting; and had a favourite cock, upon which he had made many profitable matches. The last bet he laid upon this cock he lost; which so enraged him, that he had the bird tied to a spit, and roasted alive before a large fire. The screams of the miserable animal were so affecting, that some gentlemen, who were present, attempted to interfere; which so enraged Mr. A., that he seized a poker, and with the most furious violence declared that he would kill the first man who interposed; but in the midst of his passionate asseverations, he fell down dead upon the spot." Such, we are assured, were the circumstances which attended the death of this unfortunate man.

Now, the object of inserting this most humiliating record—(the tone of the record itself cannot be admired)—of human depravity, is not to testify the avenging hand of an offended God. It is always extremely difficult to assign positively any occurrence of a similar kind to a direct interposition of divine Providence. Men may differ as to their views on this point; but assuredly no man can fail to trace in this wretched man's conduct the brutalising character of the sports in which he delighted. It is not to record his name; but it is, to act as a solemn warning to all, to check the first risings of a gambling spirit; for, be it observed, the game-cock had lost the battle, the owner was also a loser, and, in the moment of rage, he was summoned to the tribunal of his God.*

It is gratifying to know that, by the unremitting exertions of the admirable Society for the Prevention of Cruelty to Animals, established in 1824, much has been done to remove the nuisance of the cockpit. From one of its reports now lying before me, and from the newspapers of the week, I perceive that its labours have been successfully called into exercise. The conduct of many of the persons there referred to, engaged in the nefarious practice, fully warrants the strong language which I have felt it necessary to adopt. By the act of parliament 5 and 6 Will. IV. c. 59, passed September 9, 1835, sect. 3: "Any person keeping or using any house, room, pit, ground, or other place for running, baiting, or fighting any bull, bear, badger, dog, or other animal (whether of a domestic or wild nature or kind), or for cock-fighting, shall be liable to a penalty of 5*l.* for every day he shall so keep and use the same."

Let the reader trace the cock-feeder or cock-fighter through the labyrinth of his guilty career. Has he ever heard the blasphemous language employed, the recklessness to all moral principle manifested, the derision of all that common humanity could suggest? Has he ever seen the man of high rank by birth and

* We would recommend to our readers' notice, "The Wrongs of the Animal World; to which is subjoined, the Speech of Lord Erskine on the same subject." By David Mushet, Esq. London: Hatchards, Hamilton. 1839.

fortune disgracing his lineage by close intimate intercourse with the very dregs of the people? Did he ever stand by the death-bed of a cock-fighter, a bull-baiter, or of any one addicted to such horrid sports? if he ever did, he will fully coincide with the above remarks; and unless himself a victim to their brutalising influence, use every method in his power to prevent indulgence in practices which, while they injure the property, inflict tortures on animals, and inevitably ruin the soul for ever.

The above remarks are made, however, not so much with reference to the crime of cruelty to animals, as to the demoralising effects of a love of gambling—a love which deteriorates every good principle, too often overturns all sense of right and wrong, and renders its wretched votary an object of intense wonder and commiseration to others, and of unspeakable wretchedness to himself.

I would close this paper with an extract from the *Christian Beacon*,* No. V. "Whatever may be the opinions of religious men on racing, and the attendant vices and iniquities of races, there is one practice which accompanies the Chester races, which we have good reason to know that many of the approvers of racing heartily disapprove,—we speak of cock-fighting. We condemn it openly; for we detest it manfully. We would not be so silly, or so senseless, as to forget that 'Christianity is not a religion of acts, but of principles.' But there is no casuistry on which either the act or the principle of the cock-fighter can be excused. It is a disgrace to our venerable city, an insult to our common manliness. And we call upon the good citizens of Chester to rise up and get rid of a practice which is now contrary to the law of the land, and is spoken of in the language of that law, (see act on cruel treatment to animals, 5 and 6 Will. IV., 1835,) as a great nuisance and annoyance to the neighbourhood in which it takes place, and as leading to demoralise those who frequent such places. We make this appeal as from an established clergyman of the Church of England; and as a teacher of common morality, we enter our protest most solemnly against it."

SUNDAY REFLECTIONS.—No. XV.

BY MRS. RILEY.

Ask now of the days that are past.—*Deut. iv. 32.*

HOPE and fear, anticipation and memory—emotions which so materially regulate the actions of our present state of being,—have not a less powerful influence upon the ulterior purpose of our existence, and are appealed to for this end by Him who implanted these emotions in the mind. We are told to "rejoice in hope of the glory of God;" and yet to "fear," lest we should seem by negligence to come short of that promised rest which remaineth to the people of God. By anticipation, we are taught to conceive the reality of a happiness which "eye hath not seen, nor ear heard;" and by memory to recall the proofs of God's faithfulness and truth in past ages, and to glean from thence consolation for the present, and encouragement for the future.

So it was, by the hope of God's promises, the fear of his threatenings, the anticipation of his future benefits, and the remembrance of his past deliverances, that in various parts of the beautiful chapter where

this passage occurs, Moses warned his people to continue steadfast in their allegiance to God. "Ask now of the days that are past since the day that God created man upon the earth, and ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking to them out of the midst of the fire, as thou hast heard, and live?" "Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him."

How materially have the records of "the days that are past" been multiplied since Moses appealed to them! The people whom he forewarned in vain are now "scattered amongst the nations," and "left few among the heathen." God's threatenings have been executed in punishment,—his promises are yet left to be fulfilled in mercy; and to Israel this encouragement remains, "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them."

The days that are now past testify to us, yet more forcibly, of God's hatred to sin, and compassion to sinners: we can behold his first promise of mercy, unforgotten through intervening centuries, and fully accomplished upon Mount Calvary, when "God spared not his own Son, but delivered him up for us all." We are more highly favoured than were God's chosen people: they heard "out of heaven" God's voice of terror, while he shewed them upon earth "his great fire:" but we have heard out of heaven the proclamation of "peace and good-will;" and earth has beheld the meek and lowly Saviour going about "doing good."

Besides the words of inspiration, there is in every breast a record to which we may appeal; and turning to those days of our existence which are now past, glean from our own experience both warning and encouragement.

In its earlier years, life generally glides on so smoothly, that one day testifies to another only of mercy and happiness. The birth-day, or new-year's day,—those "eminences" from which, in after-life, we may have to look back upon the past with mournful recollection, or forward into the future with trembling anticipation,—are then only marks for greater joyfulness or hilarity; for in childhood "the year is comparatively unmarked by memory, and all its days are given to hope." But let one stage of the journey of life be accomplished, and when standing on the threshold of manhood, "let the young ask now of the days that are past," and what do they trace there? Mercy, which has upheld them amidst the dangers of infancy and childhood; and power, which has strengthened every feeble limb and opening faculty, till, increased in "wisdom and stature," they are ready to commence a career of useful exertion. But memory will also recall with gratitude the parental love which supplied every want, and ministered to every capacity for happiness: will not its voice call upon the heart to repay, to its utmost ability, this debt of obligation?

* This work is edited by the Rev. C. B. Tayler, M.A., Rector of St. Peter's, Chester; and its design is, "to meet, with God's help, the profane and daring impiety of the INFIDELS of the present times."

And if fraternal love has added to the enjoyments of youth, will not the breast of manhood strive to strengthen the bonds of brotherly affection by every present kindness and future assistance?

Let a few more years elapse, and pausing on the meridian of life, let us "ask now of the years that are past." Perhaps success has been permitted to attend exertion, and the sun of prosperity been unclouded. Have the good resolutions with which we entered upon active life stood firm in the hour of trial? or has the God, to whom we were dedicated in infancy, been forgotten amidst the bustle of the world? If so, let the warning voice of conscience be heard: as mercies increase, let not the heart absorb them too readily, lest, gorged by earthly comforts, it have no room left for the promises of eternity. If new ties have been added to those domestic affections which bind up the felicity of earth, let the home of happiness be also a house of prayer, where daily offerings are laid upon the family altar; and high and low, rich and poor, meet together before Him who is "no respecter of persons." If we have freely received of God's bounty, let us freely give to those that be in need; let our professions be sanctified by gratitude and devotedness to Him from whom they come; for the surest way to prevent their injuring us, is, to maintain a deep conviction of the unworthiness of the recipient, and of their transitory nature.

When next we gaze back upon "the days that are past," the bright scene may have faded; sickness or sorrow may have brooded over the home, and left its shadow on the heart. Still we may listen to the voice of the past, and gain instruction. If we have been dwelling in the chamber of sickness, have we brought from thence a truer estimate of existence; have we at length discovered that the things which are seen are temporal; and have our hopes found a resting-place on those things which are eternal? As earthly happiness seemed to melt away in our grasp, could we lay hold upon the assurance of heavenly joy? If we have been permitted to feel, "it is good for me that I have been afflicted," let not the conviction pass away with convalescence, but bring forth the fruits of a holy and religious life. When sorrow has been our portion, and those we loved are taken from us, let us remember that a broken heart is God's accepted sacrifice; and he can replace the withered flowers that once twined around our tabernacle with that unfading peace which is their only substitute. He who "tellethe stars," does not refuse to "bind up the broken heart," and "comfort those that mourn;" and in his own good time will give "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

And now let us ask of the aged Christian of "the days that are past." He will tell us that threescore years and ten appear at their close but as a dream when one awaketh. Hopes that once agitated his heart have faded; fears that oppressed him are now dissipated. The Lord, who has guided him from his youth up, will not now forsake him; and if his remaining days should be "few and evil," he knows that they will carry him to the borders of an inheritance that is undefiled and fadeth not by time. The days which are past may have been chequered by vicissitude; but the cares of a troubled life are now remem-

bered, as throwing into stronger relief the unclouded brightness of that which is to come. The home of his youth may have passed into other hands, the happy dwelling of his manhood be in the possession of strangers; but in his Father's house are "many mansions;" and he feels that he shall there rejoin those whom he has loved, those "who are not lost, but gone before." While he awaits with patience the termination of days wherein he feels "I have no pleasure in them," he looks forward to entering that presence where there is "fulness of joy" and "pleasures for evermore."

There will be a moment when fear is forgotten, hope fulfilled, and anticipation absorbed in complete enjoyment; but even then will not memory remain to us? Shall we not, from the gate of the celestial city, be able to review the various windings of our pilgrimage, while every event of our lives will excite fresh gratitude to God, by evincing his wisdom and his love? What once seemed dark and bewildering will then shine forth as the designs of mercy; chastisements which were believed by faith to be tokens of God's love will then be seen as such; and the trials which pressed heavily upon the burdened spirit will be found to have whispered, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"The days that are past" will then have fulfilled their office; the fight is fought, the victory is won; all that remains is to hear that cheering sentence, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

The Cabinet.

CONSOLATIONS FROM THE RESURRECTION.—Of all the situations of life to which this consolation is applicable, there is none in which it is more efficient and valuable than when it supports us under the shock of seeing those we love torn from us by the remorseless hand of death. "Dust thou art, and unto dust thou shalt return," is the universal doom. All must yield to it. Day by day death claims his victims; strikes them in the bosom of domestic happiness; snatches them from the arms of friendship. Many a widowed mother has followed the remains of an only son. Many an affectionate heart has felt the cruel pangs of separation from a darling child, from a fond and protecting parent, from a faithful partner, from a dear and valued friend. Many a one sees those he loves consigned to the earth, and bitterly exclaims, as David did, "Would God I had died for thee!" But wishes such as these avail nothing. Let the afflicted mourner rather turn to his Bible: he will find consolation in the advice of St. Paul—"that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. iv. 13, 14).

* It is a controverted point, whether memory will remain to the disembodied spirit; but *since* writing the above, I have met with this extract from the Rev. H. Blunt's work on Elisha, which is so similar in sentiment and expression to my own, that I venture to re-quote it here: "When we look down upon the road, as seen from the habitations of the heavenly city, and trace it from the far-distant country from which we came, and observe all its trackless windings, and its now unintelligible turnings,—we shall clearly perceive that none other could have carried us to the many mansions of our Father's house."

Of the value of such consolation, all of us can form some conception; but they only can truly estimate it who have been actually placed in a situation to experience all its efficacy. Are there any such here? Are there any who have hung in despair over the death-bed of him they loved; have gazed on his wasted and anxious countenance caught his last glance, fondly turned on them; seen his pale lips move, wishing, but unable, to utter the accents of love and consolation; watching his faint attempt to smile, to express resignation, and impart comfort; felt the chill and feeble pressure of his hand, striving to assure them, that the heart, in which the last pulse is beating, still feels the warmth of affection;—if there be any here who have known the agonising feelings of the human soul at this trying moment, to them I appeal; them I call upon to estimate the value of the “hope that is in Christ Jesus.” What can console, what can support them through this heart-rending scene? What but that holy religion, whose “still small voice” is gradually heard amidst the fiercest conflict of the passions, which whispers “Weep not!” Jesus Christ is “the resurrection and the life;” he raised the widow’s son; he will raise him whom ye mourn; ye part not for ever. Ye may meet again in a world where “all tears shall be wiped away;” and where hearts, united in the bonds of affection, shall never again be torn asunder. These are some of the consolations which belong to those who have hope in Christ Jesus. These are, I say, some of the consolations; for in every situation of life, in which consolation or encouragement can be required, it may be derived from hope. Frequently, then, habitually, reflect upon that glorious resurrection, which is the assurance and the first-fruits of our resurrection. Call to mind the unspeakable love of that gracious Redeemer, by whose sufferings and sacrifice this blessed hope was purchased for us. Let the remembrance of these mercies accompany us in every scene, in every situation of this eventful life. Let it not be lost even amidst the anxious cares and the urgent duties of our respective stations in the world; let it be ever present, to excite us to shew forth the praises of our merciful Lord, “not only with our lips, but in our lives.” And, above all, let it occupy our thoughts, whensoever we join the congregation of our fellow-Christians, whether to lift up our voice in prayer and in praise, or to approach the altar in grateful commemoration of Christ’s death, and of the inestimable benefits which he has conferred upon us. Those especially who have known griefs such as we have alluded to, and have experienced the consolation of this hope; those whose tears have been wiped away, and whose sorrows have been healed; let those ever preserve the recollection of these things when they kneel at the Lord’s table. Then let the influence of this recollection have its fullest sway. The heart that was once bursting with grief, let it now swell with gratitude; the eyes that were dim with tears, let them now beam with faith and joy; the voice that was broken with sobs, be it now raised in the accents of praise; the hands that were clasped in despair, let them now be uplifted in hope; the knees that once sunk beneath the pressure of a broken spirit, be they now bent in holy reverence, in heartfelt devotion. Behold, Jesus still bids us, “Weep not! weep not!” “for the Lord is risen indeed” (Luke xxiv. 34). “Christ is risen from the dead, and become the first-fruits of them that slept” (1 Cor. xv. 20). “Weep not,” then; but “praise the Lord, O my soul; and all that is within me, praise his holy name.”—*Rev. Dr. Molesworth.*

CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST.

—Salvation is every where promised to faith in that Saviour who has purchased this blessing for a lost world; and faith, if it be the saving faith of the Gospel, will be fruitful in every good word and work. Faith is said to be the gift of God; and they who

believe are said to be given by the Father to the Son as the purchase of his sufferings. “All that the Father giveth me shall come to me; and whosoever cometh to me, I will in no wise cast out;” “of those whom thou hast given me, have I lost none.” God must be,—he was, and ever will be,—the Author of every good and perfect gift; and, amongst these, gifts of faith. “Faith cometh by hearing, and hearing by the word of God. As then by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Lay the whole of Scripture together, as it speaks of the efficacy of the Redeemer’s sacrifice for sin, and you will find that he offers you this greatest and best of gifts, salvation, without money and without price. In this manner “the love of Christ will constrain you to be obedient, because you will thus judge, that if one died for all, then were all dead;” you will rejoice in a new principle of life thus conferred upon you; you will remember that he died, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again.—*Rev. R. P. Beachcroft.*

Poetry.

CHARITY.

“Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.”—1 Cor. xiii. 4.

BY THE REV. B. B. WERE.

(For the Church of England Magazine.)

O FAIREST of the sisterhood
Of graces heavenly, fair, and good!
Image of God, celestial birth,
Sent down to bless our wretched earth,—
Dear Charity, I love thy name,
And fain would burn with thy seraphic flame.

Thou dost the bosom sweetly warm,
And art of life the hidden charm;
Thou art the source of sacred joy,
Of pleasures pure without alloy;
Thou art the bliss of saints above,—
They dwell in God, and God himself is love.

Where’er thy footsteps touch the ground,
Thou scatterest peace and blessing round;
The sick and wretched hail thy feet,
And old and young thy presence greet;
Wide-open stands each cottage-door
To welcome thee, the guardian of the poor.

Thou dwell’st not with the haughty crowd,
Who boast their alms and offerings proud;
The ostentatious sacrifice
Shall find no favour in thine eyes;
The humble man is thy delight,
Giving for love of God his last poor mite.

I see thy cheek bedew’d with tears,
Not for thine own, but others’ fears;
At sorrow’s call I see thee fly
On wings of tend’rest sympathy;
Like Him, indeed, from whom thou art,
Thou com’st to bind and heal the broken heart.

I see thee by the bed of death
Cheering with hope the parting breath;
I see thee in the squalid shed
Feeding pale penury with bread,
And comforting the mourner’s breast;
Blessed thyself in making others blest.

I see thee on the ocean stand,
 Bidding farewell to native land,
 About to brave the tempest's roar,
 For some far-distant, barb'rous shore;
 Bearing to many a heathen race
 The blessed news afar of Gospel-grace.

Oh! may thy banner be unfurl'd,
 And float in love o'er all the world—
 Our sinful world, which, without thee,
 Were one wide waste of misery!
 'Tis thou alone can'st heal our woes,
 And make the desert blossom as the rose.

Miscellaneous.

INFLUENCE OF MENTAL EMOTION ON HEALTH.—It is well known that the depressing emotions of fear, despair, &c. produce a liability to disease in circumstances otherwise harmless. For example: persons who entertain great apprehension of the cholera are very likely to be seized by it; and it is the same with other diseases. Sir George Ballingall, in his valuable work on Military Surgery, states about five per cent as the usual portion of sick in garrison healthily and favourably situated; while during a campaign it is ten per cent. But such are the beneficial effects of success and cheerfulness, that in the French army, after the battle of Austerlitz, there were only 100 invalids in a division of 8000, or only one in eighty.—*Curtis on Health.*

THE HOLY LAND.—No carriages of any description or horses being in this country, we travelled on mules, which were of so much service here in the early ages (2 Sam. xiii. 29; 1 Kings, i. 33; Judges, x. 4; 2 Sam. xvi. 2); they had no saddles or stirrups, but cloths, or the Arab jackets thrown on their backs (Ex. xxii. 27; Matt. ii. 1). We had in large sacks our bedclothes, provisions (Joshua, ix. 11), culinary articles, with water in vessels like bladders, which have the property of distending, and resembling a bottle (Gen. xxi. 14; Judg. xlv. 1-3); these are made of skin, chiefly of a red colour (Ex. xxv. 5; Joshua, ix. 4), but often black with smoke from being hung up in houses (Ps. cxix. 83); and the children of Israel used them in their journey through the wilderness (Lev. xi. 32); when rent, they are patched and sewed up (Joshua, ix. 4, 5): indeed, of such materials we find the raiment of our first parents was formed (Gen. iii. 21); and those saints who wandered about were clothed in like manner (Heb. xi. 37). On many occasions these vessels burst, when wine poured into them is in a state of fermentation, confirming the truth of Scripture.—*Travels of Rae Wilson, Esq.*

NATIONAL CHURCH.—Dr. Jarvis, of Boston, United States, alluding to the provision of the federal constitution for the toleration, but not the support, of Christianity, has the following beautiful observations, illustrative of the effects of such a system:—"The sound of the axe may ring through the forest; the plough may pierce the sod which had been before undisturbed for centuries, excepting by the hunter's tread; the streams may be pent up in their narrow bed, and powers, not their own, given them to turn the mill-wheel, and afford nourishment and protection to man; villages, and towns, and cities, may spring up and flourish. But while the smoke is seen to curl from many a domestic hearth, where, alas! are the altars? Where is the village-spire, pointing to heaven, and telling to the distant traveller, that he is approaching the abode of Christians, as well as of civilised men?"

EGYPTIAN SCHOOLS.—Schools are very numerous, not only in the metropolis, but in every large town; and there is one at least in every considerable village.

Almost every mosque, seebe'1 (or public fountain), and hho'd (or drinking-place for cattle) in the metropolis has a kootta'b (or school) attached to it, in which children are instructed for a very trifling expense; the sheykh or flick'ee (the master of the school) receiving from the parent of each pupil half a piaster (about five farthings of our money), or something more or less, every Thursday. The master of a school attached to a mosque or other public buildings in Cairo also generally receives yearly a turboosh, a piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull-cap four or five cubits of cotton cloth, and perhaps half a piece (ten or twelve cubits) of linen, and a pair of shoes, and, in some cases, half a piaster or a piaster. These presents are supplied by funds bequeathed to the school, and are given in the month of Ram'ada'n. The boys attend only during the hours of instruction, and then return to their homes. The lessons are generally written upon tablets of wood, painted white; and when one lesson is learnt, the tablet is washed, and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablet in his hands, or a copy of the Koran, or of one of its thirty sections, on a little kind of desk of palm-sticks. All who are learning to read recite their lessons aloud, at the same time rocking their heads and bodies incessantly backwards and forwards; which practice is observed by almost all persons in reading the Koran, being thought to assist the memory. The noise may be imagined. The boys first learn the letters of the alphabet; next, the vowel-points and other orthographical marks; and then the numerical value of each letter of the alphabet. Previously to this third stage of the pupil's progress, it is customary for the master to ornament the tablet with black and red ink, and green paint, and to write upon it the letters of the alphabet in the order of their respective numerical values, and convey it to the father, who returns it with a piaster or two placed upon it. The like is also done at several subsequent stages of the boy's progress, as when he begins to learn the Koran, and six or seven times as he proceeds in learning the sacred book, each time the next lesson being written on the tablet. When he has become acquainted with the numerical values of the letters, the master writes for him some simple words, as the names of men, then the ninety-nine names or epithets of God; next the fa't'hah (or opening chapter of the Koran) is written upon his tablet, and he reads it repeatedly, until he has perfectly committed it to memory. He then proceeds to learn the other chapters of the Koran: after the first chapter, he learns the last; then the last but one; next the last but two; and so on, in inverted order, ending with the second, as the chapters in general successively decrease in length from the second to the last inclusively. It is seldom that the master of a school teaches writing, and few boys learn to write unless destined for some employment which absolutely requires that they should do so, in which latter case they are generally taught the art of writing, and likewise arithmetic, by a kabba'nee, who is a person employed to weigh goods in a market or bazar with the steelyard. Those who are to devote themselves to religion, or to any of the learned professions, mostly pursue a regular course of study in the great mosque El-Az'har.—*Lane's Modern Egyptians.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

REGISTER

OF

Ecclesiastical Intelligence.

SEPTEMBER 1839.

Ordinations.

ORDAINED BY BP. OF CHESTER, at *Durham Cathedral*, July 14.

PRIESTS.

Of Oxford.—H. Le Grand Boyce, B.A. Worc.; J. H. Short, B.A. Mert.; W. Whitelegg, Queen's.

Of Cambridge.—T. S. Coles, B.A. C.C.C.; F. W. Harris, B.A. Trin.; R. T. Macintosh, B.A., T. May, M.A. Cath.; P. Maitland, B.A. St. Peter's; E. Smith, B.A. St. John's.

Of Dublin.—H. A. Ashe, B.A., E. Burton, B.A., E. B. Creek, B.A., T. Kirkbride, B.A. Trin.

Of St. Bees.—T. Robinson.

DEACONS.

Of Oxford.—T. Crossfield, B.A. Queen's; R. Postlethwaite, B.A. St. Ed. Hall; P. Robin, B.A. Bras.; A. Woodland, B.A. Magd.

Of Cambridge.—C. Arnold, B.A. St. John's; P. W. Copeman, B.A. Queen's; J. S. Dixon, B.A. Magd.; J. Jones, B.A. C.C.C.; J. K. Kashaw, B.A., H. Power, B.A. St. John's; C. St. George, B.A., J. G. Venables, B.A. Jesus; O. P. Vincent, B.A. Magd.; J. Whist, B.A. Trin.

Of Dublin.—M. Allan, B.A., W. Brewster, B.A., F. Hooper, B.A., E. Luby, B.A., E. Luscombe, B.A., J. McGregor, B.A., F. Tesson, B.A., T. Whitaker, B.A.

By BP. OF HEREFORD, at *Hereford Cathedral*, July 21.

PRIESTS.

Of Oxford.—J. Barney, B.A. Magd.; G. L. Cartwright, M.A. Exet.; A. B. Handley, B.A. Queen's; C. R. Pettat, B.A. Univ.; A. W. Street, M.A. Pemb.; C. Whately, St. Mary H.

Of Cambridge.—E. A. Barker, B.A. Trin.; L. Deedes, B.A. Emman.

St. David's, Lampeter.—I. Cumberland.

DEACONS.

Of Oxford.—R. W. Eyton, B.A. Ch. Ch.; J. C. Harris, B.A. Worc.; M. Jeffrys, B.A. Bras.; C. W. I. Jones, Oriel; D. J. Yonge, B.A. New Inn H.

Of Cambridge.—W. R. Arrowsmith, B.A. Trin.; G. Bainbridge, B.A. St. John's; I. Bartlett, Queen's; M. G. Lamotte, M.A. Syd.; G. J. Sayce, B.A. Christ's.

Lampeter.—E. Jenkins.

By BP. OF NORWICH, at *Norwich Cathedral*, July 21.

PRIESTS.

Of Oxford.—T. Batchelor, B.A. Magd. H.; R. J. Buller, B.A. Oriel; T. Halliwell, B.A. New Inn H.; H. R. Surtees, St. Mary H.

Of Cambridge.—T. Berney, B.A. St. John's; F. Ensor, B.A. Downing; H. Finch, M.A. Christ's; H. Howes, M.A., A. L. Irwin, M.A. Caius; H. C. Knightly, B.A. Jesus; G. Mathias, B.A. St. John's; G. R. Medley, B.A., W. J. Partridge, B.A. C.C.C.; C. Williams, B.A. St. John's.

DEACONS.

Of Oxford.—E. H. Linzee, B.A. Ch. Ch.; E. B. Webster, B.A. Magd.; Hon. A. Wodehouse, B.A. Ch. Ch.

Of Cambridge.—E. C. Alston, B.A., A. H. Bellman, B.A. Caius; H. S. Drew, B.A. St. John's; E. Gurdon, M.A. Trin.; F. J. Hare, B.A. Queen's; J. F. Holden, B.A. St. John's; R. Leggett, B.A. Caius; N. Meeres, St. John's; W. W. Poley, B.A. Queen's; J. I. Smith, M.A., S. Smith, B.A. Trin.; J. D. Vickers, B.A. Pemb.

By BP. OF RIPON, at *Ripon Cathedral*, July 28.

PRIESTS.

Of Oxford.—G. Elmthirst, B.A. Exet.; J. Haigh, B.A. Queen's; J. Marryat, B.A. New Inn H.; R. Ward, M.A. Oriel.

Of Cambridge.—H. Bullivant, B.A. Sid.; J. L. Frost, B.A. Magd.; J. H. Gooch, M.A. Trin.; W. King, B.A. St. John's; T. Pitts, B.A. Queen's; W. Richardson, B.A. St. John's; W. Simpson, B.A. Queen's; W. H. Swabe, B.A. Caius; W. W. Woodhouse, B.A. Queen's.

Of Dublin.—J. Abbott, B.A., C. B. Batley, B.A.

Of Durham.—J. A. P. Linsell, B.A.

DEACONS.

Of Oxford.—A. Brown, B.A. Queen's; F. Corke, B.A. Ball.; W. Milton, Worc.; R. St. John Shirreff, B.A. Wad.; T. Ward, B.A. New Inn H.

Of Cambridge.—T. W. Marshall, B.A. Trin.; J. C. Wharton, B.A. Christ's.

Of Dublin.—W. Baxter, B.A., H. T. Dundas, B.A., W. Moriarty, B.A.

Of Durham.—W. Weightman.

Literale.—S. Gooch.

By ABP. OF YORK, at *Bishopsthorpe*, Aug. 4.

PRIESTS.

Of Cambridge.—D. A. Beaufort, B.A. Jes.; C. H. Bromby, B.A. St. John's; J. Deck, B.A. Christ's; H. Dowson, B.A. Pet.; A. Fitzherbert, B.A. St. John's; R. Hildyard, B.A. Trin.; J. Sabben, B.A. Queen's.

Of Durham.—J. H. Sutton, B.A. Univ. *Literale*.—B. L. Hargrave.

DEACONS.

Of Oxford.—W. J. Newman, B.A. Oriel; J. Thompson, B.A. Linc.; T. B. Wright, B.A. Wad.

Of Cambridge.—J. Blow, B.A. St. John's; M. D. Darrington, B.A. Emman.; J. W. Holmes, B.A. Clare; H. Kettlewell, B.A. Cath.; M. A. Lawton, B.A. Jes.; S. Whitaker, B.A. St. John's.

Of Dublin.—H. Bradell, B.A., F. Webb, Trin.

Of Durham.—J. Blair.

Literale.—F. T. Wilson.

By BP. OF ST. ASAPH.

PRIESTS.

Of Oxford.—R. H. Jackson, M.A., R. Pughe, B.A. Jesus.

Of Cambridge.—A. Feacham, M.A. Trin.

DEACONS.

Of Oxford.—H. P. Foulkes, B.A. Bal.; H. Jones, D. Jones, E. Smart, B.A., J. Williams, Jes.

By BP. OF KILLALOE.

PRIESTS.

H. Adair, D. Anderson, J. R. Chamley, J. Cumming, J. R. Dowse, R. J. Going, J. W. Higinbotham, T. N. Irwin, C. J. Townsend, H. White.

DEACONS.

E. Hallam, H. H. Holmes, T. Lyon, J. McGrath, R. McKee, J. J. Rowley, D. W. Trape, W. J. Williamson.

By BP. OF DERRY.

PRIESTS.

T. Blackwood, *Lett. dim. Bp. Down and Connor*; P. J. Callanan, J. Cather, R. Hemp-hill, *Lett. dim. Bp. Ossory*; W. Reeves, *Lett. dim. Down and Connor*; H. T. Ringwood, *Lett. dim. Bp. Dublin*; R. Smyth, H. St. George; W. Strong; W. S. Wilcocks.

DEACONS.

W. P. Cleminger; G. Cuthbert; R. Maxwell; H. Smyth; W. J. Sproule; J. St. Laurence.

Preferments.

Ven. J. Strachan, D.D., Bishop of Toronto, Upper Canada.

Ven. A. G. Spencer, D.D., Bishop of Newfoundland.

Name.	Parish and County.	Pap.	Pat.	Value.	Name.	Parish and County.	Pap.	Pat.	Value.
Atthill, W.	{ Resid. Colleg. Ch., Middleham. }	..	Dean of Middleham.	£.	Jones, E.	{ West Peckham (V.), Kent }	536	D. & C. Rochester	*177
Barnes, J.	{ Edlingham (V. c.) Bolton (C.) Northumb. }	469	D. & C. Durham.	*483	Lowe, T.	{ Leigh (V.), Lanc. }	9032	Lord Lilford	263
Braiken-ridge, G. W.	{ Clevedon N. Ch. Somers. }				Luke, —	{ St. Luke's, Cheat-ham (P.C.) }	..	Trustees.	
Buck, H. R.	{ Launcells (V.), Cornw. }	847	L. W. Buck, Esq.	*181	Leslie, C. W.	{ St. Leonard's-on-Sea (P.C.), Sussex. }			
Coleridge, J. D.	{ Thorverton, (V.), Dev. }	1445	D. & C. of Exeter	*507	Maskelyne, W.	{ Hankerton (V.), Wilts }	..	Own Petition	*269
Cromwell, G.	{ Trinity Louth (P.C.), Linc. }				Musgrave, W. P.	{ Colwall (R.), Hereford }	909	Bp. of Hereford	*120
Dalton, J.	{ St. Issels (R.), Pemb. }	1266	Ch. St. David's	*114	Pearson, J.	{ Stoke (V.), Kent }	455	B. D. Duppa, Esq.	180
Dollard, J.	{ Watford (V.), Herts. }	5293	Earl of Essex	*730	Peat, J.	{ Trinity, Lambeth (P.C.) Surrey }			
Du Bouray, F.	{ Lawhitton (R.), Cornw. }	480	Bp. of Exeter	*437	Pickford, F.	{ Hagworthingham (R.), Linc. }	597	Bp. of Ely	*536
Ellis, W.	{ Armin (P.C.), York }	567	Earl of Beverley	*74	Ratcliffe, T.	{ Ely Chapel, London }	..	Trustees.	
Henslow, E. P.	{ Huish Episcopi c. Langport (V.), Somerset }	574	Adn. of Wells	*210	Scott, T.	{ Paulton-le-Sands. Slaughterham (R.), Suss. }	740	Mrs. A. Sergisson	*282
King, —	{ St. Benedict's (P.C.), Norw. }	1424	Parish	95	Sergison, W.	{ Chesham Bois Don (R.), Bucks }	157	Duke of Bedford	*117
Ilbert, P. A.	{ Thurstelstone, Devon }	465	Mrs. A. Ilbert	321	Stevens, J.	{ Northallerton (V.), York }	3004	D. & C. Durham	*697
Inge, J. R.	{ St. Mary's (P.C.), Portsmouth, Hants. }				Stuart, T. B.	{ York }			
Irwin, A. L.	{ St. Clement's (R.), Norwich }	2767	Caius, Camb.	95	Wightwick, H.	{ Brenulham (R.), Wilts }	30	Lord Norwich	121
					Wade, N.	{ St. Paul's (P.C.), St. Luke's, Middlesex. }			
					Ware, —	{ Claham, Kerry. }			
					Williams, J.	{ Cilcynn, Carmarthen. }			

Cooke, R. K. mast. Rochdale Gram. School.
—Pat., Abp. Canterbury.
Marriott, C. princ. New Theological College,
Chichester.

Parke, M. chap. Ulverstone Union.
Richardson, H. chap. Leek Union.
Street, A. W. jun. prof. Bishop's Coll. Cal-
cutta.—Pat., Soc. Prop. Gosp.

Wallace, A. sen. mast. Broomsgrove Gram.
School.
West, A. W. preb. of Yagoe, St. Patrick's,
Dublin.

Clergymen Deceased.

Barnes, T. R. late min. Disley Cheshire (Pat.
T. Leigh, Esq.), 30.
Davison, E. P. cur. Trimdon, Durham (Pat.
W. Beckwith, Esq.), 79.
Dubourdien, J. rec. Drumgooland and Drum-
ballyrone, Ireland, 86.
Earle, C. H. at Baverstock, Wilts, 39.
Ellison, R. prebend. Wolverhampton; rec.
Slaugham and Southeast, Suss. (Pat. Mrs.
A. Sergison), 70.
Folkes, J. of Welchpool.
Furey, J. vic. Pording Bridge, Hants (Pat.
K. Coll., Camb.).
Gould, R. F. vic. Thorverton, Devon (Pat. D.
& C. of Exeter).
Hamilton, G. L. at Carew, Pembrokeshire
(Pat. Bp. St. David's), 38.
Hayes, E., at Manchester.

Horner, W., at Kirkdale, 62.
Jeston, H. rec. Avon Dassett (Pat. R. G. Jes-
ton, Esq.).
Lascelles, R. vic. Chishall, Essex (Pat. Bp.
London), 60.
Lunn, F. vic. Butleigh, Somerset (Pat. Hon.
and Rev. G. N. Greville).
Mansel, W. F. vic. Sandhurst and Ashel-
worth, Glouces. (Pat. Bishop of Glouc. and
Bristol).
Montague, J., at Gloucester.
Nelson, E. R. rec. Congham, Norfolk (Pat.
Heirs), 55.
Northcote, H. rec. Monk, Okehampton (Pat.
Sir S. Northcote), and p. c. Dowland, Dev.
(Pat., do.).
Parsons, R. at Llansaintffraid.

Ryder, T. R. vic. Ecclesfield, York (Pat. T.
Ryder, Esq.).
Tomkins, T. rec. of Chilton Canteloe (Pat. J.
Bragge, Esq.); and Thorn Falcon, Somers.
(Pat. E. and J. Batten, Esqrs.).
Topping, J. vic. Leigh, Lanc. (Pat. Lord Li-
ford).
Trollope, H. rec. Harrington (Pat. R. Cracroft,
Esq.); and of Brinkill, Linc. (Pat. do.).
Vannett, mast. Knutsford Gram. School.
Vickers, J. rec. Swannington, Leic. (Pat.
Trin. H., Camb.); and vic. Wood Dallington,
Norf., 73.
Wanstall, E., at Basingstoke, 43.
Wynne, T. rec. St. Nicholas's, Hereford (Pat.
Lord Chanc.); and of Colwall, Herefordsh.
(Pat. Bp. of Hereford).

University Intelligence.

OXFORD.

New Coll., July 28.—J. Cocker, admitted act. fellow.
Aug. 5, G. A. Quicke, ditto.
Magd., July 28.—Rev. W. Hancock, admitted act. fell.;

Rev. F. M. Knollys and W. R. Emeris, prob. fell.; R. D.
B. Rawnsley, Brasen., F. Pretymann, Ball., elected demies.
Pemb., Aug. 5.—T. C. L. Layton, elected scholar.

CAMBRIDGE.

Select Preachers.—The following gentlemen have been
elected select preachers at St. Mary's, each for the month
to which his name is affixed:—

1839. Oct. The Hulsean lecturer; Nov. The Rev. H.
Melvill, St. Peter's; Dec. The Rev. J. E. Brown, Queen's.
1840. Jan. The Rev. C. Lawson, St. John's; Feb. The
Rev. T. Robinson, Trin.; March, The Rev. J. C. Hare,
Trin.; April, The Hulsean lecturer; May, The Rev. C.
Green, Jesus.

Christ's Coll.—The following elections have taken place
at this college:—The Rev. T. Walker, M.A., a fell. on
the foundation; C. Davidson, M.A., a fell. on King Ed-
ward the Sixth's foundation; and the Rev. E. A. Powell,
a fell. on the Finch and Baines' foundation.

Mr. F. Fitch, of Christ's coll., has been presented to
the exhibition founded in that society by C. Tancred, esq.,
of the value of 35*l.* per annum.

DUBLIN.

Trinity College, July 6.—The annual examination for
Dr. Downe's divinity premiums was held in Trin. Coll.,
on Monday, Tuesday, and Wednesday last. The follow-
ing are the names of the successful candidates, in each of
the several departments. *Written Essay*—Subject, John,
i. 14: "And we beheld his glory, the glory as of the
only begotten of the Father." Sir Lowe (J.); Sir Hooper

(F.); Sir Wade (B.); Sir King (R.); Sir Daly (M.); Sir
Hodgens (E.). *Extempore Speaking*—Subject, Acts, ix.
11: "Behold, he prayeth." Sir Lowe (J.); Sir Hooper
(F.); Sir Maturin (B.); Sir Lawson (J. A.); Sir Daly
(M.). *Reading the Liturgy*—Sir Crampton (J. F. T.);
Sir M'Donagh (T.); Sir Hooper (F.); Sir Allen (M.).

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Since the commencement of the present year the follow-
ing missionaries have been sent out to their several
stations:—*New South Wales*: Rev. W. B. Clarke, M.A.,
Jesus, Camb.; Rev. J. J. Smith, M.A., Cath., Camb.;
Rev. J. Morse, M.A., Pemb., Oxon.; Rev. R. Allwood,
B.A., Pemb., Camb.; Rev. C. Spencer, M.A., Christ's,
Camb.; Rev. T. Bolton, M.A., Clare, Camb. *Jamaica*:
Rev. J. S. Le Gros, B.A., Downing, Camb. *Canada*: Mr.
R. Lonsdell (to be ordained by Bp. of Montreal).

The following gentlemen have received their appoint-
ments, and are preparing for their voyage:—*Australia*:
Rev. J. Y. Wilson; Rev. C. Woodward, B.C.L., Queen's,
Camb.; Rev. E. G. Pryce, B.A., Trin., Dublin. *Canada*:
Rev. R. Anderson, B.A., Trin., Dublin. *British Guiana*:
Mr. J. Robinson, Durham Univ.; Mr. William Scurr,
Durham Univ. *Jamaica*: Mr. D. Osborne, catechist; Mr.
T. Hooper, Schoolmaster; Mr. A. H. Markheim, school-
master. *Barbadoes*: Mr. C. Sims, catechist.

The following grants, towards building churches and
chapels, have been made during the same period:—*Jaques*
Cartier River, Lower Canada, 25*l.*; Brantford, Lower
Canada, 100*l.*; Binbrook, Lake Ontario, 100*l.*; Greenwich,
New Brunswick, 50*l.*; Lehave near Lunenburg, Nova
Scotia, 25*l.*; Sandys, Bermuda, 100*l.*; Warwick, Bermuda,

50*l.*; Fort Beaufort, Cape of Good Hope, 100*l.*; Port Es-
sington, North Part of Australia, 150*l.* A further sum of
500*l.* a-year has been placed at the disposal of the Bishop
of Montreal, for the maintenance of additional missionaries
in the provinces of Upper and Lower Canada.

Meetings in furtherance of the society's designs have
been held in various parts of the country during the last
quarter, at nearly all of which the Bishop of Nova Scotia
has attended. In many instances they have been followed
by the formation of parochial associations; and when the
greatly extended operations of the society are taken into
account, especially in Australia, to which colony alone
thirty missionaries have been sent during the two last
years, it is obvious that nothing short of a general and
united effort can suffice to maintain it in its full efficiency.

The returns of collections under authority of the
Queen's letter are not yet quite completed, but the
amount received up to the present time is 37,100*l.*—*Society's Quarterly Paper*, No. 10.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

Patron, her Majesty the Queen; presidents, his Grace
the Archbishop of Canterbury, his Grace the Archbishop
of York.

The last statement which was laid before the subscribers and friends of this society contained the names of the parishes and districts to which grants for the current year ('97 in number) had been made; and it was mentioned that the total sum so appropriated was 6,915*l*. A few extracts from the correspondence of some of the incumbents thus assisted are appended to the report; and they will be read with interest, as exhibiting a specimen of the beneficial results, which, by the Divine blessing, have even in this short period ensued from the establishment of the Additional Curates' Fund. But the committee are now chiefly desirous to draw attention to the present condition of the society. All the grants before mentioned expired at Easter 1839. Previously to that period the committee had inquired, by a circular letter, whether in each of these cases the aid of the Society was still necessary, or whether local contributions or other causes enabled any of its grants to be withdrawn. From the return to this circular it appears that five of their grants have been relinquished. With regard to the remaining cases (so far as a return has been received through the several bishops), it appears that a second grant from the society, to the same amount as the former one, is urgently needed. Such second grant the committee have accordingly felt themselves called upon to make; and the result is, that, including the sum reserved to meet the cases from which a return is still due, the society is pledged for the ensuing year to the payment of a sum which amounts to within 100*l*. of its whole annual income, that income being at present 6,700*l*., and the aggregate of grants to 6,600*l*. While the entire resources of this society are thus unavoidably devoted to the continued wants of former applicants, no fewer than fifty-one new applications have been made for grants. Many of these cases are of a nature which renders it more than ordinarily painful to the committee to be unable to assist them. In some a new church is actually built, and its consecration and use only delayed for want of funds to maintain a curate; in others external aid is only asked for a limited period, till local funds can be raised. Under these circumstances, the committee, notwithstanding the appropriation of this year's income, have resolved to offer to such cases as the above, and a few others of the greatest urgency, a temporary assistance. This they are enabled to do, owing to the delay which took place in many of the former grants becoming payable, which has left in the society's hands the sum of 2,600*l*. They propose to apportion this sum to eleven parishes, in the way of an annual grant to each, if they continue entitled to it for three years, at the expiration of which period the whole sum will be exhausted. In the mean time it is hoped that in several of these places the benefit of the instruction and ordinances of the Church will have been sufficiently felt to induce the inhabitants to make an effort to secure to themselves the continuance of so great a blessing. The committee are satisfied, and would strongly impress upon their friends, that the central society can only hope to render extensively serviceable the resources with which it may be entrusted by strenuous local efforts being made in furtherance of its grants. And to enable such efforts to assume a better and more permanent form than that of precarious payments from year to year, the society will always be ready to sacrifice a part of their funded capital in order to aid and encourage endowments. While the committee thus urge the necessity of local exertions, they do not forget that the circumstance of some districts is such as to present a barrier seemingly insurmountable to their success: and they would therefore earnestly appeal to the wealthy members of the Church, and to those who find their spiritual wants amply provided for by the piety of former days, to contribute to the relief of poor and populous parishes which have no such provision. . . .

W. J. RODGER, *Secretary*.

4 St. Martin's Place, July 1839.

CHURCH-MISSIONARY SOCIETY.

The report for 1838-9 has just been published, and contains much most valuable information. The decrease in the society's funds is adverted to in the following expressive terms:—

"It is with feelings of deep and solemn interest that the committee lay before the society the thirty-ninth

report of its proceedings. While the events of the past year call forth devout thankfulness to Almighty God for manifold tokens of his favour and blessing, they awaken feelings of chastened sorrow in reference to valuable labourers removed to their heavenly rest. The present financial situation of the society is also a source of much solicitude to the committee, as it tends to impede and embarrass its operations at a moment when the most encouraging opportunities of extending them are multiplied. It is not to be concealed, moreover, that there are signs in the present times of an aspect which bode addition to the perplexities and difficulties always incident to such a work as that in which the society is engaged. On the other hand, the interest taken by the members of our Church in the great object of the society is enlarged, and the obligation on Protestants to impart to the heathen the Gospel of the grace of God is more extensively recognised and more deeply felt. The path of duty to the society is, therefore, plain. Encouraged as the committee are by the blessing which has for nearly forty years rested on its labours of love—and never, perhaps, in a larger measure than in the past year—the call of Christian obligation is unequivocal and loud—Go forward!"

The following important remarks occur near the end of the report:—

"Your committee, on reviewing the proceedings of the past year, are anxious to draw the attention of the members and friends of the society to the subject of the actual progress making in the missionary cause. In some important points, indeed, it is matter of deep regret to acknowledge that the work has been retarded, and, for a time at least, apparently extinguished. The committee refer more especially to the Mediterranean and the South-East Africa missions. In these afflictive hinderances of the work, it becomes us humbly to adore the inscrutable wisdom of God, who not unfrequently permits the wrath of man to prevail to a certain extent; while in the end he causes greater glory to redound to his name, and crowns the exertions of his faithful and persevering servants with more enlarged success. But, surveying the entire range of the society's operations, your committee feel that they are bound to lift up the voice of gratitude and praise for the manifest and varied blessings which attend those labours. For is it the simple and affectionate and effectual preaching of the Gospel that Christians contemplate, as an evidence that God is blessing his Church, whether at home or abroad? or, is it the translation of the holy Scriptures, and of our liturgy, that encourages us with the prospect of seeing congregations of faithful worshippers built up in every part of the earth? Then—not to name other missions—with what delight may the members of the society view the seeking-out of the scattered and lost sheep in New Zealand; and the in-gathering, and collecting into regular folds, of the well-taught population of West Africa. It is especially to be observed, that, during the past year, your committee have received printed copies of the complete New Testament in the language of New Zealand. Even in New Holland also, in the barbarous tongue of the aborigines, the prayers of our liturgy are offered up by the natives, who, three or four years ago, scarcely knew of the existence of a God. Does the importance of sound Christian education fix at this time the hearts of all the attached members of the united Church of England and Ireland? On this subject your committee can gratefully record, that all the society's operations are governed by the principle, that the education of the young ought to be essentially Scriptural and Christian throughout. There is not an institution, a seminary, or a school, in connexion with the society, of which the Bible is not the foundation. In the institutions formed or forming in the three presidencies of India, and in Ceylon, and in the normal schools in the West Indies, this principle of Scriptural education is becoming yet more fully developed, from the arrangements being made by the society, that these establishments should become the nurseries from which a native ministry may be supplied. Closely allied to this subject is another topic, upon which your committee feel that there is ground of congratulation, namely, the extension of the advantages of episcopal authority and influence in those regions wherein the missions of the society are situated. It is true, that no new diocese has, during the

past year, been created in foreign parts, though more than one be called for; but the benefits of episcopal superintendence have been, during this year, increasingly felt in various parts, where dioceses, more or less new, had previously existed: and your committee trust that the advantages of our Protestant episcopal relations will be yet more and more extended to every branch of the society's operations. But the advances made by this society may be estimated, not only by its visible success;—progress in the affairs of the Church of Christ may likewise, to a certain degree, be calculated by observing those re-acting powers, which are quickened to purposes of greater evil, by the very success which attends the propagation of the Gospel in these modern times. Two such counteracting powers—infirmity and popery—have long been seen putting forth their baneful energies in Europe. With respect to infirmity, it has not as yet, in an overt way, in foreign countries thwarted the operations of this society. But popery has assumed—and that especially during the past year—an attitude of direct and undisguised hostility to the cause of Protestant missions. Your committee advert to this truly afflicting state of things, as giving an indirect but certain proof that the labours of this society were in a course of successful progress. For it is an axiom established by the history of the Gospel, that wherever the soil has been best cultivated, and wherever the hopes of a future harvest are most promising, there the enemy will be the most busy in sowing tares. The very activity of Rome, therefore, now so prominently brought to view before all the world, is an attestation to the progress of the propagation of the pure Gospel. It is clearly a time, therefore, for this society to call on all its members fervently to adhere to those great Christian principles from which the blessing of God may be expected in the proceedings of this institution. To know nothing but Jesus Christ and him crucified, has hitherto, the committee humbly trust, been the rule of the labours of the society. Is it, they would ask, a time to depart from that principle? Should we not rather implore help from above, that the knowledge and love of the doctrines of grace may be yet more deeply established in the hearts of all who labour in this cause? Should we not especially pray that our missionaries may be preserved from all false doctrine—that they may, in scenes of danger, be delivered from unreasonable and wicked men—that the Lord would deliver them from every evil work, and cause his word to have free course and be glorified through their labours?"

It is gratifying to be enabled to state, that, by the extra exertions of the friends of the society, there is every reason to hope that the deficiency adverted to will be fully met. A more detailed statement of the proceedings will appear in the next Register.

SOCIETY FOR PROMOTING THE DUE OBSERVANCE OF THE LORD'S DAY.

The eighth report has just been published; annexed to which is a valuable sermon, preached at the anniversary, by the Rev. R. Burgess, B.D., rector of Upper Chelsea, on Nehemiah, xiii. 16-18.

"In every annual report since the formation of the society, the committee have expressed their belief that its labours have, under the blessing of God, been attended with good; they have to acknowledge with gratitude their full conviction, that on no previous year has that blessing rested upon their exertions more than upon those of the past. It is true, that from a more enlarged correspondence during the past year, the committee have learned with greater accuracy the fearful extent of the profanation of the Lord's day throughout our population. They are not able to report such a great and visible alteration for the better as might attract general observation: on the contrary, they have still to lament, as in their former reports, the large number of shops kept open in every description of trade; the employment of artisans in manufactories; the same extensive circulation of newspapers; the crowded state of the beer-shops and public-houses; the number of the better classes of society who frequent the Parks and the Zoological Gardens in London, and the news-rooms and gardens of pleasure in our country towns; the large number of steam and other boats upon our navigable rivers; the travelling, either for pleasure

or business, in private carriages, or by coaches, or on the rail-roads; and the general traffic of the country carried on upon the canals and rivers by boats, and by waggon on the public roads. Still, the committee are continually learning of some progress being made towards a better state of things.

"The number of publications issued by the society during the past year, has been 64,950. The cash-account of the society, from the 31st of Dec. 1837, to the 31st of December 1838, stands thus: the sum of 553*l.* 3*s.* has been received, and the payments have amounted to 471*l.* 19*s.* 9*d.*; leaving a balance in the hands of the treasurer 81*l.* 3*s.* 3*d.* The society is, however, under engagement to the amount of 543*l.* 11*s.* 6*d.* The committee must again appeal, as they have done in their former reports, to the liberality of their friends. At no time have the funds of the society been equal to the demands made upon it. Its usefulness has been much curtailed from this cause and its expenses are now much increased by the employment of a secretary. Carefully avoiding, as the committee have done, every unnecessary expense, and believing that they have used the funds entrusted to them with care they appeal with confidence to the Christian liberality of the public, and trust that they shall receive that assistance which may enable them to meet with promptness every proper application made to them for help. The committee will employ the beautiful and appropriate language of the late Dr. M'Cree, as a conclusion to their report. 'The Sabbath is the wisest and most beneficent, as well as the most ancient, institute of heaven; the first gift which God conferred on our newly created parents, and by which he continues to testify at once his care for our bodies and our spirits, by providing relaxations for the one, and refreshment for the other; the joint memorial of creation and redemption; the token of God's residence on earth, and the earnest of man's elevation to heaven; an institute which blends together, like the colours of the rainbow, itself a sacred emblem, recollections of the innocence of our primeval state, and the grace of our recovery, with anticipations of the glory to which we are called; an institute in the observance of which we feel ourselves associated, not only with all who in every region, yea, on every sea, believe in the same Saviour; but also with holy men, apostles, prophets, and patriarchs in every age, since 'men began to call on the name of the Lord;' nay, in which we are raised to communion with the Father of our spirits; and by resting with him on the seventh day, receive his sacred pledge, that in labouring and doing all our work on the six days, we shall have that blessing which alone maketh rich, and addeth no sorrow.'"

COMMITTEE FOR THE RELIEF OF THE WALDENSES OF PIEDMONT.

This committee, instituted in 1824, headed by his Grace the Archbishop of Canterbury, held a meeting on the 8th of March, 1839, when the Rev. Dr. Gilly, secretary, stated, that during a visit to the Protestant valleys of Piedmont, in June 1837, he had examined the institutions of the Vaudois, in which the committee take an interest, and had found them in a satisfactory condition, with the exception of one of the girls' schools, which had been suspended for want of a mistress sufficiently qualified to undertake the duties of it. The hospital at La Tour continues under excellent management; and during a late season of distress and sickness, it administered succour to many who must otherwise have perished. The admissions last year amounted to 109. At Pomaret a new building has been constructed for the reception of patients from the Valley of St. Martin, and the Vaudois have now two asylums for the relief of the indigent sick, supported, in part, by contributions from England; whereas, previously to the establishment of the committee, they had not one. The college of the Holy Trinity at La Tour, founded and endowed by private individuals, under the trusteeship of Dr. Gilly, is completed, the first stone having been laid in August 1835; and the library is receiving donations in books from this country, which will greatly contribute to the advancement of the theological education of the young men intended for the ministry. But in order to render this new foundation effective, it was necessary to make very considerable improvements in the elementary instruc-

given to the young Vaudois, by placing all the schools under the same superintendence, and by regulating the course of study pursued in each, so as to accord with, and preparatory to, the system adopted in the college. Owing the active and generous assistance of Colonel Keith, a member of the committee, the schools have been supplied with grammars, treatises of arithmetic, and translations of Scripture in the dialect of the country; and many commodious school-houses now adorn the three mountain valleys of Piedmont, as monuments of his benevolent and judicious exertions. An institution of a superior kind, for the better training of the daughters of the Vaudois and others, has also been established by this indefatigable benefactor, and has given a further stimulus to education. As a witness of the purity and uniformity of their faith and worship, and as a safeguard against error, the Vaudois clergy, who for many years past had used the same rituals, have lately compiled a formulary of public prayer, which is now in print, and is used in all their churches, by order of the synod, under the title, "La Liturgie Vaudoise" (the Waldensian Liturgy). By these means the Vaudois are exhibiting their institutions as objects of respect and imitation, not only to the Protestant churches of the Continent, but also to their Roman Catholic neighbours; and the measures gradually adopted for their amelioration have a tendency to secure a better understanding between themselves and those persons who hitherto have regarded them with feelings of unkindness or suspicion. His majesty Charles Albert, the present king of Sardinia, has extended his protection to his Vaudois subjects on many occasions; and the committee entertain a humble hope, that the Divine blessing will be vouchsafed, and will incline the hearts of rulers and of private individuals towards a religious community,

whose preservation forms an interesting subject in the history of the Church. But in the course of last year they have had serious cause of alarm. A new code of laws came into operation in the Sardinian states on the 1st of January, 1838, which, if it be carried out to its full extent, will be fatal to the religious and civil liberties of the Waldenses. A representation of the fears entertained by them was made by the secretary of the committee to her majesty's secretary of state for foreign affairs; and assurances have been received, that the British government will not lose sight of it, but will continue to exercise that mediation, in behalf of the Waldenses, with the Sardinian government, which it is entitled to interpose, by virtue of ancient and acknowledged treaties.

In a note to the report it is stated, that since it was drawn up, a synod of the Waldensian Church has been held, on the 23d, 24th, and 25th of April, 1839. The following were among the declarations and acts of this venerable assembly:—

"The Waldensian Church declares the confession of faith published in the Valleys, in the year 1655, to be a true and pure summary and interpretation of the fundamental doctrines of the Bible, and that by this confession of faith the religious instruction and the public worship of the Waldensian Church are to be regulated. That none can undertake the cure of souls, or exercise the pastoral functions in the Waldensian Church, but those who have received ordination in the Valleys. Candidates for holy orders must sign the confession of faith, and make a public declaration that they will teach and preach conformably with its doctrines, before they can be ordained. The form of ordination must be that contained in the Waldensian Liturgy."

Diocesan Intelligence : England and Ireland.

CASHEL.

The bishop held a visitation on July 20. In the course of his charge, his lordship thus spoke with reference to the divinity-hall proposed by the Archbp. of Dublin:—"I am of opinion that diocesan divinity-halls would supersede an university-education of candidates for the ministry of the Gospel; that the separation during the college-course of those candidates from other gentlemen, could be injurious, not only to both, but to the civil and religious interests of their common country; that such halls would be under the management of incompetent persons, selected not for their attainments and qualifications, but as favourites, to whom episcopal incomes would be transferred. I am of opinion that those halls would be nurseries of ignorance, of schism, and of intolerance. The establishment of such a hall would be, in Dublin, peculiarly superfluous and inexpedient, because there is in Trinity College, Dublin, a divinity-school of incomparable excellence; and because in no other parts of Dublin could candidates for the ministry of the Gospel be so commodiously lodged as within the walls of Trinity College, and such accommodation would be afforded them, and they would be most welcome and cherished inmates in the college. But were it admitted that the divinity-school of Trinity College wants improvement, surely the remedy would be, the improvement of that school which supplies so many ministers of the Gospel, not only to Ireland, but to England. Surely it would be more wise to purify and replenish the fountain which pours so many streams into the vineyard of the Lord, than to confine attention to one of those streams." In the evening the clergy met, and passed a resolution condemnatory of the proposed divinity-hall.—*Standard.*

EXETER.

The Dean.—An open chapter was lately held, when the lord bishop attended, and was pleased to confirm the election of the Rev. Precentor Lowe to the place and dignity of dean; and the rev. gentleman took the usual oaths. This day (Friday) the installation has taken place. After the first lesson at morning-service had been read, the Rev. Chanc. Pott, the Rev. Canon Heberden, and the

Archdn. Barnes, preceded by the vergers, walked to the chapter-house, and in a few minutes returned with the dean, who was conducted to his stall—the chancellor taking his right, and the canon his left. The chancellor then read the precept of confirmation.—*Woolmer's Exeter Gazette.*

The bishop commenced his visitation of the diocese at Totnes, Aug. 4.

Elphin.—On Aug. 13, the bishop held the annual visitation of the diocese in the cathedral. The sermon was preached by the Rev. H. Murray, of St Peter's, Athlone.

HEREFORD.

The bishop commenced his primary visitation in the Cathedral, Aug. 9.

KILDARE.

It gives us much satisfaction, says the *Dublin Evening Mail*, to inform our readers that the clergy of the diocese of Kildare, almost without a dissentient voice, have protested against the college.

RIPON.

The Ecclesiastical Commissioners have directed 10,000*l.* to be appropriated from the funds at their disposal for the erection of an episcopal residence for the bishop.

The bishop has addressed a pastoral letter to the clergy of the diocese, directing that an annual sermon should be preached in behalf of the Ripon Diocesan Church-Building Society in every church and chapel within the diocese.

SODOR AND MAN.

To those who felt adverse to the proposal, that this see should be merged in that of Carlisle, it will be peculiarly interesting to know, that on July 16 a public meeting took place in the Court-house, at Castletown, for the purpose of forming a Diocesan Association for the promotion of the interests of religion in the island, by the supply of salaries for clergymen, the building of houses of residence for them, and additional places of worship in connexion with the Established Church. The meeting was numerous and

respectably attended. His excellency the lieutenant-governor took the chair, supported on the right by the bishop, and on the left by Deemster Christian and the clerk of the rolls. Appropriate prayers having been offered up by the Rev. Mr. Parsons, the lieutenant-governor explained shortly the cause of the meeting, and expressed his gratification at seeing so excellent an attendance, and the pleasure he felt in presiding upon so interesting an occasion. Resolutions, among others, were proposed or seconded by the bishop, Rev. A. Phillips, Rev. H. Calthorpe, &c. With reference to this interesting meeting, the *Manx Sun* thus expresses itself:—"We are truly and heartily glad to learn that so satisfactory a demonstration of attachment to the Church has just taken place at the public diocesan meeting at Castletown; for we thoroughly believe that the comfort and happiness of this island, as well as the best interests of the British empire, are necessarily bound up with the stability of the Established Church. It would be a woful day for all classes of persons whenever she might be impaired; for the same power that could affect her, would introduce universal anarchy and confusion, and we should inevitably fall a prey to violent designs aggravated by all the rancorous contention of religious discord. The lord bishop was particularly luminous and candid in his statements; and the Rev. C. Fisk's eloquence, together with that of the other able speakers, deeply gratified the full and highly respectable assemblage: and the amount of the annual subscriptions and donations do high credit to the religion, the loyalty, and the discernment of those who have come forward in such a substantial manner. We call now upon Douglas to do her duty, and doubt not for a moment of complete success."

WINCHESTER.

Camberwell.—*National Education.*—Three schools in connexion with the National Society are about to be built—one in the district of East Dulwich, a second in the district of St. George's, and another near the church lately built by Mrs. Hyndman's trustees. These schools, it is hoped, will contain and educate 1,000 children in the principles of the established Church, in addition to those already in course of instruction in the five Church-of-England schools already established in the parish. The schools in the district of St. George's will be commenced speedily, and we believe the sum of 1,200*l.* has been already subscribed towards the laudable object. That in the new district of Mrs. Hyndman's church will also, it is hoped, progress without delay, as a considerable sum has been already collected. In both cases it is just to say, that the exertions of the clergymen of the respective districts, the Rev. S. Smith and the Rev. Mr. Burton, have been indefatigable, and their personal pecuniary sacrifices very great. On the 10th inst., the first stone of the proposed East Dulwich and Peckham Rye school was laid by the Rev. M. Anderson, in the presence of a large and most respectable assembly. The ground, which cost 450*l.*, was purchased by nine gentlemen in the district. The sum required for the building was stated to be about 500*l.*, and we are happy to say that the whole sum has been subscribed.—*Times.*

Channel Islands.—The bishop is now engaged in visiting the islands in the English channel.

BARBADOES.

Rev. W. H. Harte.—A clergyman leaves our shores for England to-day whose ministerial zeal and ardour in the cause of Christianity, and especially in promoting the instruction of the most ignorant, and in administering to the spiritual necessities of the poor, has never been surpassed. Mr. Harte's "labour of love" has been indeed great during a long life of ministerial duty. His friends lament to find him now so debilitated from his faithful discharge of his most onerous duties as to be obliged to quit the flock over which he has presided for nearly seven years, whose spiritual welfare he has so ardently laboured to promote, and embark for England in pursuit of health. The congregation of St. Mary's chapel, though not with-

WORCESTER.

The bishop has been engaged during the last month's visitation.

CHURCHES CONSECRATED.

Bath and Wells.—Clevedon, Somerset, Aug. 2.
Canterbury.—Maidstone, St. Peter's, Aug. 15.
Chichester.—St. John's, Crowborough Hill, Wytham, July 23.
Durham.—Shadforth, Pitlington, Aug. 5.
Exeter.—Bickleigh.
Hereford.—Ketley, built and endowed at sole expense of Duke of Sutherland.
London.—St. Paul, Bunhill Row, St. Luke's, July Berwick Street, St. James's, July 23—cost 14,000*l.*
Winchester.—Otterburn, July 30. St. Mary's, Portsmouth, Aug. 1.

FOUNDATIONS LAID.

Canterbury.—Tovil, by the archbishop, Aug. 15.
Lichfield.—Yeaveley, p. Shirley, Aug. 4.
Salum.—Christ Church, Derry Hill, near Calne, July
 Charlton, Donhead, St. Mary, Aug. 15.
Winchester.—Emsworth, p. Warlington, Hants, July
 All Saints, Rotherhithe, by Major-Gen. Sir W. G. K.C.B., July 15. St. Lawrence, Southampton, Aug.

Tributes of respect have recently been presented to the following Clergymen:—

Adams, T. C., vic. Ansty, Stafford.
 Atkinson, H., late cur. Middleton Tyas, Richmond.
 Bell, I., par. Alderley.
 Blick, E., par. St. Mary, Rotherhithe.
 Bowman, E., par. Heswell, Cheshire.
 Colbeck, W., par. All Saints, and St. John's, Hereford.
 Corser, T., P. C. Stand, Lancashire.
 Dodgson, J. T., late inc. Trinity Ch., Ulverston.
 Dunn, J. W., par. Longhoughton.
 Harrison, T., par. Hodnet, Salop.
 Harte, W. M., cong. St. Mary's, Barbadoes.
 Hayes, C., Newcastle-on-Tyne.
 Hewson, W., D.D., vic. of Swansea.
 Larks, J., par. Liskeard, Cornwall.
 Lee, J. P., mast. King Edward's School, Birmingham.
 Linton, H., par. Nassington and Yarwell, Northampton.
 Marriott, —, par. Compton, Paucefot.
 Milner, J., par. Appleby.
 Nottidge, J., cur. Ruinwell, Essex.
 Nottidge, J., from par. East Hammersfield.
 Nutt, W. Y., cur. Barrow-on-the-Hill.
 Parrin, A., cur. St. Peter's, Hammersmith.
 Penny, E., par. St. Mary, Sellenge, Kent.
 Robinson, —, par. Ainderby Steeple.
 Shepherd, W., par. Pitson and Cheddington.
 Stoddart, R. W., Hundon, Suffolk.
 Tyndale, G., par. Holywell, Oxford; and also for children of Sunday-school.
 Valpy, G., par. Orston, Scarrington; and Thorston.
 Notts.
 Westmoreland, T., par. Selby.

COLONIAL CHURCH.

out a trust that the highly respected ministers appointed to take the charge of St. Mary's will ably and zealously perform their high and holy duties, will naturally deplore the loss of their pastor, whose faithful exposition of Scripture-doctrine, and whose ability in "rightly dividing the word of truth," can never be remembered but with gratitude. Mr. Harte was "instant in season, and out of season," always at the post of duty, and ready, like the great apostle of the Gentiles, "to spend and be spent for Christ. Our best wishes, and those of many others who have listened with delight to his most instructive and enlightening discourses, attend the reverend gentleman for improved health, and all other blessings.—*Badian of May 29,*

NOVA SCOTIA.

he Colonial Church Society have engaged Mr. C. Richardson to examine into the deficiency of religious instruction prevailing extensively in Nova Scotia, with the view of instituting schools in connexion with that society those places which may seem most to require them. The clergy of the province, together with the ministers of different denominations, are too few in number for the wants of the people where the country is most thickly settled, while in the remote rural and maritime districts the inhabitants have scarcely any religious instruction. It is expected that the establishment of day and Sunday schools, and judicious and pious management, may be of material advantage. Mr. Richardson has been selected by the Colonial Church Society to carry into effect this important object. He has had much experience in conducting schools among the humbler classes in this country upon principles of the established Church, which are those which the operations of the Colonial Church Society conducted, and is peculiarly fitted, by his habits of intercourse with the poor, his experience in teaching, his position and religious character, for the sphere of duty assigned him.—*British Gazette*.

AUSTRALIA.

Ordination.—The impressive ceremony of ordaining to the holy office of priesthood according to the rites of the Church of England, took place in St. James's Church, on Monday last. After the liturgy had been read by the Rev. N. Wood, M.A., the bishop preached on the duties of members of the ministry towards the people, and the people towards the ministers, taking his text from Col. iv. 1: "Take heed to the ministry which thou hast received of the Lord, that thou fulfil it." After the sermon he proceeded to the altar, and having taken his seat, the Rev. R. Woodd presented J. Troughton, late of St. Bees College, but now of Paramatta, as a candidate for the office of deacon, and answered the usual inquiries respecting the qualifications of the candidate. The rev. gentleman then introduced the Rev. E. Rogers, of Brisbane Water, deacon; the Rev. E. Smith, B.A., late of Magd. Hall, Oxford, now of Queanbeyan, deacon; and the Rev. D. D. Sparling, B.A., late of Pemb. Coll., Oxford, now of Appin, deacon, as candidates for the holy office of priesthood, and certified that he had examined them, and believed them to be fully qualified for the office. The candidates then underwent the usual examination; and having answered the prescribed questions, his lordship appointed Mr. Troughton a deacon, and then proceeded to the ordination of the other candidates; being assisted in the imposition of hands by the Rev. Messrs. Woodd, Forrest, master of the King's School Paramatta, and a recently arrived minister, who is officiating at Kissing Point during the illness of the Rev. Mr. Dickinson. After the ordination, the sacrament of the Lord's supper was administered.—*Sidney Gazette*, Feb. 27, 1839.

NEW ZEALAND.

Episcopal Church in New Zealand.—At a late meeting of the intended colonists, and others interested in establishing a branch of the Church of England in New Zealand, held at the offices of the New Zealand Land Company, J. J. Briscoe, Esq., M.P., in the chair,—the following resolutions were passed unanimously:—1. The Society for the Propagation of the Gospel in Foreign Parts, having consented to grant a salary of 100*l.* per annum for three years, together with a grant for outfit, to any well-qualified clergyman who shall be willing to undertake the duty of chaplain to the colony which is about proceeding to New Zealand,—resolved, that this liberality on the part of the society be met by a corresponding measure on the part of the friends of the colony and the emigrants. 2. That 200*l.* per annum be guaranteed to the clergyman, in addition to the salary allowed by the society. 3. That a house and glebe be provided for the clergyman for the time being. 4. That every exertion be made to complete the subscriptions subscribed for building the church. 5. That the foregoing resolutions be published, for the information of those clergymen of the Church of England who may be disposed to become candidates for the appointment.

Church Mission: New Zealand.—During the recent visitation of the Church-missionary establishments in New Zealand, the Bishop of Australia found abundant proofs of the progress which Christianity is making among the native inhabitants in the Bay of Islands, in the river Thames, and in other stations depending upon those missionary stations. In the administration of the rite of baptism the missionaries are cautious, it might almost be termed scrupulous, in putting to sufficient proof the faith and steadfastness of professed converts to Christianity. Nevertheless, the numbers baptised are very considerable, and there are at the different stations upwards of 200 expectants, to whom the ordinance will, with all becoming carefulness, be shortly extended. A translation of the entire New Testament in the native language has been completed, and 5000 copies printed at the mission-press. These are gradually getting into circulation among the natives, by whom they are highly prized. The number of those who can read is very considerable; and the bishop had his admiration called forth at every station, not only by witnessing the assiduity and accuracy with which the sacred volume was read, but by finding that the readers did also "mark, learn, and inwardly digest" the sense of the text. This was evident from the facility with which these heretofore aliens from the household of God were enabled to refer to parallel passages illustrative of that upon which they were engaged; and their aptitude in this exercise was so great as to shew that it proceeded not from any mere mechanical drilling, but was the result of a comprehensive acquaintance with the book, accompanied by reflection upon their true import and mutual relation. They possess also the Catechism and many parts of the Liturgy in their own tongue. During the bishop's residence at Pahiia, forty of the most advanced and approved among the converts were recommended to his lordship by the officiating clergymen as qualified for confirmation; which being found to be the case after due examination, they received confirmation according to the form of the Church of England, together with twenty of European parentage, on Saturday, the 5th of January. The order of confirmation had been previously translated into the New Zealand language, and a sufficient number of copies printed at the mission-press to admit of each of the natives receiving one. The bishop had profited by his short stay so far as to make himself sufficiently acquainted with the language to be able to deliver the preliminary prayer and the form of confirmation in a language which the receiver of the ordinance understood, and not in an unknown tongue; so that he was in no wise "a barbarian unto them, or they to him." On Sunday, the 6th of January, being the day of the Epiphany or manifestation of Christ to the Gentiles, the bishop, assisted by the Rev. Presbyters, W. Williams, H. Williams, and Maunsell, conferred the order of priesthood on the Rev. O. Hadfield, late scholar of Pembroke College, Oxford. The burial-ground at Pahiia and that at Kororarika were also formally consecrated. The latter portion of ground was not many years ago the actual scene of a bloody conflict between two hostile tribes, many of the members of which are now numbered among the followers of Christ, and will sleep together in him, in hopes of a joyful resurrection upon that very spot which, in the days of their blindness and hardness of heart, they polluted with each other's blood. One only drawback upon the general gratification afforded by these scenes arose from the violence of the attack of influenza, under which the entire population, native and European, was then suffering. The disorder was in every respect identical with that which raged so fatally in this colony during the last and preceding months; and so universal was the prevalence of the contagion, that it may be safely questioned whether one individual in fifty escaped it. Upon the natives in particular the effect was most distressing, as, in consequence of the very poor and insufficient diet upon which they subsist, there is not energy or strength in their constitutions to enable them to throw off the effects of this insidious malady. The foundation is thus laid for disorders of the chest and lungs, which occasion long-protracted suffering to these poor people, and, unless checked by the instant application of proper remedies, will lay a very fearful proportion of their numbers in untimely

graves. The surgeon of the Pelorus, at the bishop's request, very promptly and humanely visited them at places too far from Paihia to receive the benefit of attendance from the medical men attached to the missionary establishment; and on their united recommendation, his lordship obtained, by permission of Captain Harding, such of the surplus stores of the Pelorus as could be spared for distribution, under an engagement to replace an equal quantity on the vessel's arrival in Port Jackson. But this supply, however timely and providential, was quite insufficient to meet the necessities of the sick and convalescent. Much more is yet required; and it will be an act of true and becoming Christian charity that due exertion should be made to forward as promptly as possible such further stores of nutritious food, with medicines, medical comforts, and warm apparel, as may recruit the strength of those who have been enfeebled by disease, and secure them against the danger of a relapse from exposure to the air without proper clothing. It is satisfactory to learn, that the best possible disposition prevails in Sydney, and wherever the urgency of the case has been made known, to contribute towards a fund for carrying this humane purpose into effect; and we are happy to observe from an advertisement, that it is the intention of the Lord Bishop of Australia to preach a sermon at St. James's, on Sunday, the 10th of February, in recommendation of this act of charity, towards which a collection will afterwards be made. There can be no doubt that this timely appeal will be met by a liberal contribution from all who enjoy

the means of doing good, and entertain a due sense of the obligations incumbent on all Christians to provide for the sick and needy; and to do good unto all men, especially them that are of the household of faith.—*Correspondent of the Sydney Gazette.*—(From the Colonial Record.)

The New Episcopal Sees in the Colonies.—On Sunday, Aug. 4, the Ven. John Strachan, D.D., Archdn. of York, Upper Canada, and the Ven. A. G. Spencer, D.D., Archdeacon of Bermuda, were consecrated bishops of Toronto and Newfoundland respectively. The solemn ordinance of the Church was administered by the Abp. of Canterbury assisted by the Bishops of London, Chichester, and Nova Scotia. The new see of Newfoundland is, perhaps, the most spiritually destitute portion of the colonial Church. There are, indeed, forty churches in the island, but only nine clergymen to serve them. Under these painful circumstances, the Society for the Propagation of the Gospel has decided upon appointing four additional missionaries, and to allow to each a salary of 200*l.* a-year, with 100*l.* for passage and outfit. The bishop has already selected two; and if any clergyman, who can produce testimonials of his qualifications for so arduous and responsible a duty, should be willing to offer himself for the service of the Church in Newfoundland, the society would be ready to present him to the bishop for his lordship's approval.—*British Gazette.*

Miscellaneous.

Petitions on the Educational Question.—A foolish paragraph has been going the round of the papers, professing to give the number of petitions and of signatures, and asserting the greatest number to have been on the subject of the corn-laws and of the penny-postage. The fabricator doubtless had his own reasons for omitting all mention of the education-question, which, in fact, takes quite the lead of all other subjects in the reports on public petitions. The number of petitions and of signatures on this subject during the present session have been as follows:—

	Petitions.	Sigs.
For a national system	2	3,315
In favour of proposed scheme	103	53,331
Total	105	56,646

	Petitions.	Sigs.
Against any system not founded on the principles of the established Church	242	26,603
Against proposed scheme	3,138	387,480
Against the altered plan	25	2,954
For revoking the order in council	82	10,009
Total	3,487	427,046

The latter total exceeds every other of the session, and the more decidedly so, because this class of petitions have been almost entirely confined to England, while on other topics the petitions have come from every part of the three kingdoms.—*Times.*

NEW PUBLICATIONS.

Eucharistica; a Companion to the Communion, consisting of select Meditations and Prayers from the old Divines. With an Introduction by the Rev. Samuel Wilberforce, M.A. Rector of Brighthelm. 2d edition, royal 32mo. Burns.

The Cloud of Witnesses; Discourses on the Twelfth Chapter of Hebrews. By the Rev. J. S. M. Anderson, M.A., Brighton. Vol. I. 8vo. Rivington.

A Message in Sickness. 3d edition, 18mo. Burns.

Woman's Mission. 2d edit. fcp. 8vo. "If women could once be made to understand their real mission in this world, and to feel their own importance and responsibility, a surprising change must immediately take place in society, giving it a higher tone and spirit." Parker.

The Church a Gift of the Saviour, wherein and whereby the Holy Spirit acts as a Teacher and Guide of God's Children: a Sermon. By the Rev. A. Watson, B.A., Curate of St. Andrew's, Ancoats, Manchester. 8vo. Burns.

Twelve Sermons on the Faith and Practice of a Christian. By the Rev. C. Gregory, B.A., Chaplain of Sandford, and late Curate of Crediton, Devon. 12mo. Rivington.

Rest in God. 3d edition, 18mo. Burns.
Church, Pastors, Patrons; or, the Establishment as God designed it. In 3 Parts. Part I. Church and her Claims. II. Pastors and their Efficiency. III. Patrons and their Obligations. By W. G. Cole, A.B., late Scholar T.C.D.; Perpetual Curate of Walpole, Suffolk; and Chaplain to the Marquess of Abercorn. 12mo, cloth. Nisbet.

Lectures on National Education. Is the State or the Church best able to Educate the Nation? being a Series of Lectures delivered at Willis's Rooms, June 1839. By F. Denison Maurice, A.M., Chaplain to Guy's Hospital, Author of "The Kingdom of Christ; or, Hints on the Catholic Church;" "Subscription no Bondage," &c. 1 vol. post 8vo.

Some Reflections on the Gospels for every Sunday in the Year; for the use of Young People, and Sunday and all other Schools. By Mrs. Phelps. Dedicated, by permission, to the Right Hon. the Lady Emily Foley. 12mo. Rivington.

The Fountain of Life; or, the Union between Christ and Believers. By the Rev. T. Jones, of Creaton, Author of "Jonah's Portrait," "The Prodigal's Pilgrimage," &c. Fcp. 8vo.

NOTICE.

The Editors beg to return thanks to the many friends by whom Newspapers, containing clerical intelligence, are forwarded to them. They have again to request that no article may be marked in any way; and to state, that Colonial Newspapers are peculiarly acceptable.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 187.

OCTOBER 5, 1839.

PRICE 1½d.

THE KNOWLEDGE OF THE GLORY OF GOD.

BY THE REV. J. FAWCETT, M.A.
Perpetual Curate of St. Cuthbert's, Carlisle.

I.

MAN naturally pants after knowledge : there is a pleasure even in the pursuit of it ; and the discovering of any thing new, or wonderful, or great, creates a delightful emotion in the mind. The objects of science, therefore, are worthy of a considerate man's pursuit. According to his success, his labour will be repaid, both by the satisfaction he will reap from the knowledge itself, and by the useful purposes to which it can be applied.

This is known and felt ; and therefore many are they who labour in the varied field of knowledge ; much diligence is used, much research made, and many valuable results follow. But useful as are the contrivances of art, and sublime as are the discoveries of science, they all shrink into insignificance when compared with the knowledge of the glory of God. The most ingenious works of art are but the contrivances of man, and not to be compared with one work of God. And though science is employed about the works of God, and makes her discoveries on the field of his operations,—still, what are the works of God to God himself? If we do not see him in his works, we lose the highest instruction which it is in their power to give. And, alas, this highest instruction very frequently is lost ; for, while men would be wise, and seek variety of knowledge, this best knowledge is overlooked ; and they see the works of God, but see not his glory in them.

This ignorance of God, as far as relates to

his natural perfections, is the effect of inattention ; men are ignorant, because they do not seek to know. As far as relates to his moral perfections, it is owing to the blindness of their minds ; they are ignorant, because their understandings are darkened.

That in thus speaking of man's ignorance of God, I may protect myself from the imputation of vague and ungrounded invective, I shall make my appeal to every man's heart and conscience, while I state in this essay the fact of human ignorance, and the means by which it is to be remedied.

I have already made a distinction between the natural and the moral attributes of God : the natural attributes being his power and wisdom ; his moral attributes, his justice, truth, goodness, and mercy.

Now the natural attributes of God, every man, who possesses the ordinary understanding of a man, may know. Indeed, no man who will exercise his understanding can fail of knowing them ; they are so palpably visible in the things that are made, that we cannot view a single object which does not testify of its Maker. If we would but look into it with open eyes and attentive minds, the whole creation is a mirror which reflects to us the glory of its Creator ; and the reason why we do not see and admire that glory is, not that we cannot perceive it, but that we do not attend to it. The world is full of wonders ; but is it not true that men see them without one feeling of admiration, or one thought of their Author? All nature teems with instruction ; and men have capacities to comprehend that instruction, but they disregard it. It meets them at every turn, but they pass it without notice ;

R

and thus while there is a voice in every thing testifying of God, they remain in ignorance of him. There is not a tree, or shrub, or fruit, or flower, which does not proclaim the handiwork of its Maker; but the greatest wonder is in living beings. We admire mechanism; and when human ingenuity has constructed an engine so happily that it performs its operations with great power and complete success, we are delighted with it as a work of surpassing skill; but what is the most surprising performance of human art, compared with the meanest living creature? Look at the smallest bird upon the wing, or a dog running in the streets; see how easy and how successful their motions are; how swiftly the one cuts through the air—how rapidly the other darts along the ground! And their motions, so natural, and so completely answering their end, are self-exerted. No power out of themselves works these living machines; they have the principle of motion in themselves, which they direct, regulate, stop, or continue, at their pleasure. O, if our hearts were right, we could never behold the meanest creature without admiration. Familiarity must indeed, in some measure, weaken the emotion; but, on the other hand, if we often turned our attention to these things, our thoughts would almost naturally run in this channel, it would become habitual to us so to think and feel; especially when we surveyed our own bodies, and contemplated our own powers, we should confess that we are fearfully and wonderfully made, and that the works of God are marvellous.

But what is the fact? Do we thus see the glory of God in every thing? or, surrounded as we are by innumerable and daily witnesses, do we love the instruction? Can the truth be denied, that though the works of God testify of him, we receive not their testimony, but remain in our ignorance? And if such ignorance prevails respecting the natural attributes of God, which are so legibly written on the very surface of creation, that he who runs may read them, how much deeper must be the ignorance respecting his moral attributes, on which, we must confess, creation and providence give no very certain sound! Here there are difficulties which have perplexed good men in every age. If, on the one hand, there are many things which shew on the part of God a disposition to make men happy, there are other things of a contrary character. If there are the sun, and the rain, and the fruitful seasons, filling men's hearts with food and gladness, there are also the droughts and excessive rains, dearth and scarceness, sometimes even famines and earthquakes, in divers places.

The righteous judgments of God also must be manifested very obscurely in a world in which wickedness often triumphs, and innocence is oppressed; thus a fainter light shines on these moral perfections than on the natural attributes of wisdom and power. And moreover, as to the moral attributes, sin has darkened our understandings and corrupted our judgments; so that here God is verily a God that hideth himself; and in these things our spiritual sight is very dim. Not only are we ignorant because we do not care to know, but even when we do care and inquire, we are still puzzled and perplexed: hence "a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther, though a wise man think to know it, yet shall he not be able to find it" (Eccles. viii. 17).

Is there, then, no remedy in this case? does there remain nothing for man but to pass his days in a fruitless search after God; and not being able to find him, to lie down in sorrow? No; this ignorance may be remedied. If not wholly taken away, it may at least be in a great measure relieved, and the glory of God be manifested to the soul.

Here, then, at the outset, it is to be remarked, that the word of God takes away a great deal of the difficulty; and if it does not remove the darkness, does very greatly mitigate it. The one fact of the fall, which it reveals, goes a great way towards explaining the mystery. If this be a fallen world, no wonder that we see things out of order. Sin has disordered our faculties, made us imperfect judges of right and wrong; and our inordinate self-love renders us partial to ourselves; so that we are slow to trace our sufferings to their true source, and to feel that we suffer because we are evil. What revelation teaches, is not merely that there is such a thing as sin in the world, that wickedness does exist, or even prevail largely. The heathen knew this without revelation; we need no revelation to tell us it—it is notorious, prominent, forcing itself on our observation. But the thing which revelation has taught us is, that this sin is universal—not that there are some good and some bad; but that the disease has spread through the whole family of man, and infected every individual.

Here much that is mysterious receives its explanation. If all are sinners, no wonder that even the best should suffer. Let those who are impatient under suffering, learn to feel their sin; then they will submit, and quietly bear what is laid upon them, and say, "Wherefore doth a living man complain, a man for the punishment of his sins?" (Lam. iii. 39.)

But revelation teaches more; it not only reveals the fall, but also makes known the remedy for the fall. Here God shews himself glorious in the method of salvation; holy in forgiving sin; just in the very exercise of mercy. But though all this is revealed in the word, is the glory of it generally seen? Do not many hear of it week after week, and see no glory in it at all? Nay, does not every man need to be taught by the Spirit of God, as well as informed from his word, before he can discern it? Every man who is in earnest to save his soul, is brought to feel this. It is not enough to have the word revealing Christ to the eye—there must be the Spirit revealing Christ to the heart.

All good men have been convinced of this, and therefore have been instant in prayer for a manifestation of the divine glory. How earnest is the short prayer of Moses, with reference to a knowledge of the divine glory: "I beseech thee, shew me thy glory" (Exod. xxxiii. 18). He had no written word, his own books, except perhaps that of Job, being the earliest; but what he had no opportunity of learning from men or from books, God could teach him; and he prays, "I beseech thee, shew me thy glory." David prays often to the same purpose: he prays to see the power and glory of God in his sanctuary; he prays for an experimental knowledge of God's glorious loving-kindness; "Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word" (Ps. cxix. 41). St. Paul had very rich discoveries of the glory of God; but how did he obtain them? By reading only? or hearing only? No; but "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

But Paul, it may be said, was an apostle: was there then another way in which those who were not apostles should discern the same glory? Was it enough for Paul to teach them what God had taught him? It was something—it was much; but it was not every thing—it was not enough. He therefore prays for those whom he had taught; he prays "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. i. 17, 18). He "bows his knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his

glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. iii. 14-19). And our Lord represents this as a common privilege, which he will confer on all who obediently wait on him; "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John, xiv. 21).

In dependence on this promise holy men in every age have called upon him, and have—some in a greater, others in a less, degree—been favoured with manifestations of his glory. The most remarkable that I have read of is that of Dr. Brainerd, as recorded by Edwards. Edwards was no enthusiast; nor was he slow to discern the symptoms of enthusiasm in others. Nor was the missionary Brainerd an enthusiast; he was a sober-minded, as well as a highly spiritual and devoted Christian. This holy man, after giving an account of a very remarkable manifestation with which he was favoured, concludes in these words: "My soul rejoiced with joy unspeakable to see such a God, such a glorious divine Being; and I was inwardly pleased and satisfied, that he should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him; at least to that degree, that I had no thought (as I remember) at first about my own salvation, and scarce reflected that there was such a creature as myself."

PHILIP THE EVANGELIST, AND THE LORD HIGH-TREASURER OF ETHIOPIA.

Acts, viii. 26-40.

BY THE REV. HENRY GEORGE WATKINS, M.A.
Rector of St. Swithin's, London.

NO. II.

IN my last paper we left the inquirer and his instructor, the reader of Isaiah and the expositor, riding in the same chariot, on the road between Jerusalem and Gaza. If parishioners sought more than they do interviews for religious conversation with their pastors, I am sure both would be more improved. It is because there is so little of pastoral intercourse on purely Christian topics that so few understand or lay to heart the word of God which they hear at church; and because so few read in private the holy Scriptures and religious books, the little preaching that they hear does not profit them as it might.

The place of the Scripture which he was reading while riding in the chariot was quite in unison with what had very lately happened at Jerusalem; and of

which, doubtless, much had been said among those who travelled from distant countries to keep the festival there. It was a question of two disciples, on their way to Emmaus, put to the risen Saviour, who appeared to them in the form of an ordinary traveller, "Art thou only a stranger in Jerusalem, and knowest not the things that are come to pass there in these days? And Jesus said, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him" (Luke, xxiv. 13-20).

We may suppose this person had heard of these things when at Jerusalem; but perhaps, as it now happens, except we look a little out from our own circle and our own party, we may remain entirely ignorant of the good or the evil that is doing elsewhere. Truths are often suppressed, facts are concealed, or extenuated, or exaggerated, according as a party spirit prevails among men: so that it is quite possible, and not very improbable, that this lord high-treasurer, moving much at Jerusalem with the highest of its Jewish population, had received very perverted, or at least very indistinct, notions respecting the interesting tragedy which had lately taken place there.

The Spirit of the Lord might move this inquiring man to take with him in his chariot an accredited Jewish book. It would be profitable to themselves, and useful to their often long-waiting servants, if the riders in chariots and other carriages kept in the pockets of them a few instructive books and religious periodicals, on account of the short, and plain, and varied pieces of Christian instruction of which most of them are composed. Whether he bought this book at Jerusalem on this visit, or had it as the habitual attendant in his carriage, we know not—there it was. And the Holy Spirit directed him to a prophecy concerning Jesus of Nazareth and his crucifixion, a prediction known and read 700 years before Christ was born! He might be reading a Hebrew copy of the prophecies of Isaiah, or, what is more likely, the Jewish translation of it into Greek by the order of Ptolemy, 285 years before the Christian era.

The place of the prophecy which he read is found in the 53d chapter of Isaiah; and may the good Lord give to every reader of it, as he did to Philip, a right judgment concerning it! "The place of the Scripture which he read was this: He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, opened he not his mouth; in his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth" (Is. liii. 7, 8). "And the eunuch answered Philip, and said, Of whom spake the prophet this; of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture to preach unto him Jesus."

Ministers of God's word have many advantages in visiting their flock, and especially such of them that are sick, when those they visit are ready to propound some portion of holy Scripture they wish explained, or some case of conscience they wish to be resolved, or some doubts they desire to be removed on Scripture principles, or some truths they wish to have corroborated or confirmed. When they have the text to find as well as the comment, and fear often that they may adopt a less useful topic than they might have done, the result of the interview is not so encouraging. In the case before us no time was lost—the eunuch at once furnished the text, and Philip gave the comment upon it. These things, we may suppose, formed the chief topics of the discourse of the evangelist "in preaching Jesus" from the prophecy before them.

The prophet Isaiah, by the teaching of Him who knows all things from the beginning to the end of time, and who with one omniscient glance sees

things future as though they were present, had informed the Jewish Church of what was to take place in after-times; and he especially spake of the death of Christ, and the glory that should follow. Philip, no doubt, at once shewed clearly that this Scripture which he had been reading was a prediction concerning that very person who had lately been crucified at Jerusalem, and concerning which crucifixion he must have in some sort heard; that this Jesus of Nazareth was mighty in deeds and words before God and all the people; that he is the very Christ, the true Messiah that was promised to the patriarchs, and that his work for the redemption of mankind was shewn forth in the various ceremonies and sacrifices of the Jewish people; that Jesus of Nazareth, concerning whom the chief-priests had instigated the people to cry out, "Let him be crucified," was "the sent of God to be the Saviour of sinners," and that no other Saviour is to be expected; that he is the very Lamb of God, who died to take away the sin of the world, of which the annual passover-lamb was a significant emblem; that "he did no sin, nor was guile found in his mouth; and that when he was reviled, he reviled not again;"—"he opened not his mouth" in execrations on his enemies, or even in self-justification; insomuch that Pilate marvelled. "In his humiliation his judgment was taken away." Because of his poverty and lowliness, he was oppressed and unjustly dealt with, and did not, as he might have done, manifest his proper dignity and power in the demand of justice. Pilate thought so meanly of him, as that, though he believed him to be, and declared that he was, a just and innocent person, and though he confessed he had power to release him, he yet thought it was not worth while to oppose the Jews in ordering his liberation. "Who can describe or declare his generation?" whose Father is the eternal God, whose nature is divine, who is the beginning and the end, the first and the last, although, as to his humanity, he suffered patiently such agonies in the garden of Gethsemane, and on the cross on Calvary! And who can declare the number of those that have been and shall be born of his Spirit, from Adam to the last believer that shall live on earth—Christians of all ages and climes? Who can appreciate the innumerable company, numerous as the drops of dew, countless as the sand, of all peoples, nations, and tongues, that will, through his death and intercession, be assembled before him, clothed with white robes, and palms in their hands, and singing the song of the heavenly Zion, "Worthy is the Lamb that was slain to receive honour, and power, and might, and dominion, for having redeemed us to God by his blood" (Rev. v. 9-12)?

Philip might further discourse on this prophecy, that he was the Prince of life, whom the Jews had lately, by wicked hands, crucified and slain; and that they had thus put an end to a long series of bodily cures and gracious soul-comforting discourses, which, humanly speaking, had his life not been taken away, he would have gone on administering. Philip shewed the eunuch, no doubt, that the death of this holy person would be the occasion of eternal blessings to mankind; that, through it, would be preached the forgiveness of sins, and the opening of the kingdom of heaven to all believers; and that there is salvation from the punishment which man's transgressions of God's holy law have deserved, in no other way than through faith in the atonement and righteousness of Him whose crucifixion the Jews at Jerusalem had incited Pilate to order.

No doubt Philip spake with much energy of the triumphant entry of Jesus into Jerusalem, his wonderful miracles of healing, and his gracious and instructive discourses, his apprehension by the soldiers of the high-priest, his arraignment before Pilate, his meek and gentle conduct when accused as a malefactor, and a robber preferred before him in the annual

act of liberating a prisoner,—his agony in the garden, his cruel death, his glorious resurrection and ascent into heaven, to where he was before,—and his ordaining apostles to go and to disciple men of all nations, to teach them, and to baptise them in the name of the undivided Trinity;—these things were, doubtless, the subjects of Philip's instructions; and, beside these, most probably he took up other parts of the prophecy which the eunuch was reading concerning Jesus of Nazareth, "that he was wounded for our transgressions, and bruised for our iniquities; that the chastisement needful to procure our peace, who are by original and actual guilt at enmity with God, was upon him, was exacted from him; and that by the stripes he endured, our souls, diseased by sin, can alone be healed;—in fine, that this very Jesus of Nazareth, lately crucified, of whom the prophet wrote, made a full, perfect, and sufficient atonement on behalf of all that repent and forsake their sins, and seek redemption through his blood.

Some of the blessed invitations which had been given by Jesus of Nazareth himself were, perhaps, adverted to while riding in the chariot toward Gaza; such as, "Come unto me, all ye that are weary and heavy laden, and I will give you rest;" "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light." Philip perhaps mentioned the prediction which Jesus gave of his own death in his conversation with Nicodemus (John, iii.): "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." In that conversation with the ruler of Israel, Jesus had also said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." And to encourage this grandee of Ethiopia, he might have told him of the extensive commission, which Jesus had given to his apostles, before he was received up into heaven, to where he was before—"Go ye into all the world, and preach the Gospel to every creature; he that believeth, and is baptised, shall be saved; and he that believeth not shall be condemned."

And as they went on their way, they came to a certain water, some river, or pond, or reservoir, where travellers and their cattle stopped for refreshment; and the eunuch said, "See, here is water; what doth hinder me to be baptised?"

In preaching Jesus, the initiatory ordinance of baptism, as we have hinted, was probably adverted to by Philip; and that the apostles, and their assistants and successors, were to baptise, not Jews only, but Gentiles also—truly serious persons of all nations, and their households. It was an encouragement, therefore, to this swarthy, inquiring, seriously disposed son of Ethiopia, to be told that he was interested in the covenant of grace and redemption; and thus encouraged, he asks, with earnestness, "What doth hinder me—why may not I enjoy this appointed ordinance, and avouch myself a disciple of Jesus; and shew you, and the servants that are with me, by this palpable sign, that this day I take Jesus for my Lord and Saviour, and that I will from henceforth be his disciple? What doth hinder me from receiving and enjoying all those spiritual benefits, all those blessings, for the regeneration, sanctification, and salvation of my soul, which, you tell me, Jesus declares he will communicate to those who partake of that ordinance in obedience to his gracious command?"

The general promises, and precepts, and proposals of the Gospel, must be accepted and acted upon by individuals, before they ought to hope to be savingly benefited by them. When any one begins to hear with seriousness, that God the Father so loved the world as to give his Son to die for it, he may say, "What hindereth it in my case, that I should not be

forgiven my sins, and made a new creature, and be blessed of God, and enjoy his favour, and attain to eternal life? What hinders that I should not this day join myself to the Lord by a perpetual covenant? Why should not I pray in secret, and constantly attend Sabbath-ordinances, and bring to remembrance a Saviour's love to man, in a serious reception of the Lord's supper? What hinders that I should not enter into the enjoyments of religion, and walk in its holy ways, and find rest to my soul, and possess a like scriptural hope, that many appear to possess?" The main, and the only real hinderance, where hinderance there is, is in a man's own breast and bosom. It is an evil heart of unbelief that occasions the soul's departures from God. It is the carnal mind that is enmity with God; it is a fondness for the evil ways and habits forbidden of God; it is allowed ignorance, hardness of heart, and contempt of God's holy will and commandment. "This," the blessed Jesus said, who knows what is in man,—“this is the hinderance and the condemnation, that men love darkness rather than light, because their deeds are evil.” A defect of will is the grand hinderance; "Ye will not come unto me, that ye may have life." Nothing but the acting towards God's teaching in his holy Scriptures as if it were not his teaching, and the willing and habitual indulgence of some sin or many sins, will hinder any man, whether old or young, poor or rich, from walking in the way of salvation. God the Father gave his Son, and Christ gave himself, to redeem all that believe in his truth, and love, and power; and the Holy Spirit proceeds from the Father and the Son to warn the sinner of the error of his ways, and to tell him, that whosoever repenteth and forsaketh his sins shall find mercy.

Thus we see that every hinderance is cleared away on the part of God; who is not willing that any should perish, but that all should come to repentance, and who will be more glorified, if we may so speak, by holy saints in heaven than by wicked reprobates in hell; so that nothing hinders but men's own allowed unbelief and consequent wickedness, *i. e.* the treating the faithful and true sayings of God, in the way of salutary precepts, and most benevolent promises, as if they were fabulous and false.

Every minister may say to every serious inquiring hearer respecting his salvation, as Philip replied to the question of the Ethiopian concerning his baptism, "If thou believest with all thine heart, thou mayest be saved." Religion is an affair of the affections, and not of mere notions: "With the heart man believeth unto righteousness, and with the mouth confession is made to salvation." The subject-matter of this inquiring man's belief is found in his reply to Philip; "I believe," said he, "that Jesus Christ is the Son of God." This confession of faith was very short, but it was comprehensive, and enough for the then times and circumstances. The evangelist was assured of its sincerity; he was at least bound to consider it sincere. It was sufficient to entitle the eunuch to the initiatory ordinance of baptism; that he might enjoy all the benefits and blessings of a professed disciple of Christ. It was a confession, like the answer to a question put by Christ, "Dost thou believe on the name of the Son of God? and he said, Lord, I believe; and he worshipped him" (John, ix. 35). Philip was convinced that this professor of his faith in the fulfilment of Isaiah's prediction, would, upon all needful occasions, take up the cross, and deny himself, and follow his Saviour—follow him as an atonement for his numerous sins, and a pattern for his daily conduct; and that, through the influences of the Holy Spirit on his mind, of which baptism, rightly received, is a pledge and assurance, he would believe all the articles of the Christian faith as they were made known to him, and walk in God's holy will and commandments all the days of his life. The evangelist would not

hinder such a person from being baptised on the spot, and especially in the circumstances of the case. If he had then been denied that holy rite, he might not find another opportunity of receiving it from an accredited minister of the Gospel. The evangelist knew full well that the command of Jesus was to baptise men of all nations; that it was very comprehensive, and to be interpreted liberally, as an ordinance, not for proficient in the faith, but for initiation or introduction into the Christian Church, and to be administered, not to fathers, but to babes in Christ.

With these views, and in that early age of the Church, and from the transitory nature of the interview between the disciple and teacher, this simple and sincere declaration, "I believe that Jesus is the Son of God," was deemed sufficient and acceptable. Philip assented to the proposal of the eunuch; the chariot was stopped in which they were. The lord high-treasurer credited the spiritual authority to baptise of the stranger, who had preached Jesus to him in a way so congenial to his wants, and feelings, and desires. By his discourse, and its effects on his heart, he knew that Philip was "a man of God." "So they went down both into the water, both Philip and the eunuch; and he baptised him" in the name of the Father, and of the Son, and of the Holy Ghost.

Our Church considers immersion as one proper mode of baptism. The ancient fonts that remain in our churches were made of sufficient capacity to admit of the dipping of infants. But the divine Originator of the ordinance did not see fit to enjoin any especial mode as essential to our obedience to his will, and as exclusive of all other modes. The Gospel was to be preached, and this ordinance was to be administered, to persons of all ages and constitutions, and to those labouring under the greatest infirmities; and as well to those dwelling among the frozen rocks of Labrador, as to those found on the burning sands of Arabia. Diverse modes are therefore allowable, to meet the diverse circumstances of mankind, so that the spirit of the ordinance be maintained, and all things be done decently and in order. In hot countries, bathings and general ablutions were so common, that the immersions of baptism were neither inconvenient nor insalubrious; but in colder climates the case is not so; and we are at liberty to apply the rule which the loving-kindness of God has given us, "I will have mercy, and not sacrifice." The universal Church has always considered that sprinkling the subject with water is valid and sufficient baptism, when solemnly administered in the name of the Father, the Son, and the Holy Ghost; and there are instances in Scripture wherein it should seem that immersion or dipping was next to impossible—such as in the case of whole households being baptised, and even in the night (Acts, xvi. 15, 33).

Though the eunuch was an adult, and could not be baptised into the Christian faith sooner than he was, yet are infants, in virtue of the faith of their parents, proper subjects for Christian baptism, as the early commencement of a course of Christian instruction, by imploring the Divine blessing, through the medium of a divinely appointed ordinance. And though in this case the eunuch was immersed, sprinkling of water on the child or the adult has been deemed sufficient, where no conscientious scruples have interfered, by the judgment of the whole Church, except among a very small sect of Christians, and that exclusive opinion divulged only a few centuries ago.

Our Nicene Creed wisely declares, there is "one baptism for the remission of sins," without defining its outward mode. The spirit of the ordinance may be enjoyed, and the blessing of Christ may be expected, with equal certainty, whenever it is sought with equal fervency, under either form of its administration. This is one of the liberties of the Gospel, which the Church does well to maintain,

Observe further, when Philip and the eunuch "were come up out of the water, the Spirit of the Lord caught away Philip,* that the eunuch saw him no more." The design of the interview was now accomplished. It was good for the evangelist to proceed to other services, and for the Ethiopian to look beyond the teaching of man to that of the Holy Ghost. It pleased God greatly to confirm the eunuch's faith in all that Philip had taught, and the writings of Isaiah, which he had declared to be inspired of the Holy Ghost, and on which he had commented, by a wonderful miracle wrought at the moment and in his immediate presence.

Philip became perhaps invisible; or was visibly, suddenly, and rapidly raised up, and carried away from his sight, through the air. This baptised man might then exclaim, "Now I know that thou art a man of God, and that the word in thy mouth is truth." He had still Isaiah for his companion, and he was promised that the Lord would still further enlighten his mind by his own divine and gracious suggestions. "The path of the just is as the light, shining clearer and brighter to the perfect day." *We* shall soon see our teachers no more; let us value their godly instructions while we have them, and follow them as they follow Christ. Then shall we, as they, be taken by angels into Abraham's bosom. But though our teachers do not live for ever on earth, our great High-priest abideth ever, and hath an unchangeable priesthood. May we "go on our way rejoicing," as this grandee of Ethiopia did! He had given himself to the Lord in baptism, and the Lord had graciously accepted him as a disciple; he rejoiced in Christ Jesus, and had no confidence in the flesh; he had, indeed, lost Philip, but through Philip he had found Christ. He would see his face no more, but Philip had commended him to God, and to the word of his grace, which was able to build him up, and to give him an inheritance among them that are perfectly taught and sanctified. He became a preacher of Christ and salvation to his own countrymen most probably, and through him did "Ethiopia stretch out her hands unto God."

While the sanhedrim at Jerusalem were persecuting all that called on the name of Christ, and were pining with rage that the city was filling with their doctrine, this heir of salvation is going homeward full of joy and peace in believing; carrying with him the glad tidings of salvation to his own nation; and although the eunuch departed for Ethiopia, and Philip was soon found at Azotus, yet are they, we doubt not, both found in that world where everlasting joy is with them, and where they are by the river of the water of life, to part no more.

MYTHOLOGY.—THE SCLAVONIC.

BY THE REV. HENRY CHRISTMAS, F.S.A.

Author of "Universal Mythology."

[Continued from Number CLXXXV.]

III. *Of the Gods worshipped by particular Tribes only of the Slavi.*

Hitherto we have seen those deities only which were worshipped by all the Sarmatian tribes; but there were some which, though not universally adored, were yet held the chief gods among those people who did receive them: there were others which maintained a secondary rank among certain nations, but are, however, too important to be overlooked. Such was the god Silny Bog, or Krepki Bog, who was con-

* Instances of this kind are recorded in 1 Kings, xviii. 2; 2 Kings, ii. 16; and Ezek. iii. 14.

sidered as a war-god, and represented holding in one hand a lance, in the other a globe of silver; at his feet were the heads of men and of lions. Such too was Zolotaia Baba, or the golden woman, for such her name imports. Her worshippers considered her as the mother of the gods. In her arms, like the Isis of the Egyptians, and the Shing-moo of the Chinese, she held an infant. Her statue was gilded; and around was a band of musicians, who seldom left their post, and who strove to render their homage as noisy as possible. This goddess, too, was oracular; and it was forbidden to approach her without some offering: the poor, therefore, tore off part of their garment, or plucked out a lock of her hair, to lay before the feet of the divinity.

The Sclavi of Rugen had deities peculiar to themselves; the chief of which was Sviatovid, or Svetovid, known among the Saxons by the name of Suantovith. His figure was that of a man with four heads; and he was esteemed the god of the sun and of war. In the city of Acron, which was the capital of the isle of Rugen, was his principal temple, and thither resorted annually a great number of persons of both sexes to pay their devotions. The heads of his colossal statue were beardless, and the hair arranged in short curls; whereas the Saxons depicted him with long waving hair and four beards. He was attired in a short tunic, and held in his right hand a golden horn, in his left a bow; by his side hung a long sword, in a silver scabbard; and within reach lay a magnificent saddle and bridle. In the midst of the temple was a sanctuary screened by rich curtains; and within this was the enormous statue of the god. On days of solemn festival, the priest entered alone within these curtains, taking care to hold his breath—a practice which, as we shall see, was continued among the Saxons, though there the whole temple was too sacred to breathe in on that day; and there does not appear to have been any peculiar sanctuary. The similarity between this Slavonic ceremony and that which was commanded to be observed in the temple of the Most High at Jerusalem, when once in every year the high-priest alone was permitted to go within the veil, cannot fail to strike the attention of the reader, and to point out the source from which the Sclavi derived the rite. Once in every year the priest filled with wine the horn in the idol's hand. This was done with many ceremonies; and the wine remained in the horn till the next year brought round the time to renew it: when that day arrived, the chief-priest was obliged himself to cleanse and sweep the temple; and then, with solemn sacrifices, he took the horn from the hand of the god, and examined how much wine had been evaporated. If but little, he prognosticated an abundant year, and a good harvest the year ensuing; if much, but a small crop could be expected. The wine in the horn was then poured out at the feet of the image, and the horn filled afresh. The priest drank to the honour of the idol, and prayed on behalf of the people for abundance, riches, and victory. He then replaced the horn in the hand of the statue. As soon as this was done, the god was consulted as to the success of those military enterprises which were about to be undertaken; and the reply was expected to come from

the sacred horse—of which animal more will be said when we come to speak of the Saxon mythology. Lances were arranged according to a prescribed order, and at a certain height from the ground; the horse was then made to leap over them; and by his motions the result of the warlike enterprises for that year were judged.

But the ceremonies of the festival did not stop here. After this augury the sacrifices began; human victims, chosen from among the prisoners of war, were attired in their most magnificent arms, and mounted upon their best horses; the legs of each horse were tied to four posts, and thus fastened, the horse and his rider were surrounded with flames. At the end of this barbarous ceremony, a huge cake, made of flour and honey, was brought; so large, that the edges could be raised high enough to conceal a man. The priest was placed within it; and when he was quite invisible to those without, he addressed his prayers to the god, and besought him to manifest his presence among his people during the ensuing year. Then commenced the banquet itself, no unimportant part of the rites. The rest of the day was consumed in feasting; and it was considered a disgrace to continue sober.

In the temple of Svetovid were deposited one-third of all the spoils taken from enemies; and each year were devoted to him three hundred horsemen taken in war. This temple was destroyed by the Danes when they took Acron; the statue was broken, and the fragments thrown into the fire. The Bohemians worshipped this god with the same veneration as the Rugians; and when they were converted to Christianity, their sovereign, Vytcheslaf, gave them St. Vitus as their patron-saint, called in their language Suantovith—the same name by which they distinguished the ancient deity. Rugivith was but the same god, and derived his name from the isle of Rugen. Porenuth and Porevith were other shapes and names under which he was adored. Schedius, indeed, says, that With was the original name of the god; and that Pore, Suanto, and Rugii, were merely additions to distinguish the place where, or the circumstances under which, the idol was worshipped—just as the Romans had their Jupiter Stator, Jupiter Capitolinus, &c.

It will be necessary to speak of these deities as Saxon gods; for though there are but few traces of their worship among the Anglo-Saxons, they seem to have been extensively revered on the continent. After Svetovid came Prono, a god also worshipped by the Saxons. His statue was placed on a lofty oak; and around him were ranged a great number of idols, with two, three, or more faces. Seva was a goddess, whose altars flowed with human blood. She presided over the fertility of the earth; and as such she was represented under the figure of a beautiful young woman covered only by her floating hair, which reached as far as her knees.

There were two other deities not universally worshipped, but looked upon with great veneration by the more westerly of the Sclavi: these were the good genius Bely Bog, and the evil genius Tcherny Bog, corrupted by the Bohemians into Zernebock—a name which was long appropriated to the devil. Bely Bog was represented by a bloody statue covered with flies;

and it would seem that there was some connexion between this god and the Baal-zebul of the Syrians: his festivals were celebrated with banquets and dances, while Techeruy Bog was only addressed in the language of deprecation.

IV. *Of the Rites and Auguries of the Slavonic Nations.*

The Sarmatians formed no exception to that general rule, that man is desirous, eagerly desirous, of looking into futurity. They had, as we have seen, their oracles; and they had also their auguries. The most common was that performed by casting up into the air circles called *croujki*: these were painted white on one side, and black on the other; if, when they descended, the white side lay uppermost, the omen was good; if, on the contrary, the black appeared, the reverse was the case. Sometimes two or more circles were thrown up at once; and as those which exhibited the white side exceeded in number those of which the black was presented, so the inquirers judged of the success of an undertaking. Some drew their auguries from the return of birds of passage; others from the undulations of the sacrificial smoke, the cries of animals, the men or beasts which they met with in their daily walks. The deportment of the captives about to be sacrificed to the gods were all matters far from indifferent, and all conveyed some prophetic lesson.

That the *Slavi* believed the immortality of the soul, and a future state of reward and punishment, is evident, not only from the identity of their mythology with that of Greece, but by the union of religious ceremonies with funeral rites. The greater part of these nations buried their dead. After having placed the body, not without prayers and sacrifices, in a ditch or grave, they heaped above it a mound of earth; around this they assembled to celebrate the *trizna*, or funeral feast.

Few banquets among the *Slavi* were equal in magnificence to these *trizna*. Hydromel or mead was consumed in so great a quantity, that the guests rarely left the tomb in a state of sobriety; while at the death of a prince cruelty was added to drunkenness, and captives were sacrificed, to be useful to the departed in another world. Those who burned their dead instead of burying them, commenced by the celebration of the *trizna*; after which they carefully gathered the ashes and bones which were not entirely consumed, placed them in urns, and set those urns on pillars near their cities.

The funeral ceremonies even yet in use among the Russians are plainly derived from the *trizna*. The body to this day is carefully dressed in the richest apparel that belonged to the deceased; the hair is elaborately curled; and the body is then placed upon a painted bier, with the hands covered by white gloves, and holding a cross and a bouquet of flowers. Women are dressed in new robes. Then the friends of the deceased meet, and drink around the body; while refreshments are plentifully distributed to those without.

V. *Of the Decline and Fall of the Slavonic Religion.*

Scarcely was Russia established as a separate monarchy under Rurick, than Christianity began to be preached. Rurick himself, his kinsman Oleg, and his

son Igor, died pagans; but it is said that the wife of the latter prince embraced the religion of Jesus, and continued in it until her death. She was canonised, and is still a very favourite saint of the Greek Church. It does not, however, appear that she ever attempted to introduce Christianity into Russia, though for at least ten years, viz. from 945 to 955, she governed that country in the name of her son Sviatoslaf: probably one reason might be, that the religion of his ancestors was vehemently supported by that prince, who continued a pagan all his life, and brought up his family in the same faith. Jaropolk, his son, seems to have shared his sentiments; but Vladimir I., who succeeded, entertained the missionaries of the Roman and Greek Churches, of the Mahometans, and it is even said of the Jews. He listened attentively to their arguments; and finally choosing ten men among the wisest of his counsellors, he sent them to examine the state and effects of those several creeds in the countries in which they were acknowledged. The ambassadors visited the lands required; and, struck with the splendour exhibited at Constantinople under the Greek empire, they unanimously gave their verdict in favour of the Greek Church. Vladimir bowed to their decision; but as he was determined not to ask any favour of the emperor, he raised an army, invaded the empire, and after devastating whole provinces and shedding the blood of tens of thousands of men, he carried away captive bishops, priests, and deacons, and thus avoided what he considered the humiliation of sending to Constantinople for instructors. Vladimir now openly embraced Christianity; Novogorod was raised to the rank of a metropolis; and Michael was consecrated by the Greek patriarch its first archbishop. The grand-duke, for that was the title then borne by the Russian sovereigns, received baptism himself, and his whole court followed his example. He issued orders that his subjects should comply with the same rite, on pain of severe punishment, but none was necessary. The change seems to have been wrought at once, and universally. The image of Peroun at Kief was broken from its pedestal, and dragged along at a horse's tail to the river, beaten with rods all the way, and finally cast into the water. At Novogorod, however, the god did not, it seems, yield so peaceably to his fate; for when his statue there was cast into the river, he rose again to the surface, and casting a staff on the bridge threatened them that they should have cause to repent this sacrilegious act. The memory of this was long kept up by a day of humiliation, prescribed by the Greek Church to avert the effects of demoniacal indignation. After the reign of Vladimir, idolatry never recovered; it may be said to have had its death-blow in the conversion of that prince, A.D. 988.

THE LIVING WATER:

A Sermon,

BY THE REV. R. L. COTTON, D.D.

Provost of Worcester College; and Vicar of Denchworth.

JOHN, iv. 10.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

WE find here a woman in the presence of the Saviour of the world, but unacquainted with him, and with the great and glorious things which he was able and willing to do for her. Jesus having been in his lowly manner journeying on foot, fatigued with the toil of it, in humble simplicity sat down on the wood-work, or some part of the machinery, of a well, which was called Jacob's well. He had perhaps directed his steps especially to this place, because he knew that a woman was there, who, though hitherto ignorant and sinful, was blest with an honest and ingenuous heart, ready to receive and follow instruction; and that intercourse with her would lead to the edification of many others. The blessed Jesus, ever intent upon carrying on his work of love, was not to be restrained by the fatigue under which he was labouring, from exercising his affectionate interest in the salvation of man. He sat by the woman; he began to speak to her; he said, "Give me to drink." She, little thinking that the lowly man with whom she was sitting was the blessed Son of God, the Saviour of mankind, asked him how he, being a Jew, could beg a favour of a Samaritan, since the Jews and the Samaritans were enemies. The gracious Jesus takes no notice of what she had said: he took no part in enmities and quarrels; his holy mind was occupied with another and a better subject. He knew the sad state into which her darkness and iniquity had brought her; and he knew the salvation which he could work for her. He addressed her to this effect: "Could you but know who I am, and what I could do for you, you would long for the great blessings which I am able to impart to you." His compassionate heart felt that it was a pity that there should be such grand blessings ready for the woman, while she was losing the enjoyment of them, because she did not know what they were, and therefore could not seek them. Therefore he saith, "If thou knewest the gift of God."

And to how many might he thus speak at the present day! If you could know the nature of that unspeakable gift which the blessed God offers you in the Gospel of his Son; if you could know the soothing consolation of pardon and reconciliation with God; the comfort of love, and all other heavenly graces; the sweet satisfaction found in prayer;

the pleasant interest and refreshment enjoyed in studying the word of God; the serenity and illumination derived from the holy communion;—could you have a lively apprehension of all the spiritual blessedness which the gift of God bestows upon men, even in this life, you would indeed earnestly pray for it to that heavenly Father, who will give the Holy Spirit unto them that ask him. How much more if you could know the blessings which flow from it in the life to come; if you could know the misery, the pain, the anguish, both of mind and body, amidst the never-dying worms and everlasting flames of hell, from which it can save you; if you could know the sweet, the delightful, the triumphant nature of the angelic joys, the "pleasures at God's right hand for evermore," the everlasting delight of living in the presence of God, in the presence of Christ, among pure and righteous and glorified beings, angels and archangels, cherubim and seraphim, and triumphant saints; could you know the nature and extent of the felicity and glory of those things which "eye hath not seen, nor ear heard, nor have entered into the heart of man," but which "God hath laid up for them that love him;"—could you form but the faintest idea of one-thousandth part of them, you would not surely pass them by with neglect, as if they were not worth seeking; you would pant for them, you would long for them, you would seek them with all your heart and mind and soul.

Again, the blessed Saviour might say, Could you know who it is that speaketh to thee; could you, my people, know what manner of person that is who saith to you, "Come unto me;" who promiseth, "him that cometh unto me I will in no wise cast out;" could you know his meekness and gentleness, his righteousness and justice, his wisdom and prudence, his mercy and love; could you know all the beauty of his holiness, sweetened and softened as it is by his gracious tenderness, compassion, and condescension; could you know the glory and greatness of his divine majesty, as it appeared when the seraphim "cried to one another, and said, Holy, holy, holy, is the Lord God of hosts, the whole earth is full of his glory;" or, as it will appear when "he shall come in his glory, and all his holy angels with him, and shall sit on the throne of his glory, and before him shall be gathered all nations," even all the thousands of all generations which have lived since the world began; or as he will for ever appear in "the light which no man can at present approach unto, King of kings and Lord of lords," with the vast hosts of the holy angels "standing round about him, and falling before the throne on

their faces, and worshipping God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever;" could you know that he "is the brightness of the glory of God, and the express image of his person;" could you hear the Father himself, God Almighty, saying unto him, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: and, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands;" could you see the "wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace;" had you an enlightened knowledge of Christ in all the loveliness of his beautiful character as man, "fairer than the children of men," and in all his divine attributes and glorious majesty as God; could you know all the goodness and the greatness and the glory of the blessed Son of God, the Saviour of the world, who invites you to "come unto him, that you may have life," that you may "have it abundantly,"—life in all the abundance of living; life, with every thing that can fill the living being with joy and peace; life, blessed with the perfect exercise of reason, righteousness, and love—angelic, heavenly life; could you know the gift of God, and who it is that speaketh unto you,—you would surely ask of him, and you would surely pray to him, with all the eagerness and earnestness of your hearts, beseeching him to give to you that which he offers to you.

But if you have no knowledge of the blessed nature of that "living water," or of the heavenly glory and happiness for which it will prepare you, or of the beauty and majesty of that divine Saviour, who offers these grand spiritual and eternal blessings, you will not long for the living water; you will not anxiously desire the enjoyment of heaven; your soul will not be "athirst for God, even for the living God;" you will not be eager to "appear in the presence of God."

Wherefore, beloved friends, I beseech you, "consider your ways." Ask yourselves this question: Do I value most highly that living water, do I thirst for it, do I long for it, do I pray for it? Do I look forward, with eager desire and hope, to the attainment of a place in the glorious heaven? Do I seek the Lord? Do I seek an enlightened knowledge of Christ? Do I eagerly desire to know the love of Christ, which passeth knowledge? Do I anxiously cultivate the knowledge of him, by reading of him, and hearing of him, and thinking of him, and imitating him? Do I seek his face, and the light of his countenance, eagerly desiring that he may look upon

me with favourable regard, with gracious acceptance? Do I receive with joy and gratitude every sign and expression of his love, which I find in the comfort vouchsafed to me in prayer, and in the study of the Scriptures, and in the holy communion, in the spiritual consolation which at any time pervades my heart? Or is it the case, that I care for none of these things—that I hear of all the offers and promises of the Gospel, and see nothing engaging or attractive in them; that I hear again and again of the righteousness, and love, and glory of the Saviour, and "see no beauty in him, that I should desire him?"

Surely there must be some sad disease infecting that heart that finds nothing lovely, nothing desirable, in the blessed Saviour and his heavenly gifts. Surely they that possess such a heart must be "dead in trespasses and sins." The darkness of the grave must have overspread their minds, preventing them from seeing the glorious light which shines over them. "The god of this world hath blinded the eyes of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The cold hand of death must have been laid upon their heart, chilling all its feelings, and freezing all its affections. How otherwise could people hear of the ever-blessed Son of God, and his inestimable gifts, without any interest, or concern, or admiration, or desire? How will they wonder at their wretched blindness and stupidity, when they "see the Son of man coming in the clouds of heaven with power and great glory;" when they see the bright saints shining in the brilliancy of their glory, and the heavenly light streaming from the blessed heaven, manifesting to them the radiant glory of the kingdom of God! What will be the anguish of their self-accusing hearts, when they find themselves driven away, and "punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" while his blessed saints are, with joy and triumph, glorifying him and admiring him! Then there will be "weeping and gnashing of teeth, when they shall see others in the kingdom of God, and they themselves shut out."

Surely, brethren, if you knew the gift of God, and who it is that speaketh unto you, you would ask of him, and he would give you the living water. But what is this living water? We find that the Samaritan woman could not understand what the blessed Jesus meant by the living water; and perhaps such words, expressive and beautifully significant as they are, may convey no idea to many—they may be to them a mere empty sound. They may not perhaps know, after all, what that gift of God is which is offered them, and

or which they may ask in prayer. Let us hear, then, some further explanation of it from Jesus himself. "Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up unto everlasting life." The living water, then, means something which, having been imparted to us, becomes to us the means of our obtaining eternal life. What can this living water be, then, but the Holy Spirit? That blessed Spirit poured into the heart of man, by the goodness of the gracious God, causes good principles and holy dispositions to arise in it. The fear of God, trembling before his justice and holiness; faith in God, resting upon his divine mercy and promises, and the merits of his blessed Son; the love of God, admiring his divine perfections, and feeling grateful for all his goodness and all his blessings; charity, filling the heart with kind affections, and exciting it to active and zealous efforts to comfort, relieve, assist, benefit a neighbour;—these, and other good principles and dispositions appearing in our heart, moving us to lead a righteous and godly life, to be diligent and persevering in acts of piety and charity, testify that the well of living water is really in the soul, and is "springing up unto everlasting life." For the presence of the Spirit is known by its fruits. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And to such signs of the presence of the Spirit we must look, if we wish really to discover whether we are favoured with the effectual enjoyment of that inestimable blessing. We must watch the feelings, and affections, and dispositions of our heart; we must continually look into, and observe, and examine the ways of our life; if we would, indeed, discover whether the living water is springing up in us to everlasting life. What, if there should appear in us adultery, fornication, hatred, variance, envying, murders, drunkenness, revellings, and such like? Could we hope that the blessed Spirit is a fountain of life to us in such case? The Holy Spirit would not send forth a stream befouled with filthy ways, and perverted by devilish tempers. The Spirit of Christ would dispose us to follow the example of the blessed Jesus in his holy way, and engender in us his lovely dispositions. He "went about doing good." In him was "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord;" and "righteousness was the girdle of his loins, and faithfulness was the girdle of his reins." He "loved righteousness, and hated iniquity." He "fulfilled all righteousness," and was "holy, harmless, and

undefiled" by sin. Do we, then, find that we abominate sin; and are we utterly ashamed of ourselves because we have been guilty of it, and because of the badness of our hearts, so prone to evil, so wanting in piety and love? Do we find that we are ever seeking the pardon of our sins in prayer, with grace to give us power to master our sinful nature, and excite in us good affections? Are we ever maintaining a struggle with our vile passions and all our tendency to sin? and do we really keep the command over them? Are we ever endeavouring to cherish every good feeling, to cultivate every good disposition, to seek the improvement of the whole frame of our mind and heart? and do we find, as a matter of fact, that we are really devoted to the service of the Lord—that we are really "in the fear of the Lord all the day long," endeavouring to please him by all that we say and do—that we are really given to prayer and the study of the Scriptures, and attending the Lord's house and his holy table? Do we find that we really feel for our fellow-creatures—that we weep with those that weep, and rejoice with those that rejoice—and that we not only feel, but act upon our feelings, exerting ourselves, and enduring loss, that we may afford every assistance, and consolation, and relief to our distressed, and afflicted, and needy neighbour? Do we find that "our affections are set upon things above, and not on things on the earth"—that we are not "carnally minded, which is death, but spiritually minded, which is life and peace?"

These are no vain, or impertinent, or needlessly curious questions. They are of the deepest concern to us. For if such a stream of holiness is really proceeding from our hearts, it testifies to us that the fountain of life is there, the "living water." And this pure and holy stream, derived from that sacred fountain, tends in its course to the ocean of everlasting life. Such is the tenour of our Lord's promise: "It shall be in him a well of water, springing up unto everlasting life." Happy and thankful may those blessed children of God be, who find that, notwithstanding the dreadful flood of iniquity which seems to be overflowing the world and overwhelming mankind in misery and ruin, in them appears a stream, though far from the purity which they desire to see in it, yet running in the right course, the course of honesty and truth, the course of chastity and sobriety, the course of piety and charity,—a course spiritual, not earthly—tending to heaven, not to hell. To find the heart set heavenwards, seriously, earnestly, constantly "hungering and thirsting after righteousness"—to find the life directed heavenwards, running through a channel of good and religious ways towards

the blessed ocean of everlasting bliss—to find that all the heart and all the life, imperfect and faulty as they are, are yet steadily, and continually, and consistently bent towards God and glory,—is indeed comfortable, cheering, and refreshing; for this course of holiness springs from God, and runs to God. God, in infinite mercy and love, sends his Holy Spirit into the soul, and causes pious and good dispositions to spring up in it. These dispose a person to renounce all sinful and worldly ways, and to give himself to a virtuous and religious life; and he then becomes “prepared to meet his God.” He becomes “holy as he is holy,” and therefore fit to be ushered into his glorious presence; that “presence in which there is fulness of joy,” the perfection of happiness, happiness far beyond all the present powers of our heart to conceive.

Do we now know so much of the gift of God, and of Him who speaketh to us in his holy word, as to desire that he may give us the living water? What shall we do? Can we hope that so great, so ineffable a gift, will be granted to such unworthy creatures at their request? Let the prophet encourage us, who speaks to us in remarkable unison with his and our divine Master and Saviour: “Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.” These words surely encourage us to fall down before our God, praying to him to grant to us that Holy Spirit, which will be a fountain of life in our soul, of a religious life in this world, and of a glorious life in the world to come. And such encouragement is one of the very last things which the volume of Scripture presents to us, as if it would leave its readers impressed with a lively confidence, that upon praying with earnest longing for the blessed Spirit, it would be granted to them. “And the Spirit and the bride say, Come; and let him that is athirst come; and whosoever will, let him come and take of the water of life freely.” But the prophet points out to us one step which is most necessary in the way to the attainment of the desired life: “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Repentance is here plainly laid down as a necessary step to divine favour. Seeking the Lord, calling upon him, and that while he may be found, while he is near, before he has absented himself for ever from us,—think of this, young people,—is here

shewn to be a necessary step to salvation. And not only seeking the Lord in prayer, confessing sin, and calling upon him for mercy, but forsaking the wicked way and the unrighteous thoughts enters into the direction of the prophet. Yes, in vain shall we pray for the blessed gift of the Spirit, if we do not give up all bad practices, and bad language, and leave all wicked society, and take to religious and good ways—“break off our sins by righteousness;” “cease to do evil, and learn to do well.” But if we do earnestly and sincerely seek the mercy and favour of Almighty God, striving to change the manner of our life, and so to “frame our doings, that we may turn unto the Lord” in such a manner as to be accepted by him, great are the encouragements, blessed are the hopes, which the prophet sets before us. “He will have mercy upon you; he will abundantly pardon you;” his gracious compassion will be moved towards you; his pardon will be poured down in abundant streams upon you. Beautiful are the descriptions which the Scriptures give, in many passages, of the fulness and perfection of the pardon which the merciful God grants to the truly humbled and believing penitent: and from this state of lowly self-abasement and contrite sorrow, and eager desire for pardon and grace, the blessed Spirit will lead the penitent forth into the way of life; he will “convert his soul, and bring him forth into the paths of righteousness,” even the ways which lead to glory, glory eternal in the heavens. “For ye shall go forth with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” So happy is the change in the penitent’s condition, that it is enough to make all nature burst forth in joyful songs of gratulation around him: but not only this, it is of sufficient importance to fill the very heavens with joy. “There is joy in the presence of the angels of God over one sinner that repenteth.” And the joy and peace with which the penitent will be brought forth, will be of durable, of eternal nature. The “joy and peace in believing,” with which he is favoured in this world, will be the earnest of joy and peace eternal, which will crown him for ever in heaven. The stream of righteousness, which proceeds from the sacred fountain in his soul, “springs up unto everlasting life.”

JANSENISM.—No. III.

Port-Royal.

THE fixed determination of purpose on the part of the adherents of Jansenius not to sign the declaration already referred to, and which was directly at variance

with their principles, drew down upon them, as was to have been expected, the most rancorous malice of their enemies. Excommunications, fines, banishments, and imprisonments, were the consequence; the state-prisons were thronged; the threats of fire and poison were not withheld; the Bastille, within whose walls the objects of tyrannical jealousy and hatred had for years languished in despair of regaining freedom, was crowded with fresh victims—even recesses in its passages were converted into temporary cells. It was in vain for the Jansenists to attempt to escape the fury and trickery of the Jesuits. That crafty society could not bear their uncompromising condemnation of many of the means adopted by the Romish see to retain and to extend its influence over the consciences and properties of men, and which scrupled not to suffer the enormities of its adherents to pass uncensured, provided there was a ready zeal testified to bow with submission to its authority, and to seek to bring others in thrall to its iniquitous sway. Had the Jansenists been less open in condemning the vices of their brethren of the Romish Church, or had they been in their own habits more conformed to the world, it is probable that they might with the utmost safety, as far as persecution was concerned, have adhered to the peculiar views of Augustine. The world is, generally speaking, more prone to condemn a man's uncompromising censure of its maxims, than any peculiar notions which he may entertain on theological subjects. A man's belief, in fact, is little inquired into, provided he sets not his face against the prevailing vices of the times.

The abbey of Port-Royal in the Fields, situated in a retired valley not far from Paris, occupied at this period a very prominent place among the religious institutions of France. "It excited," says Mosheim, "the indignation of the Jesuits, the admiration of the Jansenists, and the attention of Europe;" and this not only on account of the highly religious tone of thinking and acting of its inmates, but of their literary acquirements. Founded in 1204 by Eudes de Sully, bishop of Paris, its discipline had in process of time become gradually relaxed, and the inhabitants had sunk into that sloth and sensuality which was too prevalent among monastic bodies: this was, in fact, a natural result of an unnatural system of seclusion from the ordinary occupations of life, equally at variance with the Gospel and common sense, and one which was in no small measure the means of forwarding the progress of the blessed Reformation; at the same time testifying that a life of supposed separation from the world might yet be spent in walking according to its course, and that the walls of a monastery or nunnery are by no means to be regarded as containing within them the most exalted religious feeling or the purest morality. An important reformation, however, had taken place under the government of Jaqueline, daughter of Anthony Arnaud, who, after her conversion, assumed the name of Marie Angélique de la St. Madeleine. It had for a century exemplified a model of piety, mingled indeed with lamentable error, and accompanied with austerities at variance with the true character of the Gospel: still, a great change had been wrought; the views entertained by Jansenius had here taken root, and had been instrumental in weaning many a heart from the world, and in producing a tone of seriousness that strikingly contrasted with that existing in many of those institutions which it has been, and now is, the policy of the see of Rome to sustain—institutions that are silently working their way in our own country, the increase of which is viewed with a strange apathy, but which may be one day instrumental in causing much confusion in the kingdom, in the attempt to raise Popery on the ruins of Protestantism.

The Port-Royalists might, at the period referred to, be divided into three classes:—1. The nuns, who occupied the monastery, and followed the rule of Cîteaux; 2. the recluses, who led a retired life of abstraction

from the world, but who were not bound by any vow, and of whom one company consisted of men who lived at the farm-house belonging to Port-Royal and other small cottages, and the other of ladies who boarded in the monastery; 3. various friends, who had houses near, and kept up an intimate connexion with the institution.

The remarks of Mosheim with reference to the state of Port-Royal, however just many of them may be, are to be received with much caution: he does not appear to have entered into the spiritual feelings by which many of its adherents were unquestionably actuated, and from which their devotedness to religion took its rise. "Such," he says, "was the fame of this devout nunnery, that multitudes of pious persons were ambitious to dwell in its neighbourhood, and that a great part of the *Jansenist penitents*, or self-tormentors, of both sexes, built huts within its precincts, where they imitated the manners of those austere and gloomy fanatics, who, in the fourth and fifth centuries, retired into the wild and uncultivated places of Syria and Egypt, and were commonly called 'the Fathers of the Desert.' The end which these penitents had in view was, by silence, hunger, thirst, prayer, bodily labour, watchings, sorrow, and other voluntary acts of self-denial, to efface the guilt and remove the pollution the soul had derived from natural corruption or evil habits." It would seem that there is something not a little harsh and unjust in such a statement. If those who retired to Port-Royal hoped by voluntary acts of self-denial to efface the guilt and remove the pollution of the soul, then, indeed, they erred greatly, "not knowing the Scriptures;" they displayed an utter ignorance of the plan of salvation through the meritorious efficacy of the atoning sacrifice of Jesus Christ; they forsook the fountain of living waters;—but I can scarcely believe their views were so radically erroneous. This, however, is stated as a mere matter of opinion. Wherever there is an unreserved submission to the see of Rome, there must be a departure from the truth of the Gospel; but it would appear that by the refusal to sign the declaration that has been referred to, such blind submission was not maintained by the Jansenists.

The penitents, however, according to Mosheim, did not all observe the same discipline, or follow the same kind of application and labour. The more learned consumed their strength in composing laborious productions filled with sacred and profane erudition; others were employed in teaching youth; but the greatest part exhausted both the health of their bodies and the vigour of their minds in servile industry and rural labour. What is singularly surprising, he adds, is, that many of these voluntary victims were illustrious both by their birth and station; amongst the most eminent of whom was Isaac le Maitre, a celebrated lawyer at Paris, who retired to Port-Royal in 1637, his example being followed by persons of the highest distinction.

Against the establishment of Port-Royal, its friends and supporters, the fury of the Jesuit party was steadily and relentlessly poured forth: the monastery was surrounded by an armed guard; sentries were placed at the doors; the nuns were prevented walking out in their own gardens; they were deprived of their ministers, interdicted the sacraments, and declared rebels and heretics. This persecution lasted some years, during which many died in consequence of the privations they suffered. They were denied a participation of the holy communion in their last hour; and their bodies were debarred from the rites of Christian burial. The recluses suffered little less cruelly: hand-bills were posted in the corners of every street, offering large rewards to those who would apprehend them; they were consequently obliged to wander from one hiding-place to another—the police officers often searching the rooms in which they were concealed. Some of them

died in the Bastille, others lived under the constant dread of being poisoned.

Meanwhile, those who have been described as composing the third class escaped unhurt. They were known to be adherents to the Jansenists partly, but were saved by their high rank. Among these the most remarkable was Anne Genevieve de Bourbon, duchesse de Longueville; "that haughty princess," as she has been termed, "whose beauty, whose wit, and whose talents, had hitherto been made subservient to the most boundless ambition; that same person who plunged her country into the horrors of a civil war to gratify her own disappointed pride—that heroine, who had so long withstood the great Condé, had become suddenly an altered character." Impressed with a deep sense of religion, and bewailing her former conduct, she now sought to devote the remainder of her days to God. Meetings were held at her house for deliberation as to the most effectual method of warding off persecution. Under her protection the Archbishop of Sens, the Bishop of Chalons, with Arnauld and Mole, drew up a plan of pacification; the duchess wrote herself to the pope upon the subject, Clement IX., a quiet and peaceable man, who had just entered on the pontificate. He had long deplored the wretched state of the Church in France, torn by factions, religious as well as civil, and gladly sought to restore order and tranquillity: he accordingly issued a brief of reconciliation in 1688.

In obedience to this brief, the imprisoned nuns were released, the confessors and deserted were restored, and Port-Royal for a season surpassed its former eminence. The greatest joy was manifested even by those who had taken no small share in the persecution. The joy of the common people was unbounded; they had always regarded the Jansenists as saints, and had admired the sanctity of their manners and the purity of their lives. The power of working miracles was claimed by them not only at the earlier but even later period of their existence; and this circumstance added not a little to the veneration in which they were held. It is unnecessary here to point out the absurdity, if not the impiety, of arrogating to themselves such a power; and it is difficult to conceive how they could have been guilty of so doing: it cannot be denied, however, that the supposition that they possessed it, added to the veneration in which they were held. Unquestionably their piety caused them to be regarded with respect; and the many beneficent acts which they performed made their restoration to be hailed with delight.

We have much cause to be thankful to God that clearer light has been vouchsafed to us in this blessed Protestant land, with reference to religious subjects. However much the Christian may delight to commune with God in secret, and however much he may esteem it a privilege to be enabled, in imitation of his adorable Redeemer, to absent himself from the busy multitude for the purposes of private devotion, and serious reflection, and diligent self-examination, he will remember that each individual has his allotted sphere of action, in the diligent performance of the duties of which he is to bear a part. Non-conformity to the world does not imply an entire abstraction from the duties and occupations of the world; God may be as acceptably served amidst the bustle of daily life and the business of the crowded city, as in the remote valley far from the haunts of man. The great point to be attained is, the entire subjection of the heart to his authority—the aim that the life may be conformed to his blessed will. We are not to seek to be taken out of the world, but to pray to be kept from the evil that is in the world; and to endeavour in that situation in which we may be placed to testify that the leading object of our pursuit is, "the kingdom of God and his righteousness." We shall thus be qualified to act not only a consistent but a useful part. "I cannot praise,"

says Milton, "a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat." Happy that Christian who while using this world as not abusing it, intent above all things on promoting the glory of God, and furthering the salvation of the soul, testifies in the various scenes of active labour in which he is engaged, that his conversation is in heaven; and that the duties of life, to the performance of which he betakes himself with alacrity, are no suffered to impede him in his journey towards the city of the living God.

Y.

The Cabinet.

THE BRIGHT SIDE.—In trouble, people try to persuade themselves that it will soon be over, and that it will not return again; and this they call looking at the bright side. Now the Bible tells us that "man is born to trouble," that it is his daily portion; so we must learn to get used to affliction, and not to be surprised at it. We need not be afraid to see things as bad as they really are, if, at the same time, we can find real and strong consolation under them. The times are bad. Yes; but if you are a Christian, my poor friend, you are looking forward to a happy eternity. You suffer pain and sickness; but there is perfect health in heaven. You have difficulty in procuring bread to eat; but the Saviour of sinners speaks of himself as the bread of life. You want clothes to wear; but he offers you the garments of salvation. You may be a wanderer without an earthly home; but in his Father's house are many mansions, and he will prepare a place for you, if you believe in him. Now is not this looking at the bright side of things? It does not want what the world calls learning, to look at things (I would say it with reverence) even as God looks at them. Do not think others to have no troubles, and so wrong them; perhaps the richest man you know has trials greater than any you have ever felt. Only try to be content in the state in which God has placed you, and look forward to a better world, and then you will be happy.—*Job Nott.*

THE WAY OF SALVATION.—Then, seeing that the heart of man is not right exactly, unless it be found in all parts such, that God examining and calling it unto account with all severity of rigour, be not able once to charge it with declining or swerving aside, (which absolute perfection when did God ever find in the sons of mere mortal men?)—doth it not follow, that all flesh must of necessity fall down and confess, We are not dust and ashes, but worse; our minds, from the highest to the lowest, are not right; if not right, then undoubtedly not capable of that blessedness which we naturally seek, but subject unto that which we most abhor—anguish, tribulation, death, woe, endless misery. For whatsoever misbeth the way of life, the issue thereof cannot but be perdition. By which reason, all being wrapped up in sin, and made thereby the children of death, the minds of all men, being plainly convicted not to be right,—shall we think that God hath endued them with so many excellencies more, not only than any, but than all the creatures in the world besides, to leave them in such estate, that they had been happier if they had never been? Here cometh in necessarily a new way unto salvation; so that they which were in the other perverse, may in this be found straight and righteous. That the way of nature; this the way of grace. The end of that way, salvation merited, presupposing the righteousness of men's works; their righteousness, a natural ability to do them; that ability, the goodness of God which created them in such perfection. But the end of this way, salvation bestowed upon men as a gift; presupposing not their righteousness, but the forgiveness of their unrighteous-

ness, justification; their justification, not their natural ability to do good, but their hearty sorrow for their not doing, and unfeigned belief in Him for whose sake not-doers are accepted, which is their vocation; their vocation, the election of God, taking them out from the number of lost children; their election, a Mediator in whom to be elect; this mediation, inexplicable mercy; his mercy, their misery, for whom he vouchsafed to make himself a Mediator. The want of exact distinguishing between these two ways, and observing what they have common, what peculiar, hath been the cause of the greatest part of that confusion whereof Christianity at this day laboureth.—*Hooker, Sermon on the Nature of Pride.*

SIN THE STING OF DEATH.—The sting of death is sin, says the apostle. And what says the history of man, throughout all the realms and all the ages of heathenism? How was it in those days which the long-suffering of God winked at and overlooked? And how is it at this day in those countries which still continue to weary his patience by the multitude of their abominations? What was it that in ancient times demanded the fruit of the parent's body, but the sin of the parent's soul? What was it that caused the children of the idolaters to pass through the fire to Moloch? And what is it which at this day prostrates the eastern pilgrim beneath the chariot-wheels of a monstrous and mis-shapen idol? What are all these atrocities, but visible commentaries on the text of the apostle? What is there but the inward sense of wickedness, and a persuasion of the necessity of atonement, which can account for those prodigies of voluntary sacrifice and martyrdom? If death had no sting but that which it inflicts upon the body; if the sufferings of life, or the agonies of dissolution, were all that mortals had to apprehend,—why is it that fathers should ever consign their children to the fire, or their own bodies to extremity of torment? Throughout the world there is, and ever has been, a deep and indelible sense of guilt, which poisons every source of human enjoyment; which makes life restless, and the end of life terrible. It knocks at the door of the peasant, and thunders at the portals of monarchs. It tells the cottager at his meals, and the sovereign at his banquet, that he is weighed in the balance and found wanting. It whispers terror even to the sage in the retirement of his chamber, and turns his boasted wisdom into foolishness. And what is all the will-worship, and all the voluntary humiliation, and all the superstitious vanity and corruption, which the world has ever seen,—what are they all, but expedients to blunt the sting which can never be taken out, and to deaden the anguish which its point is constantly inflicting? Why is it that man hath ever sought to hide himself in falsehood, but that he may escape that fearful looking-for of judgment, which shakes his spirit to its inmost recesses; which makes cowards of all alike; which reduces to one wretched level him that tills the earth in the sweat of his brow, and him that is canopied in grandeur and in power; aye, and him too that is endowed with might, which surpasses the glory of the kingdoms of the earth—the might of a capacious and commanding intellect?—*Rev. C. W. Le Bas.*

GOD'S JUDGMENTS.—Though God's judgments may be secret, yet they cannot be unjust; like the great deep, indeed, an abyss unfathomable: but though we have no plumb-line of reason that can reach it, our faith assures us there is justice at the bottom. Clouds and darkness are round about him, saith the Psalmist; but, as it follows, righteousness and judgment are the habitation of his throne: so much we may easily discern through all the veils and curtains that envelope him, that justice stands always fast by his judgment-seat.—*Archbishop Sancroft.*

Poetry.

ELIJAH IN THE DESERT.

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. . . And behold there came a voice and said unto him, What doest thou here, Elijah?"
—1 *Kings*, xix. 11-13.

(For the Church of England Magazine.)

UPON the mountain stood
Elijah once, the holy man of God,
Watching the fitful blast
That bow'd the lofty fir-trees as it past;
Watching the hallow'd gleam
That bathed the landscape in a fiery stream,
And touch'd the dazzl'd eye with glittering light,
Too pure and bright for all but consecrated sight.

Thither, to meet the Lord,
The Tishbite came, led by his holy word:
Snares for his life around
Were spread, and all to him was dangerous ground;
Yet there the prophet stood,
Confiding in the Lord to aid the good,
And anxious watch'd the wind and light to see
Whether the Lord of hosts, perchance, in them might
be.

The blast swept o'er the plain,
And bent the trees, and cleft the rock in twain;
And as the whirlwind past,
He sought the Lord within the roaring blast;
But as its angry course
It urg'd along, he heard its murmurs hoarse,
That fill'd his heart with awe and holy fear—
"If that thou seek'st the Lord, prophet, he is not
here."

The earthquake roll'd around,
And shook the hills, and rent the solid ground;
And from the mountain's height
Burst the volcano, with its blazing light:
But it was not the Lord,
Who in that earthquake shook the verdant sward;
And though the bright volcano's mighty glare
Might seem to veil a God, Jehovah was not there.

Then came the "still small voice"
That oft has bid the wicked not rejoice
Before the eternal God:
Elijah sunk abash'd upon the sod;
For in that voice He came,
Who was not in the blast, or the volcano's flame:
Then struck the awful words upon his ear,
"I am the Lord thy God; prophet, what dost thou
here?"

DEVOTEDNESS.

My heart I, Lord, devote to thee entire;
The victim light with thine own heavenly fire;
Preserve, employ, and form it as thine own:
O, change my frozen to a torrid zone!
Knowledge divine into my mind instil;
Be thou the constant magnet of my will;

Do thou my senses guide, control, restrain :
O, may thy love o'er all my passions reign !
All I design, endeavour, hope, desire —
All that I am, or have, or shall acquire,
Without reserve I to thy will resign—
Jesus! I am no more mine own, but thine.

BISHOP KEN.

Miscellaneous.

VENTILATION.—In the construction of houses and public buildings, there is, for the most part, but little care taken to provide for due ventilation; which is capable of being regulated on the strictest scientific principles. Who has not experienced the ill effects of this neglect, in headaches, flushings, languor, and debility, incurred by attending meetings of large numbers of persons? These evils are caused by the inhalation of air from which much of its oxygen has been abstracted, and which is thus unfit for the purposes of respiration. Persons of delicate health, especially those whose lungs are weak, ought to beware of frequenting numerous and crowded assemblies: the theatre, the ball-room, and other fashionable places of resort, have destroyed many a victim.—*Curtis on Health.*

THE FLIES OF EGYPT.—Swarms of flies came "into all the land of Egypt, and the land was corrupted by reason of the flies." The Hebrew word *arob* denotes a mixture; and hence St. Jerome, in the Vulgate, translates it *omne genus muscarum*, "all sorts of flies;" from which, in our version, is the phrase *grievous swarm* (Ex. viii. 24); for the critical reader will observe that the words of *flies* are printed in italics in our version, and are not in the original. We are thus left to conjecture what kind of fly is meant, or whether the plague really consisted of flies. Bishop Patrick, after observing that flesh-flies, or dog-flies, are very troublesome and venomous, says, that some think the Hebrew word means a mixture of different insects, as Jerome has translated it; and those who adopt that father's view are supported by Josephus, who observes, that God "filled the country full of various sorts of pestilential creatures, with their various properties." "Perhaps," says Bruce, "this is the insect called *zimb* in those countries. As soon as this plague appears, and its buzzing is heard, all the cattle forsake their food, and run wildly about the place, till they die, worn out with fatigue, fright, and hunger." The fly of Egypt became proverbial; and Isaiah, in one of his predictions against Ahaz, says, "It shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt;" but if we attend to the reading of the passage in Exodus (viii. 24), "the land was corrupted by reason of the swarm," recollecting that the word *flies* is always inserted in italics, and is nowhere in the original, we must admit that it can hardly refer to a *fly*, properly so called. We have indeed various historical facts proving that flies are an intolerable plague; many places near lakes and pools having on their account been deserted and rendered desolate. Such, according to Herodotus, was the fate of Myus in Ionia, and of Atarnæ; the inhabitants being compelled to abandon those cities, unable to withstand the swarms of flies and gnats with which they were infested: the emperor Trajan was obliged to raise the siege of a place in the Arabian peninsula on account of the swarms of those insects; and Moses, in a much more early period, informs us that the hornet drove out the Canaanite; which means that before the conquest by the Israelites several cities had been deserted from terror of this insect. But in the 78th Psalm the *arob* is described as devouring the Egyptians, which is not applicable to a fly: "He sent divers sorts of flies among them,

which devoured them, and frogs, which destroyed them." Some recent commentators accordingly are of opinion that the Egyptian beetle (*blatta Egyptiaca*) is denoted in this plague. The beetle, it is well known, is every where a nuisance, and is particularly so in Egypt. All the allusions in different parts of the sacred Scriptures concerning the *arob* apply to this species. It devours every thing in its way, even clothes, books, and plants, and does not hesitate to inflict severe bites upon man. And as it appears to have been one of the great objects of the plagues to chastise the Egyptians through their own objects of reverence or abhorrence, the beetle might have been fitly employed for this purpose. Although it cannot be determined what place it held in their religious system, it is evident, from its figure occurring so frequently in Egyptian sculpture and painting, that it occupied a conspicuous place among the sacred creatures. In the British Museum there is a remarkable colossal figure of a beetle in greenish-coloured granite, and it is also delineated in various specimens of Egyptian antiquities preserved in that national institution. At the same time, if the popular reading of *flies* be retained, the preceding observations are equally applicable. The Egyptians, we learn, were worshippers of Zebub, or the *god-fly*. "The land of Egypt," says Bryant, "being annually overflowed, was pestered with swarms of flies. They were so troublesome, that the people were in many places forced to lie on the roofs of the houses, which were flat, where they were obliged to cover themselves with a net-work. As the country thus abounded with these insects, it might be thought that judgment was effected in a natural way, if it were not that it was brought about, as was also that of the frogs, in the coldest and most ungenial season of the year in Egypt. These noxious animals could not have been produced at such a season by natural means; it was contrary to all experience. They used to be produced at a different, and for the most part an opposite time of the year; and before this season they were either diminished or extinct."—*Edinburgh Scripture Gazetteer.*

JAPAN.—The Japanese are quite intolerant to Christianity. The Catholic priests, who formerly lived in Japan, enjoyed every possible freedom, and converted a great number of the natives; but, at last, the progress of the new religion gave rise to a dreadful civil war. For this reason, after the extirpation of the Christians, the following inscription was placed at the head of the stone tablets of laws, which are fixed up in all public places. "Whoever knows any individual who has taught Christianity, and can convict him thereof, shall receive a reward of five hundred silver pieces." There is likewise a law which prohibits masters from hiring servants, until they receive from them a written assurance of their not being Christians. In Nangasaky, where Christianity had made the greatest progress, there is a staircase, on the steps of which are laid various ornaments and utensils of the Catholic Church, and on the first step a crucifix. On new-year's day, all the inhabitants of Nangasaky are obliged to ascend these steps; and, as a proof that they are not Christians, to trample on the articles. It is said, that many Christians who live at Nangasaky comply with this regulation from interested motives.—These facts, we presume, are true; but it is mournful that the intrigues or bad conduct of these papal missionaries should be identified with Christianity.—*Christian Observer.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 188.

OCTOBER 12, 1839.

PRICE 1½d.

THE KNOWLEDGE OF THE GLORY OF GOD.

BY THE REV. J. FAWCETT, M.A.

Perpetual Curate of St. Cuthbert's, Carlisle.

II.

SUCH a manifestation as that referred to in a former essay is not made to one in a thousand,—I might even say, not to one in ten thousand; yet if we want to examine an object correctly, we should contemplate it where it is found in large dimensions—just as when we want to ascertain the exact form of a minute insect, we magnify it. The parts thus magnified are seen distinctly; yet they are nothing else but the very same parts, in the very same shape, and with all the same appendages, which exist in the creature so small as to be invisible to the unassisted eye. So, though not a man in ten thousand has so bright a manifestation of the glory of God as Brainerd had, yet every man, who has any manifestation at all, has one of the same kind. If his views and feelings could be increased to the same intensity as those of Brainerd, they would be like his; and if they could be increased still further, and made more and more intense, without being at all changed in their nature, they would be like the views and the feelings of saints in glory; for what else is it that Paul means when he speaks of "the peace of God, which passeth all understanding?" (Phil. iv. 7.) What else means he, when he tells the Corinthians, that we, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord?" (2 Cor. iii. 18.) What else does he mean,

when, speaking to the Ephesians of their being sealed with the Holy Spirit of promise, he calls it "the earnest of their inheritance?" (Eph. i. 14.) Some must have it in a greater, some in a less, degree; but in all who were thus sealed, it was the earnest of that inheritance, something of heaven enjoyed beforehand. What else does Peter mean when he asserts of the dispersed and afflicted Christians, "that believing in Him, whom having not seen they loved, they rejoiced with joy unspeakable and full of glory?" (1 Pet. i. 8.) Or what views of the Divine glory had David, when he said, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee?"

Let not, then, any man despise such manifestations as enthusiasm; but let him greatly court them, and diligently seek them: they are akin to the joy of heaven itself, and a preparation for it. Nor let any one who is seeking thus to be visited with God's salvation be discouraged, though he seem very far from it—cold, and dark, and even unable to pray. Let him still breathe out the desire, "I beseech thee, shew me thy glory;" and when he feels himself in the deepest darkness, he may be on the confines of a marvellous light, which will ere long break in upon him, to the joy and refreshing of his soul.

It remains only, that I shew the blessed effects of such manifestations.

In the first place, wherever there is any degree of such manifestation, and in proportion to the degree of it, there will be an inward reverence for God; it will be a reverence not unmixed with awe, but chiefly a delightful blending of admiration and love.

Now this is the very best state of mind in which a creature like man can be; it is one which becomes his condition and character. It humbles him; it exalts God. It makes him see how mean and evil he is; how great and holy, God. The approaches of such a one to the footstool of the Most High will be such as suit his circumstances, and the relation in which he stands to so gracious a Being. He will wonder almost that he is permitted to draw nigh, and will say, "Behold, I have taken upon me to speak unto the Lord, who am but dust and ashes" (Gen. xviii. 27).

Another effect which will follow from such manifestation, and proportioned to the degree of it, is self-surrender. He who has this knowledge of the glory of God will rejoice to see himself, and all his concerns, in such hands. When troubles come upon him, the bitterness will be almost taken out of them when he looks upon them as the appointment of so glorious a God. Can such a God err? Can he ordain any thing but what is wise, and right, and good? Would his weak, erring creature dethrone him, and alter his arrangements? Far from it. He feels so sure that all which proceeds from God is as it should be, that he would not change one thing. It is his satisfaction to lie in his Father's hands. He accepts willingly the good or evil of the present time; and resigns himself confidently for the future, prepared to receive, with meek and cheerful submission, whatever a God so glorious shall appoint. Nor is it for time only that he thus resigns himself to God; it is for eternity—his soul, as well as his body and estate; his soul to be accepted in Christ, sanctified by his Spirit, preserved from falling, and at last made perfect in glory.

It is easy to see that obedience will follow. The will of that Being, whom the favoured soul sees to be so glorious, will be sacred to him. He will be sure that every command proceeding from him will be excellent; the line of duty enjoined by him the best and the happiest that could possibly be. He will be sure that he cannot depart from it a hair's breadth, but he must depart for the worse. He will not only obey from gratitude, because God is his benefactor, though he will feel this; or from love, because God is his Redeemer, though this will be a constraining motive; or because the path of obedience leads to heaven, though this consideration may worthily weigh with him. But he will also obey, because he is well pleased that so glorious a God should in all things command him. He feels it an honour and happiness to be doing the will of such a God; and longs to do it perfectly, even as the saints and angels in heaven.

Lastly,—I would remark, that he who has had a sight of the glory of God in the face of Jesus Christ will be able to conceive of nothing higher or better in heaven itself than to have God for his everlasting portion. He can enter into the meaning of David, when he says, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. xvii. 15). He can understand the language of John: "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John, iii. 2). Nothing can be imagined by him as promising such a fulness of joy as to be at God's right hand, to see face to face, to know even as he is known. Every pleasure of sense, all the glory of this lower world, seems poor and beggarly in the comparison, and God alone capable of filling the soul with substantial bliss.

If such a glimpse of the Divine glory as he can catch on earth be so ravishing, what must the perfect vision in heaven be? Then the blissful communion will not be interrupted by withdrawal or desertion on the part of God, or by dulness of understanding and coldness of affection on his. The joyous, holy fellowship will not be disturbed by temptation, nor saddened by affliction, nor polluted by sin; it will be a perpetual light—an unclouded brightness—a sun which shall never go down—a moon which shall not withdraw itself; for the Lord himself shall be the light of his people, and their God their glory. Thus in heaven the view of the Divine glory will not be, like the best that good men are favoured with below, a transient vision, a momentary glance; it will be eternal; the days of mourning will be ended; every enemy being put under the feet of Jesus, death, the last of them, will be destroyed; and the victory and triumph of the redeemed complete and everlasting.

ZEAL FOR GOD'S GLORY.*

IN meditating on the Lord's prayer as containing the expression of the primary elements of piety, we have found that it gives utterance, in the first place, to that elevating sense of confidence in God's relation to us, the enjoyment of which is so prominent a characteristic of the children of God.

But they who recognise God as their Father—their heavenly Father—cannot but be filled with filial zeal as well as with filial confidence. The relation of parent and child, as it is the closest which can exist, so it most entirely identifies the interests of each, and makes the desires, purposes, and plans of the father, to live again, as it were, in the son. Him whom we love, we reverence and obey; and him whom we rever-

* From a very interesting work, just published, entitled "The Lord's Prayer; contemplated as the Expression of the Primary Elements of Devoutness." By the Rev. Thomas Griffith, A.M., Minister of Ram's Episcopal Chapel, Homerton, author of "The Spiritual Life," &c. &c. London, 1839. Burns.

ence and obey for ourselves, we long to see revered and obeyed by all the world.

This, then, is the next element of devoutness, for which our Lord has provided utterance in the prayer which he has taught us:—zeal for God's glory.

Now, this feeling so pervaded the heart of Jesus himself, and he knew it to be one of so absorbing a character in all God's children, that not only has he placed the expression of it foremost in the prayer, but he has supplied for that expression—notwithstanding the exceeding brevity of the whole composition—not less than three separate sentences, or rather a threefold outlet for the inward rush of feeling. For in the feebleness of language, and its utter inadequacy to express the more intense emotions, this is the only expedient to which men can have recourse, to piece out, as it were, the scantiness of the material employed; to make up for the insufficiency of one form of utterance by the addition of another, and another, which together may supply the symbol, if not the perfect picture of our inward mind; and indicate the length and breadth of those emotions which we would fain give full expression to. "Hallowed be thy name," exclaims the Christian to his heavenly Father; "Thy kingdom come; thy will be done on earth, as it is in heaven!"

For these several sentences, with whatever shades of meaning, are all expressive of that one same feeling, the zeal for God's glory. "His name," that is, his character and reputation in the world, we desire may be "hallowed," or counted holy; reverently thought of, honoured, and extolled. Even as when Jesus said to his Father, "I have glorified thee on the earth," he adds, "I have manifested thy name unto the men which thou gavest me." That is, thy glorious perfections, thy essential character of holy love, I have made known to my disciples, till they have learned to honour and to love thee as their Father and their Friend. And how dear such a gathering of all men's suffrages for our heavenly Father—such an exaltation of his character for universal adoration—is to the devoted heart, we see both in the grateful declaration of the Psalmist, "I will declare thy name unto my brethren; in the midst of the congregation will I sing praise unto thee;" and in the exulting chant of the assembled angels, our elder brethren, in heaven, when they exclaim, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee."

But the Christian's zeal for God's glory is expressible with still more force by that peculiar phrase which was always in the mouth of every Jew, and which, therefore, our Lord adopts into his prayer,—*"Thy kingdom come!"* God was the King of Israel. Among that favoured people he had begun to manifest himself; and from them, as from a centre, he had promised that his glory should radiate and diffuse itself around, till it embraced within its splendour all the earth. "The Lord," says the prophet Zechariah, "shall be king over all the earth: in that day shall there be one Lord, and his name one." "The God of heaven," says the prophet Daniel, "shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand for ever." And for this kingdom, therefore, God's people looked. The very thought of it was dear to every zealous Jew. The Rabbins declare, that "any one prayer which includes not in it a petition for the coming of this kingdom, does not deserve the name of a prayer at all." And in the synagogue-worship, in that solemn form of supplication which is called the *Kaddish*, or the holy offering, this forms the foremost clause: "May God's great name be magnified and sanctified in the world; and may he make his kingdom to prevail. May his redemption blossom forth;

and may the Messiah speedily come to liberate his people."

Yet, mixed up with the very intensity of this zeal for the universal reign of God, and even affecting seriously the sense in which the phrase, "Thy kingdom come" was used, there was in many a mind too low and earthly, too selfish and worldly a feeling of national pride, and a desire of national triumph. The image of a king, and of his kingdom, which was used by God in condescension to our infirmities, to express by an analogy, well known to all men, the authority and dominion which even now he exercises, but will ultimately manifest in all its clearness; this very imagery itself too often clogged the grand and pure idea with earthly incrustations; and men could not think intensely of God's kingdom, without diverging into the desire for those unspiritual concomitants, that vain pomp and glory of this world, which to human power pertain. And therefore, both to rectify this dangerous mistake, the seeds of which lie deep in even the holiest heart, and to indicate at once and clearly what the better and more spiritual emotions of the child of God do really point to, in the midst of all disturbing forces,—to bring out the one single pure idea of God's name being hallowed and his kingdom coming, which alone adequately responds to the yearnings of a genuine zeal for his glory;—our blessed Lord has supplied us with another form for its expression, which corrects whatever of wrong may cleave to the conceptions indicated by those former phrases, and intensifies whatever in them is right: "Thy will be done in earth as it is in heaven." For this desire it is which really lives and breathes in the pious heart, that God's will—the moral sovereignty of our heavenly Father—may be not only universally, but spiritually, made triumphant. It would little satisfy the holy soul, that God's name should be revered and adored; it would little come up to its most genuine and deepest aspirations, that his authority should be acknowledged, and that the incense of a prostrate worship should ascend to him from every clime, unless his will—his moral law—should find a shrine in every mind, and be written, not in tables of stone, but in fleshy tables of the heart; unless this will should be made by men their own; unless, from the spontaneous operation of a new and living principle within them, they should not merely submit to God, but go along with God; unless his Spirit should be put within them, and he himself should dwell in them, and walk in them; and he should put his law into their inward parts, and write it in their hearts, and they should teach no more every man his neighbour, and every man his brother, saying, Know the Lord; but all should know him, from the least of them unto the greatest of them: for all outward law is but the temporary substitute for inward principle; and the sovereignty of God has then first reached its absoluteness when it no longer works upon his people from without, but works within them as the impulse of their own self-moving will. This is the way God's name was hallowed, and his kingdom came, in Jesus himself, the Son of God. His meat was to do his Father's will, and to finish his work; and what things soever the Father did, these also did the Son likewise. This is the way God's name is hallowed and his kingdom comes among the elder brethren of God's family, the unfallen saints in light who serve around his throne. Thus hath the Lord "prepared his throne in the heavens, and his kingdom ruleth over all." His angels that excel in strength do his commandments, hearkening unto the voice of his word. His hosts are ministers of his that do his pleasure:

"As bright as flame, as swift as wind,
His ministers heaven's palace fill,
To have their several tasks assign'd,
All proud to do their Sovereign's will."

And therefore this is the way that Christ instructs his people to desire the hallowing of God's name, and the

coming of his kingdom, summing up all their petitions for God's sovereignty, and pouring forth all their zeal for his glory, in that purely spiritual supplication, unclogged by metaphor, unsensualised by any images derived from this world, "Thy will be done:"—be it done throughout the earth: be it done throughout the earth, even as it is already done in heaven: with all the fidelity, with all the spontaneousness, with all the fervour of unlimited accordance, with which the hosts of heaven are swift to do thy will.

Dear Christian reader, is this your desire? Does this imperfect exposition of our Saviour's words express the inmost, dearest feeling of your soul? Then see now the encouragement you have to cherish such a zeal, and utter it in daily supplication before God.

This you will understand, if you consider that the feeling which trembles in your own heart is but the resonance of the purpose of your God. His honour is dear to him even as it is to you; his authority he is jealous of even as you are; his will he has determined to make, in his own time, the will—the one sole will, beating in all as one pulse from one heart—of all the world.

The end for which you are zealous is already fulfilled in heaven; it has been there fulfilled from the beginning of time. There God's name is hallowed by the chant of thousand times ten thousand who surround his throne; and his will is done in every slightest act, in every nascent thought, of thrones, dominions, principalities, and powers, who stand before him. And this will was once fulfilled on earth; yes, even on earth, this solid, visible, material earth, on which we live and move. In the bright unclouded morning of creation, when God rested from his work that he had made, and God saw every thing that he had made, and beheld it was very good, then was there celebrated one blest Sabbath of uninterrupted adoration. Earth, sea, and air, were organised according to his perfect purpose. The living beings of every kind, with which they teemed, breathed only in accordance with his will. Man, godlike man, fresh sprung from his Creator's hand, and glowing with the splendour of his Creator's image, walked and communed with his eternal Father. The morning stars sang together, and the sons of God shouted for joy; and the divine Wisdom rejoiced in the habitable parts of the earth, and her delights were with the sons of men. The grand idea of God was realised, and heaven was copied out on earth.

And what has been shall be again. Yea, though that fair scene was so soon marred by sin, and that divine image was defaced, and that commerce with the skies was interrupted, and the presence of the Lord was lost; and now for centuries, yea tens of centuries, the name of God has been dishonoured, and his kingdom disturbed, and his will not done on earth as it is done in heaven,—yet shall he, the Almighty, be for ever frustrated in his purpose? Shall he, the All-gracious, be kept out of blessing his creation? Shall he, the All-wise, who knows the end from the beginning, be disappointed of that end? Shall he, the All-actuating, who worketh all things after the counsel of his own will, be let and hindered in the realising of that counsel? No; the very nature of God forbids the thought; the promises of God forbid it; the actual workings of God forbid it. All give us the assurance of another Sabbath of this world; all tell us, that the evil which has overspread it is but accidental, temporary, nay and subordinated to the higher purposes of the Almighty. All engage to us that God's honour shall be celebrated, God's authority shall be recognised, God's will shall be done, on earth. On earth it shall be done, even as it is done in heaven. That idea which is realised already in the heavenly regions, which began to be realised upon this earth, but which now is counted little better than a pious fancy, a devout imagination,—just that idea shall nevertheless be

realised again throughout the universal world. I say, God's very nature encourages us to look for this; for he has made nothing in vain: he cannot deny himself: "The Lord of Hosts hath purposed, who shall disannul it? His hand is stretched out, who shall turn it back? The counsel of the Lord standeth for ever; the thoughts of his heart to all generations. He is in one mind, who can turn him? And what his soul desireth, even that he doeth."

And I say, God's promises encourage you to look for this. You know how various, how copious, how dear, how sure they are. It were vain to attempt to lay them out before you here. From the beginning of Genesis to the end of Revelation, this is written in the book of God,—that Satan shall at last be bruised under our feet; and the holy city, new Jerusalem, shall come down from God out of heaven, prepared as a bride adorned for her husband; and the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

But most of all, I say, God's actual workings encourage us to look for this; for these are the already-commenced accomplishment of his purpose—the anticipation and the pledge of the fulfilment of his promises. With the very fall he began the restoration. With the very intrusion of sin he struck the first blow against sin. With the very first act of rebellion against his will he made provision for the ultimate crushing of all rebellion, and the triumph of that will. And these workings have gone on, through each successive generation, from Adam to the patriarchs, and from the patriarchs to Moses, and from Moses to the kings, and priests, and prophets of the Jewish commonwealth, onward to the grand Restorer, the Messiah, the Christ, the King himself; who came as man to prepare the way for his coming as God; who suffered, and bled, and died, that he might ultimately reign triumphant; who offered himself once to bear the sins of many, that to those who look for him he may appear the second time without sin unto salvation. Christian, he who taught you these inspiring petitions is himself the pledge that those petitions, in all the length, and breadth, and depth, and height of the desire which they express, shall be fulfilled. He who teaches us to pray, and that with fervent daily importunity, "Thy kingdom come," he himself shall come in the glory of that kingdom, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

What then, in the mean time, are we who use these supplications to do? What is the spirit, the practical disposition, in which the longing for God's kingdom, therein expressed, should manifest itself? It is, first, a spirit of personal preparation for that desired kingdom; for who can long and pray for the hallowing of God's name, and the doing of his will, and not be labouring to accomplish in his own person his own desires? All prayer is nothing but self-delusion or hypocrisy, which re-acts not on the worshipper, and prompts him not to work out that which he has prayed for. And therefore to this personal preparation for the wished-for kingdom did our Lord so frequently direct the minds of his disciples; as when he said, "Watch, therefore, for ye know not what hour your Lord doth come;" and when he gave them parable after parable, of the virgins, of the talents, of the sheep and goats, to lead them not merely to look out for, but to hasten towards—not merely to be anxious, but also to be ready, for the kingdom of God. O, how often do we long for that kingdom, and how little do we anticipate it in our hearts! The very things we long for, (so far as our personal happiness is concerned,) what will they be but the exercise of habitual delight in God, submissiveness to God, adoration of God, and similarity of disposition, purpose, act, with God? But all

these very things may be exercised, in their commencement, even now. They must be exercised in that commencement, or never shall we reach their consummation in the world to come. And the more we cultivate now devotion, purity of heart, benevolence, self-government, whatsoever things are holy, just, and true, the more shall we find already God's law reigning in our hearts, and God's will done by us in spirit, though not yet in extent, as it is done in heaven.

But, again, the spirit of these petitions will be a spirit of co-operation towards this kingdom. How it shall at last be manifested, we indeed know not. To what extent the instrumentality of man will be employed for this glorious consummation, we are ignorant: but this we know—that every soul now saved will go to swell the triumph and enhance the glory of that kingdom which we pray for; that even now, in this dark world, God's name is glorified by the light that is diffused around from those who love and serve him; and that at last they shall shine forth as the sun in the kingdom of their Father, yea, form a portion of that splendid retinue which shall adorn the coming of their Lord. And O, then, for co-operation towards this glorious end! O, to labour, each one in his sphere, to swell the chorus which shall sound our Sovereign's praise! To this every single Christian is ordained; and to this every single Christian can contribute. Yes, it is the aggregate of Christian efforts that saves the souls of men, and glorifies our heavenly Father. To no one individual can we rightly ascribe the illumination, the awakening, converting, nourishing of the sons of God. The influences of the Spirit stream in upon us from every side, at every moment of our being; and every Christian is made, more or less, the medium through which those influences flow. Every one who has a zeal for God in his heart may do—does do—something as the instrument of God. Let not then timidity hold us back; let not limited powers and opportunities discourage us; let us only each co-operate, each do something, in word and act; and that something will tell. In private life, in social, and in public; with families, and friends, and neighbours; for churches, and schools, and ministers, and catechists; by subscriptions and societies; for our less-enlightened brethren at home, and our heathen fellow-sinners abroad; work,—work while it is day. Every one has talents; use them for your Lord. Every one is a steward of his grace. O, take care that you be found faithful to your trust; for, “blessed is that man whom his Lord, when he cometh, shall find so doing: verily I say unto you, he shall make him ruler over all his goods.”

Exercise, then, lastly, the spirit of expectation of that kingdom which you pray for; the joyous expectation of that time when your preparation shall be welcomed with God's plaudits, and your co-operation shall be found not to have been vain in the Lord. Hope must be the foundation of prayer; and hope builds itself up by prayer. The more you believe God's promises, the more fervently will you supplicate for their fulfilment; and the more you supplicate for their fulfilment, the more will there be settled in you and consolidated a calm, assured, habitual expectation of the coming glory: you will see it afar off; you will be persuaded of it; you will anticipate it; your life will even now be hid with Christ in God; and when he shall appear, then shall you also appear with him in glory.

SKETCHES FROM MEMORY.

BY A NAVAL OFFICER.

No. II.—*The Pirate.*

“Yet, Ocean, all thy billows
Shall surely flee away,
And on their rocky pillows
The drowned dead display;
Then, awful thought, upstarting,
Behold the judgment-throne!
Earth, sea, and air departing,
Then we shall stand alone.”

Charlotte Elizabeth.

SLOWLY and hazily the day dawned on the broad Atlantic, when the officer of the morning-watch on board of a British man-of-war despatched the signal-man to the mast-head to count her convoy, consisting of seven merchantmen, which, during the previous night, from variable winds and squally weather, had, as was feared, become widely scattered—five only being visible from the mast-head, three of which were but just within gunshot of the commodore, one being close under his lee. The breeze was at this period moderate, and the ships under top-gallant-sails and single-reefed topsails, courses close-hauled; but the signal-man had scarcely made his report, when the officer of the watch, casting a quick but searching glance over the weather-gangway, called out, “Watch, shorten sail; main clew-garnets, top-gallant clew-lines, haul taut; shorten sail! Bear a hand, my lads; roll them up smartly; and down from aloft!” Briefly were these orders given, and as briefly obeyed. A moment's pause, and again his voice was heard clear and cool above the roaring of the squall, which now began to bellow over the ship,—“Jib, down-haul; hands by the topsail-haulyards; haul down; lower away!” Speedily the jib was stopped upon the boom; the topsail-yards were on the cap, pointed to the wind; and the sails, confined by the buntlines, were rendered powerless as to their effect upon the ship. She was now under the foresail and main-trysail, the driver having been trailed up; and yet she heeled, from the violence of the wind, almost to her main-deck ports.

Well would it have been for the vessel under our lee, had she watched and followed our motions; she would not then have been, as we found her when the squall had blown over, a perfect wreck. Her topmasts and jib-boom were carried away short off by the cap, mainsail split, and main-yard sprung; she was truly in a pitiable condition. So have I seen a Christian professor, floating along this world's dangerous sea, dazzled by the sunshine of its smiles, and heedless of mischief, tempted to neglect the duty of watching and following the motions and commands of the great Captain under whose directions he has placed himself, plunged into the deep waters of affliction by some terrible visitation in righteousness; that he might be taught, by bitter experience, the folly of self-dependence, and the deep necessity for constant watchfulness and prayer, lest he should fall into temptation.

But to return. Upon discovering the crippled state of the vessel in question, it was determined by the commodore to send an officer and boat's crew on board of her, to assist in repairing the damages;

and as soon as the topsails were rehoisted, and the ship hove-to, this was done. The whole of that and the next day were spent in getting her into any thing like a condition to proceed; and still, much remained to be done. Nevertheless, the rest of the convoy were not to be neglected. I, therefore, was left in charge, with orders to make the best of my way after; and the commodore proceeded under easy sail to look for the remainder.

The next day the weather was thick and squally; and a similar night closed in without any thing being in sight. Daylight, however, discovered to us a vessel on the weather-beam, which, it was reasonably hoped, might be one of our companions; but a glance through the telescope undeceived us, as the stranger was a schooner; and although her hull was not yet visible, the cut and size of her sails indicated that she was no patient plodder of the sea, but one that could make fleet work of it when her occasions called. I confess that, upon a careful survey of her with the glass, there was an anxious and uneasy kind of qualm passed through my mind; in short, I had serious misgivings relative to her real character.

The captain of the vessel of which I was thus left in charge was a shrewd, sensible, and resolute seaman: he had several times looked at her, as had two gentlemen, passengers, whom, with a lady and her servant, the news of the stranger had gathered together on the quarter-deck. "She is a slaver," said the captain. "No; she is a man-of-war!" said one of the gentlemen. "She is neither," said I; "she is a pirate;" for at that moment I observed her change her course, and edge away towards us, and caught a glimpse of her long, low, black hull, pierced with six ports of a side, as she rose on the crest of the sea which bounded the horizon.

For some time we kept our wind, in the hope of falling-in with some of the convoy, if not the commodore. This, however, proving vain, and the schooner nearing us very fast, I ordered the colours to be hoisted to see what she professed to be. A large Spanish ensign soon streamed from her peak, and a pendant from her mast-head; and still she kept edging down upon us. She might be, I thought, a Spanish cruiser; but if so, what can she want with an English merchantman? "Haul down the ensign, and let him see we wish to part company." "He's not for parting company before we're better acquainted, and have smelt his powder," said old Owen Williams, a quarter-master, and one of the seven men left with me to refit the vessel, who had stood for some time eyeing her with indignant suspicion. A column of smoke, and the report of a gun from the schooner, proved the truth of his words; at the same time, the colours she had shewn were hauled down, and my worst fears were confirmed.

We were now by our reckoning about eighty or ninety miles from the coast of South America, with a strong easterly wind. Immediately under our lee a dangerous reef of rocks stretched itself seaward from the coast; but to keep by the wind would be to throw ourselves into the jaws of fellows who act upon the principle, that "dead men tell no tales."

Brief was the council held upon this trying occasion, and desperate the resolution that was taken. Even

the females, appalling as the prospect was, declared for the risk of shipwreck rather than fall into the hands of these sea-monsters. Our crew, including my men and the passengers, numbered eighteen: one twelve-pound cannonade was the only gun we could muster; but there were several muskets, pistols, and cutlasses. With this slender force, as compared with that of the schooner, fighting was out of the question, except as a last resource.

The best point of sailing with our bluff-built vessel was right before the wind. Accordingly, it was determined to take this advantage, and endeavour to lengthen the chase, so that it might be dark before the schooner came up with us; or if that could not be accomplished, to run the ship ashore, and make the best escape we could. In a very few minutes the old ship was before the wind, staggering along under every stitch of canvass that could stand.

No sooner was this movement noticed by the stranger, than he gave us a significant token of his disapproval of it, by yawing and firing another gun, the report of which came groaning along the breeze, which had now considerably freshened; and the fast-rising clouds to windward still portended an increase.

The shot dropped harmless under the counter, which told how rapidly the pirate had gained on us. Our only gun was by this time got aft, in the hope that a lucky shot might disable his spars or sails, and thus give us a little more time; for night was fast approaching. Never shall I forget the countenance of old Owen, as, with the cool and steady precision which marks a well-trained seaman, he squinted along the gun to take aim. He waited long and patiently; for the motion was great, and the object small. At length, just as the schooner rose to the sea, he applied the match—

"Rung the report—the iron flew,
And prov'd the tar a marksman true;"

for her main-boom was wounded, rendering the main-sail useless; the squaresail came down by the run, the halyards being shot away; and as she steered more wildly after, we believed the wheel must have been injured. However, our end was answered; and a hearty "Bravo, old boy," was echoed by many voices. Again and again she fired; but, although within half gun-shot, did not strike us; and whilst, from her superior sailing she still gained upon us a little, the hope was encouraged that we might yet escape.

Night was just succeeding the short tropic twilight, and we were congratulating ourselves upon losing sight of our greedy pursuer, when the appalling cry of "Breakers ahead!" rang with death-like peal through the ship. All eyes were instantly fixed in that direction, and too truly convinced of the dreadful fact. With the desperate energy of men fully alive to the danger which threatened them, all hands worked speedily but coolly to shorten sail, and haul the ship to the wind. This done, brought the headmost breakers on the lee-beam, and with that circumstance, the only hope left, that of weathering them. The breeze was strong, and the sea rather heavy, yet still the good old ship made considerable headway, and our hopes brightened.

So signal an interposition of Providence could not but force itself upon every one; and many a rugged

heart, bursting with gratitude, ran over at the eye, confessing that we owed our present preservation only to Him, "who rides upon the whirlwind and directs the storm." Had we discovered the breakers sooner, our lynx-eyed enemy would have seen us alter our course, and soon been alongside of us. Had it been one quarter of an hour later, we could not have hauled up in time to weather the shoals, and must, humanly speaking, have gone ashore and been dashed to pieces.

Years have passed since then; but that schooner and those breakers are as palpable to my mind's eye as ever, and will, I trust, continue so, to quicken my sluggish heart in the remembrance, that God's people are his peculiar care; that their extremity is his opportunity; and that the arm of a gracious and almighty Saviour will be surely put forth to help his sinking disciples, when no other arm has power to reach or save.

We stretched on until midnight, when the wind slackening, we tacked to increase our offing, anxiously looking out, lest the schooner should again intercept us. The long-looked-for day at length dawned, and keenly was the horizon swept in search of her; she was nowhere visible to seaward: but among the breakers, on the middle of the reef to leeward, we discovered our late dreaded enemy, a miserable wreck; a small part only of the hull was above water, but the long tapering masts were still standing, as if to enable us to recognise her.

As the weather was now more moderate, we ran down towards the reef, hove to, and sent a boat as near as the heavy breakers would permit, to see if haply any of those who so lately peopled the ill-fated vessel might yet be struggling for existence; but, alas! there was not one. The crashing of the waves, impatient of the obstructing rocks, and the noise of the rending planks, and the wild screeching of the sea-birds, were the only sounds that met the ear: we looked and listened in vain for a signal or cry of distress; the only things we got near were, three small empty spirit-casks, which had most likely been thrown overboard before, or just as she had struck. There was no mark on either from which to learn the name of the vessel. Whilst we stopped, the masts were carried away, and she bilged and went down in deep water.

The breeze began now to freshen, which warned us to hoist up the boat, and make all sail off. When this was done, the people appeared deeply affected by what we had lately witnessed; and I felt that it would be unpardonable to neglect such an opportunity of pointing out to them the evil nature of sin, the steps by which men are led on from one wickedness to another, so that murder and rapine are hardly considered crimes;—that in all probability there were many of those unhappy creatures so suddenly summoned to their account, who would, in early life, have shuddered at the thought of any flagrant sin; but Satan led them on so imperceptibly to themselves, after first tempting to some (so-called) trifling offence, until at length they became exposed to the dreadful penalty of outraged laws both human and divine. I bid them see in this circumstance an illustration of the truth of God, that "evil shall slay the wicked;" and that "the wicked is snared in the works of his own hands;" and

also besought them to remember, though their poor bodies were now covered with the hissing surf, that when the archangel's trumpet should rouse them from their watery bed—if they were found unwashed in the Redeemer's precious blood, uncovered with his robe of righteousness,—they would be consigned, by the unerring Judge of quick and dead, to the place of wretchedness and woe, where the undying flame of God's wrath will hiss around and scorch their souls throughout eternity. I have good cause to hope that God blessed the circumstances and the words to some of those who saw and heard them. Reader, may the recounting of them be blessed to you; and to God shall be the praise and the glory. W. S.

THE GIFTS OF GOD IN NATURE AND GRACE.

BY MISS M. A. S. BARBER.

No. V. *The Spirit of Adoption.*

"COME, eat of my bread," saith Wisdom; "for by me thy days shall be multiplied, and the years of thy life shall be increased." "Happy is the man that findeth wisdom, and the man that getteth understanding . . . length of days is in her right hand, and in her left hand riches and honour." "For thou, O God, hast heard my vows," saith the Psalmist; "thou wilt prolong the king's life, and his years as many generations." "To die," says the Christian apostle, "is gain;" "to depart, and be with Christ, is far better." "We are confident, and willing rather to be absent from the body, and to be present with the Lord." Whence comes it that death hath laid aside those terrors, from which of old even wise and holy men drew back with dread? Witness also the prayer of David; "He weakened my strength in the way; he shortened my days: I said, O my God, take me not away in the midst of my days; thy years are throughout all generations." And the lamentation of Hezekiah, "Mine age is departed and removed from me, as a shepherd's tent . . . he will cut me off with pining sickness . . . I did mourn as a dove—mine eyes fail with looking upward." Whence is it? because the covering which was cast over all people, and the veil that was spread over all nations, has been removed, according to the promise of God; and a more perfect revelation having been made of the mercy and love of God towards man, and of the means whereby the purposes of that love are accomplished, the believer in Christ is restored to the place which was lost by the fall, and made by grace what Adam was by nature—the son of God. "Men fear death," says Lord Bacon, "as children fear going into the dark:" in both, the fear arises from an unknown and uncomprehended danger; but when he who thus shrinks from death becomes convinced, that immediately it takes place, an immortality of happiness is begun, and that the soul will not only be instantly sensible of the presence of his almighty Creator, but find in him a Friend,—surely he will then cease to fear it, as the child would cease to tremble in the dark, if it held fast by the hand of its father. It is not asserted that this is the experience of every Christian, as it is impossible to say how far, either in life or death, nature may prevail over grace; but it is, without doubt, the spirit of Christianity. Is not death constantly described in the Christian covenant as a desirable exchange—a passing into rest—a happy entering into a Father's house? Has not the Gospel a triumphant song, "O death, where is thy sting? O grave, where is thy victory?"

But this peace and triumph arise from the new relationship into which it has pleased God to admit man—a relationship explained to our mortal under-

standings by that of father and child. The depth and intensity of the affections vary in different individuals, as much, perhaps, as the intellectual capacity; but every one is more or less sensible of their influence. An immense distance, which our thoughts cannot traverse, separates us from God; when we meditate upon him only as the Almighty, one only faculty is called into action—awe. Such was the extreme reach of pagan understanding, which inscribed upon the temple of Isis the words, “I am all that is, and that shall be; and no man hath ever lifted my veil.” The height of their wisdom consisted in the confession, that there was indeed an unknown God: nor has the modern philosopher drawn nearer in spiritual knowledge and communion with his Creator, whilst he only acknowledges him as the great First Cause. “The Lord, the Lord God, merciful and gracious,” revealed his name of old to his chosen people; and the revelation was perfected when Christ put into the mouth of his disciples the name of Father. Beautifully adapted, in every respect, to supply the wants and meet the understanding of man, the Gospel thus immediately enlightens the heart, into which its testimony is sincerely received, as to the nature of the feelings to be exercised towards its Creator.

It is only through faith in Christ that we are capable of entering into this new state of being, which will be seen in considering the nature and evidences of the spirit of adoption.

In the first place, it implies a sense of the love of God towards us. To say that a child never doubts the love of its parent, would be to impute a perfection to human affections which they do not possess; but still there exists a strong instinctive reliance in the heart of a child upon the love of its parent. Is this said to arise from habit or experience? No; if the child had been separated from its parent from its earliest years—if lands, and seas, and oceans intervened,—would not its heart, especially when dejected or forlorn, traverse them all, to rest in thought upon the human being who it would think, if near, would certainly befriend it? If no counteracting influence had been at work, surely we may safely conclude such would be the path of the natural affections. And such is the turning of the trusting heart towards God—it implies a conviction of his love. There are some sweet little verses written for young children, entitled, “Who loves you best?” in which there is an endeavour to impress upon the infant disciple, that better than by father or mother, sister or brother, he is beloved by his God. But how hard it is for the human mind, whether in childhood or maturity, fully to embrace and rely upon this conviction! The difficulty is sin (Col. i. 21): we are alienated, and made enemies in our mind by wicked works—by the sense both of present and past sin, which withdraws our hearts from God, and teaches us to look upon him rather as an offended judge, than as a tender father. That we may have access to him as such, it is necessary that we should have a sense of pardon, of justification in his sight; which can only be ours through faith in the atonement of Christ. The clearer conviction we have of pardon, and consequently of the love of God towards us, the stronger will be our love towards him. “We love him,” as it is written, “because he first loved us.”

In the second place, the spirit of adoption implies submission to the will of God—a duty which calls daily upon faith for its fulfilment. We must have strong faith, both in the wisdom of God and in his love towards us, to be able to submit to him patiently in the painful and often mysterious course of this world’s events. Submission is a prominent trait in the character of true filial love; what wise and judicious parent does not expect it from a child? There are so many ways in which a child cannot judge for itself; so many ways in which the years of childhood must be employed; so many restraints to which it must be subjected;

which the child, at the time, is totally unable to comprehend,—that submission to wiser guidance becomes absolutely needful for its future welfare: many years must elapse before it can be aware either of the necessity of the means which were used, or even of the purpose which was to be gained. It is the same with every person in this world: there are many circumstances, many dispensations, many chains of events for which we cannot see the use or object, and which we are therefore tempted to think would be much better altered. Never was, perhaps, missionary zeal more untiringly displayed than by the Danish ministers, who endeavoured to found a Christian colony on the frozen and desolate shores of Greenland, and win the barbarous and miserable inhabitants to partake of the blessings of Christianity, and consequent civilisation. For a long series of years every attempt proved abortive; and amongst other sources of vexation was the impracticability even of instructing the children. After the missionary had succeeded in getting a few youths together, and had begun the attempt of instructing them, things went on very well while they continued to receive a fish-hook, or some other present, for every letter; but as soon as these rewards were stopped, they grew tired, and plainly informed the missionary that they really saw no use in sitting all day long looking at a piece of paper, and crying *a! b! c!* In vain he reasoned with them, in vain he endeavoured to convince them of the benefits of knowledge, especially religious knowledge: no, it was of no present use to them, and they neither understood nor believed the future benefit. So it is with us in this world: trials, vexations, disappointments, seem often to us like *a! b! c!* to the Greenlanders,—no present use, and only a great deal of unnecessary trouble. We know that knowledge is necessary to the savage, both as a means of communicating to him the doctrines of salvation, and also of advancing him to the blessings of civilisation in this world,—advantages which his mind, in its natural state, is totally inadequate to form any idea of: in a far greater degree is this the case with us; our life here is fitting us for a state of existence which we can yet form no idea of: let us, then, be contented to learn the *a, b, c.*

Conformity to the image of God is also an evidence of the spirit of adoption. “Be ye perfect, as your Father which is in heaven is perfect;” “be ye followers of God as dear children.” There is no argument, perhaps, more frequently addressed by parents to their children than this—“If you love me, you will endeavour to please me.” Obedience is urged upon the child as a proof of love—the only real proof which the parent is willing to accept. The same is required of the children of God. “If ye love me, keep my commandments,” stands almost first among the parting precepts of our Saviour. “If I be a father,” says Jehovah, in reproving the disobedient Israelites, “where is my honour?” Our Lord has censured the pretended obedience of words without deeds, in the parable of the two sons (Matt. xxi.). We should not rest the proof of our love to God only upon the emotions of our own hearts. It is true he seeth into the heart: the sincere Christian may therefore say, “Lord, thou knowest all things; thou knowest that I love thee;” and we are told, “the Spirit itself beareth witness with our spirit that we are the children of God” (Rom. viii. 16): but those who claim adoption into the household of God, must yet be renewed in his image; “he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk even as he walked” (1 John, ii.). They must give proof of that renewal by the course of their life: the “light,” which should glorify their Father which is in heaven, must shine in “good works.”

As imperfection cannot express perfection, the love of God far exceeds any idea that we can form of it from the love of a parent; yet there are many other points in which it may be yet further brought within our comprehension, by the analogy of parental affection; and in which the duties required from us may be yet further illustrated by the comparison of filial love.

In the first place, a parent's love is unpurchased by any merit in the object of it: parents love their children independently of their gifts, their graces, or even their merits; it therefore calls for the strongest gratitude. "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

Secondly,—It commences before the child is conscious of it, much less able to return it. "We love Him, because he first loved us" (1 John, iv. 19).

Thirdly,—It is a pardoning love. How much perverseness and disobedience has not a parent's love to contend with, through infancy, childhood, and youth! yet it is ever ready to forget all, and to drop the veil of forgiveness over every failing: "And I," saith the Lord, "will spare them, as a man spareth his own son that serveth him" (Mal. iii. 17).

Fourthly,—It is a protecting love. Such a strong confidence in this exists in the heart of the child, that it will rest contented and quiet in the midst of the greatest danger, if it is with its parent. It is written, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7).

Fifthly,—It has for its object the welfare of the child; and God hath ordered all things in the course of providence, so that they shall be productive of good to his children. "We know that all things work together for good to them that love God" (Rom. viii. 28).

If such is the love of God towards us, surely the knowledge of it should call forth the implicit trust, willing obedience, unbounded gratitude, and fervent love, which marks the strength and ardour of filial affection, and call them forth in a far greater degree than they can be felt for earthly parents.

Poets and philosophers, all classes of writers, have lavished their praises upon the golden age of life; but the greater degree which we possess of the spirit of adoption, the nearer shall we be in the years of maturity to the enjoyment of that freedom from carefreeness and anxiety which made the happiness of childhood.

The human mind in its strongest form needs something to lean upon—some support upon which to rest the weight of daily cares; and happy is he who finds it, where power to relieve is united with sympathy to pity. "A father of the fatherless is God in his holy habitation." More forlorn, perhaps, than even the usual lot of humanity, is that of the orphan; and therefore probably it is, that to those who share it there are such a number of promises addressed: but every human being is, in a certain sense, "fatherless," while without a feeling of dependence upon God; for, like a destitute child, he is ignorant, with none to instruct; helpless, with none to protect; sorrowful, with none to comfort him;—for even if he is blest with the best of earthly friends, there is much which distinguishes the lot of mortality, where their instruction, help, and sympathy, can avail nothing.

To crown the blessedness of the spirit of adoption, it is unchangeable and eternal. Whilst earthly affections are changing every hour, dropping into the grave in the lengthened series of advancing years, as flower after flower disappears from the garden-ground at the approach of winter,—this continues the same; and he who is a partaker of it has not only, amidst the changes of this world, one sure and unalterable blessing, but the very years which often bring darkness upon the domestic hearth, putting out one by one the lights of earthly love in the silence of

death, bring this nearer every hour to its bright, glorious, and everlasting perfection.

"Go to my brethren," saith the Lord, "and say unto them, I ascend unto my Father and your Father, and to my God and your God." Happy is he who thus has fellowship with Christ; and who, calling upon the Lord in the days of life and in the hour of death, can exclaim, "My Father and my God!"

ON THE REDEMPTION OF TIME:

A Sermon,*

BY THE REV. THOMAS HARTWELL HORNE, B.D.

Rector of the United Parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard Street.

EPH. v. 15, 16.

"See that ye walk circumspectly, not as fools, but as wise, redeeming the time."

BRETHREN, if those tombs which lie beneath our feet were at this moment to open, and disclose to view the numerous dead of former ages, as well as those of later times, whose remains they now contain; nay, if those only who have been cut down by the unerring hand of death during the year which has just closed upon us; if these, our fellow-citizens and neighbours, or relatives, whose loss we deplore;—if these, bursting the barriers which death has interposed between them and ourselves, were now to present themselves before us, and for a single moment were permitted once more to accost us in the language of affection and of friendship,—what, think you, would be the exhortation they would address to us—the anxious wish to which they would give utterance—the urgent entreaty to which they would implore us to listen? Unquestionably it would be that which St. Paul addressed to the Christian Church at Ephesus, and which in effect he this day addresses to each of us, as the highest proof of wisdom: "See that ye walk circumspectly, not as fools, but as wise, redeeming the time." This advice of the apostle is, indeed, peculiarly appropriate to us, who have been spared to "worship and bow down before the Lord our Maker," on this the first Sunday in the new year; for the continual revolutions of seasons and of years, and the constant changes which time is producing within us and around us, all naturally admonish us, that if time is passing away, we also are passing away with it; and consequently that we ought, without further delay, to appropriate it to those purposes for which it is entrusted to us; and, with the utmost care, to economise every one of those precious moments, which will shortly be no longer at our disposal.

Let us, then, on this day of grace and mercy, consider, first, the *import of the apostle's*

* This discourse was delivered on the first Sunday in the year 1839: but as the text forms part of the epistle for the twentieth Sunday after Trinity, Mr. Horne has contributed it for the present number of our Journal.

exhortation to redeem time; and then shew the *importance and necessity of attending to this duty*.

God grant that the moments which we shall give to the consideration of these topics may not augment the number of those which we shall have to redeem!

1. *See that ye walk circumspectly, not as fools, but as wise, redeeming the time.* Such is the apostle's exhortation, which first claims our attention.

Time is the succession of moments which composes the duration of a living and intelligent being in this world. If there were nothing in existence, in strict propriety of speech there would be no such thing as time. But, in the text, time is, to every individual, the particular term or duration of our natural life,—the period which elapses between the moment of our birth, and that of our death. On our use of this time depends our eternal happiness or misery: therefore St. Paul exhorts us to redeem it. This expression, "redeeming the time," signifies, that we improve it to the best advantage; buying up those precious moments, which others seem to throw away, and assiduously making a good use of the time present; that we earnestly endeavour to recover the time past, which has passed away through neglect; and that we strive in some degree to anticipate the time to come by wise precautions and deliberate reflection. Such, briefly, it is to redeem the time. Let us enter a little into the important details thus offered to our consideration.

1. It is not difficult to point out the legitimate use to be made of *time present*. It must be employed principally in acquiring a knowledge of those things which belong to our present peace and everlasting happiness; in the use of all those means of grace which are appointed for our "growth in grace, and in the knowledge of our Lord and Saviour;" in endeavouring, through Christ strengthening us, to overcome our passions, and resist the temptations of the world, the flesh, and the devil; in obeying the precepts of God's word; in advancing his glory and the kingdom of his Son; in "working out our own salvation;" and, as far as we can, in promoting the salvation of others. This it is to improve time to the best advantage, and to fill up every moment of it in the most profitable manner. Yet, let it not be imagined that every other employment of time is absolutely to be condemned. It is not necessary, in order to employ time religiously, that the whole of it should be devoted to the immediate duties of religion: this our condition in the world will not always admit. But we employ our time well when we employ it in

a manner suitable to the circumstances and situations in which we are actually placed. As those circumstances vary, our occupations also will vary: but they are all sanctified when we perform our several duties in submission to the will of God, and with a desire to promote his glory; following our necessary earthly employments with a devout, contented, grateful, and heavenly mind; beginning and ending the day with God; and, in short, "whatsoever we do, doing it to his glory."

2. But the apostle's expression, "redeeming the time," also has reference to *time past*; and it points out a remedy by which we may recover the time we have lost. That remedy consists in redoubling our efforts, in order that we may perform, in a short space of time, what we ought to have done in the time which is already past. This redoubled ardour in some measure recalls time past. It is as if it had not come; and we may say that it again comes to us, if our sorrow for what is already lost increase our earnest desire to improve the portion which may yet be allotted to us. A person, therefore, who has lived thirty or forty years, and, in consequence of his past neglect of time, finds himself ignorant of many things which he ought to have known, can only redeem it by sedulously applying himself to the means of instruction, and by devoting the present time to the acquisition of knowledge, in proportion to the length of time which has already past. So, again; a person, who in the midst of his course finds himself a slave to his passions, "tied and bound with the chains of sin," can only redeem time thus doubly lost, by shaking off evil habits, and, with renewed fervour and diligence, "ceasing to do evil, and learning to do well;" by "forsaking every wicked way and every unrighteous thought, and returning to the Lord, who will have mercy upon him." Brethren, time is that on which eternity depends. In time, while time lasts, we are to be made meet for the inheritance of the saints in light. We are guilty: in time we must seek the pardon of our sins. We are by nature and practice unholy: in time we must seek the renewal of our souls by the Holy Spirit of God. We are lost: and it is only in time that we must seek salvation. We cannot save ourselves: in time, therefore, we must apply to another, who is appointed for this very purpose; and, in our case, such an one there is; his name is Jesus; he is mighty to save; he is willing to save: he is now on the throne of grace; but he will not be always there: he will one day ascend the tribunal of judgment. O, let us "seek him while he may be found, and call upon him while he is near. Behold, now is the

accepted time; behold, now is the day of salvation." If we do not obtain this salvation in time, the opportunity will be for ever past, and our ruin will be inevitable.

3. Not only, however, may time past be thus redeemed; it is possible also to redeem the *time which is to come*. It is possible (if we may use the expression) to encroach upon the whole remaining term of our life, and even upon time which belongs to posterity. Thus, every one who, in humble dependence upon the Divine blessing, proposes to himself a wise and holy plan of living—who forms good resolutions, and concert measures proper for carrying them into execution;—such an one smoothes the difficulties of the future, and may be said to labour for time future. So, also, he who performs charitable or pious deeds, from a sense of gratitude to God for temporal and spiritual mercies; and who, by his liberality, evinces his regard to his country, his love for religion and for the poor members of Jesus Christ;—such a person redeems the time which belongs to posterity.

II. These, then, are the various ways in which we may redeem time present, time past, and time to come. This improvement of our time is of the highest importance: we cannot neglect it without incurring guilt, as I am now, secondly, to shew, by representing to you the *necessity of attending to the apostle's exhortation*, "redeem the time."

The very importance of time proves that we ought to find no means of turning it to good account. Time is the most precious thing in the world; for "God, who giveth plenteously to all creatures, in the distribution of our time seems to be strait-handed; and gives it to us—not as nature gives us rivers, enough to drown us,—but drop by drop, moment after moment; so that we never can have two moments together, but he takes away one when he gives us another."* The first has disappeared before its successor is within our grasp: and whether it will please him to give or retain the next, is beyond our knowledge. Yet, how is the value of time increased in the judgment of every thinking person, when he views it in all its circumstances, and reflects, seriously and with attention, how short time is; how rapid in its course; and, at the same time, how uncertain it is; how irrevocable; how much our eternal happiness or misery depends upon the right use or misuse of time; and what an account we shall have to give of it! I say, when we reflect on these things seriously and with attention; for these truths, obvious and self-evident as they are, so that no one can be ignorant of them, yet seem scarcely ever felt, or to make any suitable impression

upon the greater part of mankind. They have them, indeed, perpetually upon their lips; but their hearts are not affected by them. In order, then, that we may form a right estimate of the value of time, let us endeavour to enter a little into each of these reasons for its redemption.

1. The *shortness* of time is the first reason why it should be redeemed.

The shortness of life, and the narrow limits within which it is confined, are the theme of universal complaint. Question the man of letters and of science on this subject, and he will tell you that it is so difficult to attain to distinguished eminence in knowledge or in the sciences, that the life of man is too short to enable him fully to explore them. Ask the man of the world, and he will tell you that so much time is absolutely necessary in order to make even a moderate fortune, that very little remains for the enjoyment of it. And ask the aged man, bending beneath the weight of years, who has beheld successive generations pass away before him, and he will tell you, that that time, which to your imagination seems to be so long, has disappeared like a dream; and that the life of man, considered in its utmost length, is but an unsubstantial vapour, "which appeareth for a little while, and then vanisheth away." "We spend our years as a tale that is told." But, not to dwell upon the confessions of others, let us consider the measure of our days simply as it is in itself, and relatively to ourselves. And if from the longest life we deduct the years of helpless infancy; all those hours which human infirmity constrains us to pass in sleep, and which run away with the third part of our existence; the time spent in indecision and inaction; the time spent in preparation and design; the time spent in travelling; the time necessarily devoted to the care of our health;—after all these deductions, what does there remain of life properly so called? Alas! the longest life is but an hand-breadth; and three-score years' abode in this world is reduced to an actual and real existence of about twenty years. How important, then, is the apostle's counsel, "redeem the time!"

2. Yet, short as is the space of time allotted to us in this life, the *rapidity* with which that space flies seems to render it still shorter; and the images of quicker than lightning, sound, and thought, which are alike used by sacred and profane writers in order to denote the swiftness of its course, are no longer metaphors, but literal and faithful expressions, when applied to time. Hours, days, months, and years, fly away with astonishing rapidity.

Youth, the spring-time of life, from the novelty, multitude, and variety of the objects

* Bishop Taylor.

which engage attention, marks (so to speak) the moments, and seems to slacken their course. It passes away, however, like a flower that fadeth before the blighting wind, "and the place thereof knoweth it no more." It lasts but for a day; and, notwithstanding the fruitless efforts made to prolong its duration, youth soon gives place to mature age, when other enjoyments and pursuits, more equal and more regular, impart a more uniform course to our years, and confound them, as it were, together, until old age at length arrives, which being deprived of all those passions, interests, and impressions, that form an era in our lives, old age no longer distinguishes the fleeting moments, but sees them succeed and destroy one another with the rapidity of a resistless torrent.

3. Not only, however, does time fly with rapidity, but no one can be sure of enjoying it. Its *uncertainty* equals its rapidity; nor can any one, without being guilty of unpardonable temerity, promise himself any future time. We are surrounded by so many dangers, that life seems to subsist only by a perpetual miracle; our bodies are so "fearfully and wonderfully made," that the least accident is capable of deranging and destroying them; so that we can promise ourselves nothing certain. Experience also convinces us of the uncertainty of time. We daily see falling around us the young and the old, the strong and the weak, the rich and the poor, the noble and the beggar. Nothing can ransom us from death: it is an enemy with whom we can make no covenant; "it cometh up into our windows, and entereth into our palaces;" and when we purpose to take our ease, and to enjoy the goods we have laid up in store, our souls are required of us. Who, then, can be too solicitous rightly to employ time present, when no dependence can be placed upon time future, either for its arrival, or for its being duly improved?

4. With the rapid flight and uncertainty of time connect another characteristic, which ought to make us attach the highest value to it; and it is this,—time, once past, is *irrevocable*: once gone, it is gone for ever. Earthly goods may be acquired by human efforts; wealth, ordinarily at least, is obtained by the blessing of God upon honest industry; knowledge, by long and patient study; reputation, sometimes by merit; and honours and office, either by talents, by integrity, by intrigue, or by favour. Time, and time alone, is beyond our grasp: and the very moment in which I am addressing you, is as irrevocable, and as far distant from each of us, as that when the Almighty Creator spoke the universe into existence.

The ancients very significantly represented

time by the figure of a young man running at full speed, having a lock of hair on his forehead, in order to denote that it must be seized as it approaches (whence the proverbial expression, so common among us, of "taking time by the forelock"): but behind he was quite bald, to intimate that when time is once gone by, there is no possibility of seizing and detaining it. This beautiful and apposite emblem may suggest to all who are in the spring-time of life, an additional motive for the redemption of their precious time; particularly when, to the consideration of its shortness, of its rapid flight, of its uncertainty and irrevocability, we add,

5. *Its momentous influence upon our eternal destiny.* "The present state of man is probationary in its nature, and decisive in its influence upon our eternal condition. It is in time that the character is formed for eternity. Earth alone is the scene of operation for that mercy which is exercised through the amazing provisions of the gospel of Christ, and which is of the last importance as a preparation for participating in the felicities of the heavenly world." O, that we were wise, that we would consider our latter end; and, while God worketh in us by his word, his ordinances, and his grace, that we would work out our own salvation with fear and trembling, mindful of the influence of time upon our eternal state; and remembering that a single moment, wilfully lost or mis-spent, can never be recalled. Nor is this all: for,

6. *Reflect*—and this is the last consideration we shall urge to induce you to *redeem the time*—reflect upon the *account* which you must one day give of it. "Imagine not that you have done with time past; or that you will hear no more of the days which are gone." Hours have wings, and fly up to the Author of time, and carry news of our usage of them. All our prayers cannot entreat one of them either to return or to slacken its pace; "they are gone—gone to make a record in the court of heaven. Every moment, as it passed, bore its report along with it. Time mis-spent will be an accuser at the tribunal of God, and a gnawing worm in the regions of despair. It is only when 'wilfully impenitent' sinners shall see themselves upon the brink of eternity, when time shall be no more for them, that they will begin to be convinced of its inestimable value, and of the infinite importance of redeeming it." What would not lost souls give for one of their mis-spent hours! How well would they employ it, if it could be permitted to them! But they would not come unto Christ, that they might have life; they would not work whilst time was; and now the dismal night of eternity has overtaken them, when no one can work; but

in which they will, with bitter and fruitless remorse, eternally deplore and condemn their past folly and madness in having misemployed and squandered away, during life, so much precious time. O, let us learn to be wise at their expense; and remember, that we must be confronted, at the tribunal of God, with all our mis-spent hours and days.

These then, brethren, are the reasons why we should redeem time present, past, or future—viz. because it is short, and flies with resistless rapidity; because it is uncertain, and, when once gone, is irrevocable; because it has a momentous influence on our eternal destiny; and because we must one day give an account of our time.

To conclude:—Since nothing is more precious to us than time, or more important to us than to make a right use of it, how lamentable is it that so much time is lost for want of due solicitude to redeem it! How much time is lost in vain and frivolous pursuits or amusements, which have no relation whatever to our true happiness! How much time is lost in useless visits, which are perhaps not more disagreeable to the visitor, than to the person whom the imperious tyrant, fashion, compels to receive them! How much time is lost in idle gossip, in needless attendance on the decoration of the person, and in other pursuits, which dissipate the mind and render it unfit to resume the proper duties of life! to say nothing of the time that is lost by too many in wicked or criminal pursuits.

Another year has just closed upon us, and it is a considerable space in our lives. What use have we made of it? Have we improved it to the glory of God, in the discharge of our respective religious, civil, and domestic relations and duties? Brethren, let us each interrogate our own hearts, as in the presence of God; and if we find, on review, that we have lost our precious gift of time, let us redeem it by redoubling our efforts, in order that, during the remnant which may yet remain to us, we may do what we ought to have done in time past. Let us avail ourselves of the time present, and of the opportunities given us for our improvement in the knowledge of our duty towards God and man, and for our growth in grace and holiness. Instead of postponing any thing to a future day, let us now do what we ought to do for the time to come; and may the blessed influence of our example be felt in future ages! God grant that the present year may not be spent like the years which are irrecoverably past! God grant that the young, who have lost comparatively but little time, may understand its vast importance for their present and future happiness; and that those

who are already in the midst of their course, and have lost much time, may "give all diligence to make their calling and election sure." And, finally, may God grant that those who are drawing near to the end of their days, and who have lost the better part of their life, may be penetrated with godly sorrow, and devote the rest of their days to Him, by whose long-suffering mercy they have been permitted to enter upon another year. Amen.

CHURCH-EXTENSION IN SOUTH AUSTRALIA.

WE beg to call very particularly the attention of our readers to the information with which we have been favoured from this interesting colony. It is manifest that in a new state of society, like that to which we invite the public eye, the efforts of the inhabitants must be inadequate to provide the necessary funds for building churches. To the mother-country they must therefore look; and it should be remembered, that a colony, unless it be furnished with Christian ministers, to teach the duty which is owed to God, will sooner or later forget the duty owed to the parent-state. A sense of interest, if no higher motive be felt, should then rouse us to exertion in such a case as this. When we add, that the Roman Catholics are, we are assured, zealously endeavouring to gain a footing in South Australia, we feel no doubt that many of our readers, to whom God has given the means, will readily forward their contributions to the Office of this Magazine, where, and at Hatchards', Piccadilly; Seeleys', Fleet Street; and Nisbet's, Berners Street, they will be thankfully received. We proceed to lay before them some extracts from letters written from Adelaide, in Dec. 1838, and Jan. 1839; also March 17, 1839:—

"The pewing of our neat stone church was finished two Sundays ago, and will hold 300 persons, including free sittings: it is filled to overflowing, and it is now being enlarged to hold 300 more; and the governor, on giving the grant from the Christian Knowledge Society of 250*l.*, granted June 1838, and the money entrusted to him by some friends, made it a condition, that sittings should be reserved for the aborigines and the police. The influx of emigrants and settlers is immense, and the present enlargement quite paltry; every pew is already taken, and the church, as it now stands, is considerably in debt, and another is immediately required. A piece of ground is appropriated for the building in Victoria Square; but where are the funds? where are the labourers? O, I would invite some of our excellent English and Irish clergy to come in faith over and help us. Mr. Howard is the only clergyman here; he is a decidedly pious man. We have a very cheering letter, containing a draft for a second grant of 250*l.* for the Church-building Fund in Adelaide, from the Society for Promoting Christian Knowledge. This is to be applied towards the building of a second church: but what are we to do for a clergyman? It will be a sad thing to build a church, and then to have it closed for want of a minister. Mr. Howard's health is by no means good; and what must we do, if he were taken from us? our church-door

must be closed—then the little flock is scattered, and the enemy pours in like a flood. Do try and send us a good man and his wife, who can assist Mr. Howard, and superintend the building of another church, with plenty of money to do it. A census has been ordered to be taken of the population, which is supposed to be now nearly 7,000; and four emigration-ships are hourly expected. Raise all the money you can for church-purposes, and all the books for Sunday-school rewards and lending-libraries; and pray send us some common coarse printed calico for clothing for the aborigines—they are most anxious for it, and always wear it when given to them, as of course they are not allowed to come within sight of the houses unclad. Interest all our kind friends and relations in behalf of those objects. We are also trying to raise a school for the natives: we have a host of them daily, and employ them in carrying water, sawing wood, &c.; and some we have already begun to teach their letters, and others to sew, and the use of soap, and make them wash themselves and their clothes: they will do any thing for coarse brown biscuit.

“March 17.—We are more and more anxious on the subject of churches and clergymen for South Australia. Some gentlemen, who have engaged in a special survey at Port Lincoln, came to the governor the other day, and said they were going to build a church there, and begged he would appoint them a clergyman. Towns and villages are rising thirty miles round Adelaide, and churches and clergy wanted. As soon as we have money to guarantee our commencing another church in Adelaide, we shall begin.”

The Cabinet.

CHRIST'S AMBASSADORS.—Any man may read the Scriptures, or make an oration to the people; but it is not that which the Scriptures call preaching the word of God, unless he be sent by God to do it; “for how can they preach except they be sent?” (Rom. x. 15). A butcher might kill an ox or a lamb as well as the high-priest; but it was no sacrifice to God, unless one of his priests did it. “And no man taketh this honour to himself, but he that is called of God, as was Aaron” (Heb. v. 4). Any man may treat of public affairs as well as an ambassador; but he cannot do it to any purpose, without a commission from his prince. As, suppose a foreign nation should set up one among themselves to make a league with England, what would that signify, when he is not authorised by the king to do so? And yet this is the case of many among us, who, as the apostle foretold, cannot “endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears” (2 Tim. iv. 3). But such teachers as men thus heap to themselves, howsoever they may tickle their itching ears, they can never touch their hearts; for that can be done only by the power of God, accompanying and assisting his own institution and commission. Inasmuch that if I did not think, or rather was not fully assured, that I had such a commission to be an ambassador for Christ and to act in his name, I should never think it worth the while to preach or execute any ministerial office; for I am sure that all I did would be null and void of itself, according to God's ordinary way of working; and we have no ground to expect miracles. But, blessed be God, we in our Church, by a successive imposition of hands, continued all along from the apostles themselves, receive the same Spirit that was conferred upon them for the administration of the

word and sacraments ordained by our Lord and Master, and therefore may do it as effectually to the salvation of mankind as they did. For as they were, so are we, ambassadors for Christ.—*Bishop Beveridge.*

THE TREE OF LIFE.—To whom, blessed Lord Jesus, should we go? Thou hast the words of eternal life. Thou art the true tree of life, in the midst of the paradise of God. For us men, and for our salvation, thou didst condescend to be planted, in a lowly form, upon the earth. But thy head soon reached to heaven, and thy branches to the ends of the earth. Thy head is covered with glory, and thy branches are the branches of honour and grace. Medicinal are thy leaves to heal every malady, and thy fruits are all the blessings of immortality. It is our hope, our support, our comfort, and all our joy, to reflect that, wearied with the labours and worn out with the cares and sorrows of a fallen world, we shall sit down under thy shadow with great delight, and thy fruit shall be sweet to our taste.—*Bishop Horne.*

IDOLATRY.—There are divers ways of breaking the first and second commandments beside worshipping Baal, as wicked Ahab did, and bowing down to stocks and stones. Many a man has set up his idols in his heart, who never dreamt of worshipping a graven image. The root and essence of idolatry, as St. Paul teaches us, is the worshipping and serving God's creatures more than God himself. Whoever, then, serves any one of God's creatures more than he serves God—whoever loves any one of God's creatures more than he loves God—whoever makes any one of God's creatures more an object of his thoughts, and allows it to fill a greater space in his mind than God fills,—that man is guilty of idolatry in the spiritual and Christian sense of the word. When I say God's creatures, I mean not living creatures merely, but creatures of every kind,—every thing which God has made for us, or enabled us to make for ourselves,—all the sweet and relishing things we can enjoy in this world,—pleasures, honours, riches, comforts of every kind. Therefore, if any man is foolish and wicked enough to give up his heart to any one of these creatures, and suffers himself to be drawn away from serving God by it, he is an idolater in the sight of Heaven.—*Rev. A. W. Hare.*

THE HOLY SCRIPTURES.—Like the cloud between the hosts of Israel and Egypt, the holy Scriptures are a light by night to those who have eyes to see; while they are darkness even by day to those who are enemies to the truths which they contain.—*Bp. Griswold.*

EARTHLY AND HEAVENLY ENJOYMENTS.—And first for the perishing state and quality of all these worldly enjoyments; a thing so evident, or rather obvious to common sense and experience, that no man in his right wits can really doubt of it, and yet so universally contradicted by men's practice, that scarce any man seems to believe it. No; though the Spirit of God in Scripture is as full and home in the character it gives of these things as experience itself can be, sometimes expressing them by fashions, which we know are always changing; and sometimes by shadows, which no man can take any hold of; and sometimes by dreams, which are all mockery and delusion,—thus degrading the most admired grandeurs of the world from realities to bare appearances, and from appearances to mere nothings. Nor do they fail only, and lose that little worth they have, but they do it also by the vilest and most contemptible things in nature, by rust and cankers, moths and vermin, things which grow out of the very subjects they destroy, and so make the destruction inevitable. And how can any better be expected, when men will rather dig their treasure and comforts from beneath than fetch them from above? For it is impossible for such mortals to put on immortality; or for things, in the very nature of them calcu-

lated but for a few days, to last for ever. All sublunary comforts imitate the changeableness, as well as feel the influence of the planet they are under. Time, like a river, carries them all away with a rapid course; they swim above the stream for awhile, but are quickly swallowed up and seen no more. The very monuments men raise to perpetuate their names consume and moulder away themselves, and proclaim their own mortality, as well as testify that of others. In a word, all these earthly funds have deficiencies in them never to be made up. But now, on the other side, the enjoyments above, and the treasures proposed to us by our Saviour, are indefectible in their nature, and endless in their duration. They are still full, fresh, and entire, like the stars and orbs above, which shine with the same undiminished lustre, and move with the same unwearied motion, with which they did from the first date of their creation. Nay, the joys of heaven will abide when these lights of heaven shall be put out, and when sun, and moon, and nature itself, shall be discharged their stations, and be employed by Providence no more; the righteous shall then appear in their full glory, and being fixed in the divine presence, enjoy one perpetual and everlasting day, commensurate to the unlimited eternity of God himself, the great Sun of Righteousness, who is always rising and never sets. —*Dr. South.*

ENCOURAGEMENT.—No man is alone who has Christ for his companion; no man is without God, who, in his own soul, preserves the temple of God undefiled. The Christian may indeed be assailed by robbers, or by wild beasts, among the mountains and deserts; he may be afflicted by famine, by cold, and by thirst; he may lose his life in a tempest at sea,—but the Saviour himself watches his faithful soldier fighting in all these various ways, and is ready to bestow the reward which he has promised to give in the resurrection.—*St. Cyprian.*

Poetry.

HYMN FOR THE PRESENT HARVEST

(For the Church of England Magazine.)

BY E. T. PILGRIM.

ANOTHER harvest, gracious Lord,
Now greets our ravish'd view;
Again thou dost with sinful man
Thy covenant renew:
Where'er we turn our eyes around,
"The year is with thy goodness crown'd."

Then to our God, enthron'd on high,
Our grateful thanks shall rise;
Who thus, with never-ending love,
"Our daily bread" supplies:
With cheerful voice his praise we'll sing—
"Lord of the harvest"—"heavenly King."

"THERE REMAINETH A REST TO THE PEOPLE OF GOD."

(For the Church of England Magazine.)

THERE is a "rest" beyond this world of sin,
Where nought but peace shall enter in;
Rais'd high above these scenes of strife,
In which alone is found "eternal life."

There is a "rest," where labour finds an end,
Where friend meets each departed friend;
Where tears are wip'd from sorrow's eye,
And ne'er is heard again the mourner's sigh.

There is a "rest" but found in worlds above,
Whose lofty canopy is love;
Where seraphs hymn their Master's praise,
And cherub-notes unite the heavenly lays.

Then haste, my soul, to find this "rest;"
O, haste to be for ever blest;
Attune thy heart to join that quire,
And learn on earth to string the "golden" lyre!

A. G.

C. O.

THE PREACHING OF JOHN THE BAPTIST.

(For the Church of England Magazine.)

THE western sunbeams faintly fell
On Jordan's ancient stream,
Whose stately trees and reedy banks
Have furnish'd oft a theme
To the outcast sons of Israel
Of many a mournful dream.

The wild ass from the mountain-side
His thirst was quenching there;
A calm unknown in northern climes
Was brooding o'er the air;
No thoughts, save holy ones, might bide
Amidst a scene so fair.

Then through the desert's solitude
There went a sudden cry,
"Repent, ye viper-sons of sin,
The looked-for hour is nigh:
The long-foretold Messiah comes;
His herald-voice am I."

And who is this amidst the wild
With leathern girdle bound,
With sackcloth robe of camel's hair
His shoulders wrapt around;
Who makes each cliff and rugged dell
With one wild cry resound?

'Tis he whom prophet-bards foretell,
Elias come again;
The greatest and the holiest
Amongst the sons of men;
Whose home is in the wilderness
Beside the wild wolf's den.

And while to Jordan's sacred tide
Astonish'd thousands throng,
Still hear him bold and fearless chant
The same unwelcome song,
That strikes them like a thunderbolt,
So stunning and so strong:

"Ye valleys, rise! ye mountains, bow!
Prepare a pathway clear—
The Lamb of God, the Saviour comes,
His footsteps now are near;
The sandals from whose holy feet
I am not meet to bear.

He comes to sift the tribes of earth
With wrath upon his brow—
To triumph over death and hell—
To bring the proud ones low;
Yet mildly shall the chains be loosed
From off the captive now.

He comes to heal the broken heart—
 To light the darken'd eye;
 The lame shall leap like Judah's roe,
 Free and exultingly;
 The deaf shall hear his blessed name
 In the dumb man's joyous cry!"

AN OXONIAN.

Miscellaneous.

MOSLEM EGYPTIANS.—The Moslem Egyptians are descended from various Arab tribes and families which have settled in Egypt at different periods; mostly soon after the conquest of this country by Amrou, its first Arab governor; but by intermarriages with the Copts and others who have become proselytes to the Islam faith, as well as by the change from a life of wandering to that of citizens or of agriculturalists, their personal characteristics have by degrees become so much altered, that there is a strongly marked difference between them and the natives of Arabia. Yet they are to be regarded as not less genuine Arabs than the townspeople of Arabia itself, among whom has long and very generally prevailed a custom of keeping Abyssinian female slaves, instead of marrying their own country-women, or (as is commonly the case with the opulent) in addition to their Arab wives; so that they bear almost as strong a resemblance to the Abyssinians as to the Bedouins, or Arabs of the desert. In general, the Moslem Egyptians attain the height of about five feet eight or five feet nine inches. Most of the children under nine or ten years of age have spare limbs and a distended abdomen; but as they grow up, their forms rapidly improve. In mature age most of them are remarkably well-proportioned: the men muscular and robust; the women very beautifully formed and plump, and neither sex is too fat. In Cairo, and throughout the northern provinces, those who have not been much exposed to the sun have a yellowish but very clear complexion, and soft skin; the rest are of a considerably darker and coarser complexion. The people of Middle Egypt are of a more tawny colour, and those of the more southern provinces are of a deep bronze or brown complexion—darkest towards Nubia, where the climate is hottest. In general, the countenance of the Moslem Egyptians (I here speak of the men) is of a fine oval form; the forehead of moderate size, seldom high, but generally prominent; the eyes are deep sunk, black, and brilliant; the nose is straight, but rather thick; the mouth well-formed; the lips are rather full than otherwise; the teeth particularly beautiful; the beard is commonly black and curly, but scanty. I have seen very few individuals of this race with grey eyes, or rather, few persons supposed to be of this race—for I am inclined to think them the offspring of Arab women by Turks or other foreigners. The Fellahs, from constant exposure to the sun, have a habit of half-shutting their eyes; this is also characteristic of the Bedouins. Great numbers of the Egyptians are blind in one or both eyes. The costume of the men of the lower orders is very simple. These, if not of the very poorest class, wear a pair of drawers, and a long and full shirt or gown of blue linen or cotton, or of brown woollen stuff (the former called 'er'ee, and the latter zaaboo't), open from the neck nearly to the waist, and having wide sleeves. Over this, some wear a white or red woollen girdle. Their turban is generally composed of a white, red, or yellow woollen shawl, or of a piece of coarse cotton or muslin, wound round a turboo'sh, under which is a white or brown felt cap, called lib'deh; but many are so poor as to have no other cap than the lib'deh—no turban, nor even drawers or shoes, but only the blue or brown shirt, or merely a few rags; while many, on the other hand, wear a soodey'ree under the blue shirt; and some,

particularly servants in the houses of great men, wear a white shirt, a soodey'ree, and a kooofa'n or gib'beh, or both, and the blue shirt over all. The full sleeves of this shirt are sometimes drawn up by means of cords, which pass round each shoulder and cross behind, where they are tied in a knot. This custom is adopted by servants (particularly grooms), who have cords of crimson or dark-blue silk for this purpose. In cold weather, many persons of the lower classes wear an 'abba'yeh, like that before described, but coarser; and sometimes, instead of being black, having broad stripes brown and white, or blue and white, but the latter rarely. Another kind of cloak, more full than the 'abba'yeh, of black or deep-blue woollen stuff, is also very commonly worn; it is called diffee'yeh. The shoes are of red or yellow morocco, or of sheep-skin.

—*Lane's Modern Egyptians.*

RIO DE JANEIRO.—Passing one day by the convent of Santo Domingo, my attention was attracted to one of the domes of it, on which I saw conspicuously painted a great number of cannon-shot of all sizes. "Is it possible," I remarked to Mrs. Torrents, with whom I was walking, "that so many shots could have struck that devoted turret, and yet left it standing?" "No, no," she replied, "two or three did strike it, but the friars have painted all these to superinduce the belief that the balls of you heretics could make no impression on catholic towers. And the common people believe it. But we ladies, though not soldiers, know better than that; for look at what your balls did at Montevideo. For my part, I believe that no right religion can have any thing to do with powder and ball."—*Robertson's Letters on Paraguay.*

MEDICAL PROFESSION.—Some years ago, it happened to me, before I had connected in my mind the study of medicine with its practical benefits, to express with the inadvertency of youth, to one whose talents have since raised him to well-earned eminence, my surprise that he should make choice of a profession which entailed upon him the necessity of visiting so many sick chambers. You do not take into the account, he replied, the satisfaction we experience from relieving the sufferings which you describe. You do not know what we feel at seeing our patients rise from their sick beds, with recruited strength, and spirits again made buoyant by our means, under Providence. If we do witness, as indeed we do, scenes of misery, do we not also notice the brightening eye of returning health turned towards us with all the animation of gratitude? A parent thanks us for his restored child; a child for his parent; a husband for his wife. We can often say, "There is joy in that house," the result of our skill, the reward of our care; and our heart throbs with a satisfaction which is in alliance with the purest aspirations of noble feeling. When I mention, that these were the sentiments of Sir Benjamin Brodie early in life, I rest assured that I need say no more to give them their full weight in your eyes, from the estimation in which the character of that individual is held. But observe, I do not bring this forward as a solitary or unusual instance of correct and generous feeling; being persuaded that Sir Benjamin Brodie is only one among many who would return the same answer, in a profession which abounds with gentlemen of the most Christian-like tone and temper, and of singular humanity; remarkable alike for the strength, the correctness, the richness of their highly cultivated and Christian minds.

—*Chancellor Law's Address at Birmingham School of Medicine and Surgery.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
 SUPERINTENDENCE
 OF CLERGYMEN



OF THE UNITED
 CHURCH OF ENGLAND
 AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 189.

OCTOBER 19, 1839.

PRICE 1½d.

THE BELIEVER'S PEACE.

I.

THE marks which distinguish the righteous from the wicked are not limited merely to outward circumstances or actions. This is no where more clearly to be seen than in the contrast which the Scriptures exhibit as to their respective states of mind; comparing the one to "the troubled sea when it cannot rest, whose waves cast up mire and dirt;" and portraying the "peace" of the other by the emblem of a "river," which "goes softly" onward through the many windings of its course. How is it that there should be such a striking difference in men enjoying the same advantages, partakers of the same outward privileges, situated in parallel circumstances as regards this life, and alike destined in the next for eternity? Would we have the question solved? let us ask the world. The inequality of men's dispositions and tempers; the sorrows and pleasures which checker this fleeting scene; or the effects of station, as high or low, as rich or poor,—will probably be adduced as the causes which contribute to the misery of the one, or to the happiness of the other.

These shallow reasons may, however, be soon confuted by experience; for we shall find, that it is not wealth that bestows peace, neither is it poverty that necessarily takes it away. We may go, for instance, to the mansion, and visit those who have even more than heart could wish; "the harp and the viol, the tabret and pipe, may be in their feasts;" and yet in the midst of such mirth there is often heaviness; and the poor possessors of such seeming advantages may be

strangers to happiness and ease. On the contrary, we may enter the hovel, and we may behold in the wretched inmates objects struggling against the sad combination of poverty and sickness; or we may go to those institutions, the receptacles of affliction and suffering, and we may see there cases of our fellow-creatures writhing under acute agony, lingering from day to day under the cruel effects of disease; and yet we shall be able to find many a one, notwithstanding the aggravated circumstances and accumulated misery of the individual, in possession of an inward comfort, a support and a solace under his afflictions. And why? even because "the Lord God" hath "spoken peace unto them." If, however, we ask the Christian for an answer to the question proposed, he will at once take us to that blessed volume, which is alone infallible, to which we should always refer in doubts and difficulties, and make it "the touchstone" of our faith and conduct.

The Christian will shew that the condition of every one that cometh into the world is one of sin and alienation from God; that, consequently, we are deservedly under his displeasure and just judgment; but that God has provided a Lamb, which has made a sufficient sacrifice to atone for our sins, to remove God's displeasure, and to obtain the Holy Spirit, whereby we may overcome the inclinations of the flesh, and serve God acceptably. But, alas, men "will not come unto Christ, that they may have life;" they will not embrace the offers of free pardon and salvation through the blood of the Lamb; they still persist in "minding earth," and loving the things of the flesh; their minds are carnal, and "enmity against God!" And

here "the conclusion of the whole matter" is shewn; the secret is revealed,—that "to be carnally minded is death;" while, on the contrary, to those "that know" and rejoice in "the joyful sound" of the Gospel, who walk not after the flesh, but are "spiritually minded, is life and peace."

Search as we may after peace, we shall never be able to find it here. "Tribulation" is the lot of earth's inhabitants; the unexpected and unhappy termination of events which seemed to promise fair, the short-lived pleasures, the frequent disappointments, plainly tell us that the world cannot bestow what it does not possess. "To whom, then, shall we go," but to Him who is "the Prince of peace?" "Peace" is the bequest which Christ has left to all his followers; an inexhaustible and an all-sufficient peace, to support and comfort in the darkest hour; and this is the cause why those trials, from which the Christian is not exempt, are borne by him with such patience and resignation. "He knows in whom he believes;" and therefore when those great storms arise on this uncertain ocean of life, though "the floods lift up their waves," faith directs him to look to Him who condescends to accompany every believer to the end of his voyage, and who "sitteth above the waterfloods;" and so, amid all the noise and confusion of the scene around, the Christian hears the voice of "peace" from the lips of Him who can alone "still the raging of the sea."

The truth, then, of salvation by Jesus Christ is the fountain whence springs the peace of the believer, and from whence flow all those comforts which in this changing and troublesome world he exclusively enjoys. God being reconciled, he no longer looks unto him with dread, but with the feelings of filial love, because he first loved him. He not only knows God's power, but he is convinced that he is also equally willing to help him; and this confidence produces a resignation to all his dispensations. The love of a father to his child is but a faint emblem of the love of God in Christ to his creatures; so that we may rest assured, that the Lord will give us such things as are good; that he will not give for bread a stone; for a fish, a serpent; for an egg, a scorpion. Such injurious substitutes for absolute necessities are contrary even to the very actions of nature. If, then, a parent who is "evil," who carries about a body of infirmity and sin, "knows how to give good gifts unto his children,"—how much more shall He, who is our heavenly Father, who loves us more, and has done for us greater things than the fondest parent ever has done, or could do, for his offspring, and who is

perfectly just and holy, bestow those things which are necessary and "convenient," and "give his Holy Spirit to them that ask him!" What "strong consolation" and encouragement, then, have we to "ask," to "seek," to "knock;" "for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke, xi. 9, 10).

It is "faith" which obtains for us the victory over the world; it is also the same principle of "believing" that produces "peace," that leads us to put our whole trust in God, and to confide in him to give us those things which for our blindness we cannot, and for our ignorance we dare not, ask. It induces us to be content with such things as we have; it suggests to our minds the promises of God; "for he hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5, 6). It makes us "bold" in the season of danger and alarm; for "the Lord is the helper" of his people; and this trust in him takes away the fear of those evils to which we are liable, either by the craft and subtlety of the devil, or which man may work against us. And this blessed truth we find exemplified in the actual experience of St. Paul; for he tells us, that he was deserted, and that all men forsook him: "notwithstanding," says he, "the Lord stood with me, and strengthened me;" and this knowledge of what the Lord had done, and was doing for him, inspired him with the belief, and afforded him the unspeakable peace of the assurance, that in every future trial, and from every evil work, the Lord would deliver him, and bring him finally to his heavenly kingdom (2 Tim. iv. 16, 17). Faith supports us under the difficulties that lie in our path to the heavenly Canaan; it affords comfort under temptation, knowing that God will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way to escape, that we may be able to bear it (1 Cor. x. 13); and he places before us, as a pattern, He who was in all things tempted like as we are (Heb. iv. 15).

The consciousness of God's presence affords great peace to the Christian: he has promised, that when we pass through the waters, he will be with us; that he will be our guide; and that he will comfort us with his "rod and staff," the emblems of his kingly power and of his shepherd's care, even "though we walk through the valley of the shadow of death" (Ps. xxv.).

S. S.

MEMOIR OF THE RIGHT REV. PHILANDER CHASE,

First Bishop of Ohio in 1819; and elected Bishop of Illinois, 1835.

[Received from a Correspondent.]

HOWEVER unusual it may be to publish a memoir during the lifetime of an individual, the distance which separates the subject of the present biographical sketch from those into whose hands it is likely to fall, may allow of its making an exception to the general rule,—particularly as his cause is, in the present day, most remarkably connected with that of the Protestant faith, and with the prosperity and extension of the episcopal Church.

The object of this publication is, to strengthen the hands of this indefatigable servant of God, by drawing the attention of the public mind to the peculiarity of his situation, and obtaining for him such aid* as may support him in the arduous charge of the extensive diocese of Illinois, to which he was appointed, by the primary convention of that state, on the 10th of March, 1835, without any offer of remuneration. While the Romanists are making unusual and almost unheard-of exertions in Illinois, and our own emigrants are flocking into that country by thousands,—we are forcibly called upon to give him substantial demonstrations of our love and sympathy, both as Britons and Protestants.

The following account of himself and his ancestors is chiefly selected from his own writings, casually scattered amongst his friends in England:—

My ancestors were English, and originally from Cornwall; they settled first at Newbury Port, and then at Sutton, in the state of Massachusetts; and afterwards procured from the colonial government of New Hampshire the grant of a township of land, and called it Cornish on that account. This happened previously to any settlements being made northward of Charleston, on Connecticut river, which divides two of the New England states, New Hampshire and Vermont, upon the banks of which our land was situated, and to which my grandfather and his sons migrated from a town near Boston, the chief of the New England states, about the year of our Lord 1763.

My father and his family, consisting of my mother and seven children, were the first to take possession of the soil, which was then covered by an entire forest of the largest and tallest trees.

When the family, in their painful journey through the woods, arrived at No. 4 Fort, as Charleston was then called, it was thought advisable that my mother and children should remain there for shelter, and for their greater security from the Indians. To this arrangement my mother consented, although, as she told me, it was with great reluctance. "I shuddered," she said, "at the thought of being penned up with my precious bairns within the precincts of a narrow fort, rudely built for defence against savages, for a period of time I knew not how long; for it was sixteen miles up the river whither your father and his company of workmen were going, where the land was to be cleared, and the crop for the approaching season to be planted. But necessity is an imperious dictate, and submission was my duty: it was nevertheless a hard parting when your father pressed his babes to his bosom, and mine to his manly cheek, as he stepped into his canoe, and took command of his little fleet of stout and cheerful men, both able and willing to subdue the forest and plant the virgin soil.

"It was some time in the early spring that this parting scene took place on the fertile banks of the Connecticut river. The bud was then bursting from its wintry fetters; the birds were commencing their wooing songs, and the wild herbage sprang up all around me. Among these I wandered, admired their

beauty, and inhaled their sweets: but all had no charms for me while your father was gone. I tried to banish my fears for his safety when I thought of his defenceless state, and the proximity of the ruthless savage; for there was then war between France and England, and no fort between us and Canada. I also endeavoured to seek refuge from my painful feelings in employment for myself and children; but our condition in the fort precluded the observance of regularity, and without that, little can be done. So much mingling of contending interests, especially among a crowd of little children, bade defiance to all efforts for order or peace. Days seemed weeks, and weeks seemed months; and scarcely did a sun rise without witnessing my wanderings on the banks of the flowing stream where I had parted from your father and his blithe company of Cornish woodmen."

"It was in one of these walks, that, with my children by my side, I saw, as the day drew to its close, a canoe coming round a point of the river-bank above me. I thought first of the approach of savages; but before I had time to flee, I recognised the well-known canoe of your father, and in it our trusty neighbour Diah Spalding. My heart leaped with joy; and no sooner did the canoe reach the shore than the children were in it and on his knees; nor did they suffer him to stir till they had told him I was resolved that we should all return with him to their father in the woods. 'Do you know, are you apprised, dear madam,' said he, respectfully approaching me—'are you aware, that such has been our anxiety to put in a crop and plant the ground for the coming summer, that we have found no time to erect the semblance of a house? I am come to tell you your husband is well and all his men are well, and to obtain information of your health and safety, and to carry back with me a recruit of provisions for their comfort; but we have all slept upon the uncovered ground, and as yet have no place to shelter ourselves—much less you and your little ones—from the pelting of the storm; and will you venture with them into the woods before you are sure of a refuge?' 'I will go, and with all my children endure any storm, if you will give me but a safe and speedy conveyance to my husband. If there be no shelter, or fence, or fort, his faithful arm will guard me, and his trusty men will aid him; and their God, who is above all, ruleth all, and directeth all, will provide.'

"A much smaller degree of sagacity than our neighbour Spalding possessed, would have been sufficient to make him sensible that it was in vain to thwart a resolution so firmly taken; and the speedy removal once determined on, all the force of his ingenious and friendly mind was called into action to make things ready. Such goods as we needed least were secured in the fort; and such as the boats would carry, and we needed most, with ample provisions, were put on board; and the morning sun had scarcely risen, ere the indefatigable exertions of Spalding, and the anxious assiduity of my children, had made all things ready for the voyage. Spalding was a good canoe-man; and under the protection of the Almighty, in whom our trust was placed, the exertions of his strong arm, and the industrious aid of my elder sons, made our speed, though slow, yet unceasing; and, in time of war ascending a rapid stream in a frail Indian canoe, we reached before night the little opening among the towering trees, from whence the spot of your father's choice appeared to our longing eyes. 'There they are,' said the mingled voices of my children; 'there is our dear father, and yonder are his men; I hear his voice, and the sound of their axes.' For a moment all was hidden from our view, by the density of the forest-trees intervening. This gave me time to utter what was labouring in my bosom—a prayer of faith and benediction. 'God of our ancestors, bless your father, and me your helpless mother, and you my loved children, now, even now, as we

* A subscription for Bishop Chase's object is opened at Messrs. Farquhar and Herries, St. James's Street.

shall, in a few minutes, take possession of this our dwelling-place in the wild woods; and though, like Jacob, we have nought but a stone for our pillow, and the canopy of heaven for a covering, may we all find God indeed to be in this place; and may this place be to us a house of God and a gate of heaven!" What a moment was this to one who had left all for her husband and the future fortunes of her children! The wealth of India would have been meanly estimated in comparison of the endeared spot before me.

"With your leave, madam," said pilot Spalding, "I think it prudent that your husband come to us, and give orders where he will have his family landed." Accordingly he made fast the canoe to the willows, and desired us to await his return. Your father could get no direct answer from Spalding as to the nature of the cargo he had brought. "Come and see," was all he could get from him. "Is all well?" said your father; "have you brought us a good supply of food?" "Come and see," replied Spalding, with animation, and in an instant they burst upon our view; and as your dear father stood on the margin of the high bank, he saw beneath his feet the frail bark in which were his wife and children. The emotion was almost too much for him; I saw this, and sprang forward, the children quickly following. He received us with an exclamation of joy mingled with agony; "Are you come to die here," he exclaimed, "before your time? We have no house to shelter you, and you will perish before we get one erected." "Cheer up, cheer up, my faithful!" said I to your father; "let the smiles and the ruddy faces of your children, and the health and cheerfulness of your wife, make you joyful. If you have no house, you have strength and hands to make one. The God we worship will bless us, and help us to obtain a shelter. Cheer up, cheer up, my faithful!"

"The sunshine of joy and hope began to beam from his countenance; the news was communicated throughout the company of workmen, and the woods rang with shouts at the arrival of the first white woman and the first family on the banks of the Connecticut river above *Fort Number Four*. All assembled to see the strangers, and strove to do them acts of kindness. The trees were quickly felled and peeled, and the clean bark in large sheets was spread for a floor; other sheets, being fastened by thongs of twisted twigs to stakes driven in the ground, were raised for walls, or laid on cross-pieces for a roof; and the cheerful fire soon made glad our little dwelling. The space of three hours was not consumed in effecting all this; and never were men more happy than those who contributed thus speedily and thus effectually to supply our wants. Beds were brought from the canoe to this rustic pavilion, and on them we rested sweetly, fearless of danger, though the thick foliage was wet with dew, and the wild beasts howled all around us, trusting in the protecting hand of Providence, and the watchful fidelity of our faithful neighbours.

"The next day all hands were called to build a cabin, which served us for the coming winter, and in which, cheered by the rising prospects of the family, and the mutual affection of all around us, my enjoyments were more exquisite than at any subsequent period of my life."

Thus far the story from the lips of my venerable mother: it will serve to shew with what unsubdued, pure, and patriotic spirits New England was first over-spread with inhabitants.

Seven children were added to my father's family in this new settlement. Five out of eight of his sons received a collegiate education; one of whom was a senator in the congress of the United States, and afterwards chief-justice of the state of Vermont; two died after pursuing their professions with reputation; one is now a counsellor in New Hampshire; and the fifth and youngest of the whole family is the writer of this.

My history, as connected with the Church of Christ,

may be learned from the following statement:—My ancestors were what is termed in England *Dissenters*. They continued of the Independent persuasion till the year 1795, when nearly all that branch of the family settled in Cornish New Hampshire conformed to the liturgy, and became members of the Protestant Episcopal Church, as the same had been recently organised by the bishops, clergy, and laity of that communion in the United States of America.

The circumstances which led to this then unusual change in the sentiments and habits of a numerous family, are interesting, but cannot now be related any further than in general to say, that a candid examination of her primitive liturgy and of her well-authenticated claims to an apostolic constitution in her ministry, were among the principal reasons which induced so many to conform to the Protestant Episcopal Church; and instead of repairing the meeting-house, where both my grandfather and father had officiated as congregational deacons, inclined them to pull it down, and erect in its place an episcopal church. This was effected in great harmony; not a voice, to my recollection, was raised against the measure throughout the neighbourhood.

It becomes not me, young as I was (about nineteen years of age,) when this change of sentiment began to take place, to say I had any agency in it; but even at that early period of my life, being greatly desirous of becoming, when qualified, a minister of the Gospel, the subjects daily discussed in my vacations from collegiate duties were to me of great importance: well do I remember the pleasure it afforded me to contemplate in our examinations of the Prayer-Book the strict adherence to scriptural doctrine and scriptural expressions, and, above all, the fervency of piety that glowed throughout the whole. And when we considered the subject of the ministry, many expressions in the epistles of St. Paul to Timothy and Titus, and in the Acts of the Apostles, were made plain, which before were to us unintelligible.

In the fall of the year 1796 I became a candidate for holy orders, and went to Albany, in the state of New York, in order to pursue my studies with the episcopal clergyman of that city. This learned gentleman had been educated at Oxford in England, and was of great service to me. In June 1798 I received holy orders in the city of New York, and was soon after appointed a missionary to extend the ministration of the word and sacraments to the then new settlements at the westward in that diocese.

In the arduous task of extending the Gospel and its ordinances to the new settlements in the western and northern parts of the state of New York, I continued for nearly two years. Congregations were gathered and organised in Canandagua, Utica, Auburn, in the main road to the lakes; in Hampton and other places on the borders of Vermont; at Ocwaga, Stamford, and other places on the banks of the Susquehannah, Unadika, and Delaware rivers; and in many other intermediate stations.

The churches in most of these places, though first planted in the woods and among log-cabins, are now flourishing in villages; some, nay most of which, contain many thousand inhabitants, affording a conspicuous and lasting monument of the great utility and necessity of not despising the day of small things, but, in disregard of all hardships, of planting the Church of Christ wherever the human family is first planted; in other words, of rendering the means of religion as commensurate as possible with the settlement of every new country.

In the winter of 1800, I took charge of the parishes of Christ Church, Poughkeepsie, and Trinity Church, at Fishkill, on the Hudson River, about eighty miles above the city of New York. As principal of the academy in Poughkeepsie, and rector of these churches, I remained till 1805; when, seeking for a warmer

climate for the benefit of my wife's health, I went, with the advice of the Right Rev. Benjamin Moore, my bishop, to New Orleans, in the state of Louisiana. While there, I organised a Protestant communion, and obtained of the legislature a charter of incorporation of the parish of Christ Church, in which the rector was made subject to the Bishop of New York, until such time as there should be a diocese organised according to the canons and constitution of the Protestant Episcopal Church in the United States.

In New Orleans, I continued about six years doing the duty of a Protestant clergyman, having been the first of that character of any denomination that had officiated in that city. At the end of this period, the object of my going having been, by the goodness of God, obtained, and feeling anxious to attend to the education of my two sons, left with their uncle in Vermont, I returned to the northern states; and in the fall of 1811 was, with uncommon felicity to myself, fixed as rector of Christ Church, Hartford, in the state of Connecticut. My residence in this city continued till 1817. During this period the number of the faithful greatly increased; the attendants at the Lord's table, from a very few, became a great number. I sincerely rejoiced to see the blessed effects of the Gospel of peace, and the many examples of the fruits of a holy life. In the bosom of an enlightened society, softened by the hand of urbanity and gentleness, my enjoyments, crowned with abundance of temporal blessings, were as numerous and refined as fall to the lot of man. Of the time I spent in this lovely city, I can never speak in ordinary terms. It is to my remembrance as a dream of more than terrestrial delight. Of its sweets I tasted for a while, and thought myself happy; but God, who would train his servants more by the reality of suffering than by ideal and transitory bliss, saw fit to direct my thoughts to other and more perilous duties.

When young in the Christian ministry, I had, as before observed, been a humble missionary; and although I remembered the hardships and deprivations inseparable from the work of visiting my fellow-beings when struggling for the necessities of life amidst the wild woods and the beasts of the forests; yet I also remembered the exquisite pleasure of being the herald of good tidings of great joy in bringing the Gospel-feast to those who were famishing for the bread of life. The recollection of this pleasure was still dearer to me than all the enjoyments of ease and plenty, even though heightened by the refinements of Christian courtesousness and pious and polished society.

In this state of mind it was that the intelligence of the wants of our brethren in the Lord daily reaching us from the new settlements in the western states sunk deep into my heart. A lively impression, that wherever the lambs of Christ's fold went, thither it was necessary that some shepherd should go with them, was never absent from my conscious mind.

This, this was the motive which influenced me to make arrangements to go to the western country; but had I been duly sensible of the pain, I might say, the anguish, of separation from my beloved people in Hartford, perhaps my resolution would have failed. The plan, however, had been formed, the arrangements had been made, and the determination was fixed; and though the act of separation was like the tearing up of a tree in full bearing from its roots, and the time of parting consecrated by the tears of a numerous and affectionate people, I nevertheless had strength given me to fulfil my purpose; and on the 2d day of March, 1817, I set off for the western country, there to seek, according to my ordination-vows, for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they might be saved by him for ever. I went out, scarce knowing whither I went; but the Lord, I trust, being my guide, I commenced

my labours in the state of Ohio; concluding, if they were successful, there to continue; if not, to go further among our new settlements—perhaps to Indiana or Illinois.

Time, however, soon convinced me that the field of usefulness was that into which I at first entered. Assisted by the exertions of a fellow-labourer, the state of Ohio was, during the spring and summer, for the most part traversed. Parishes were formed, and little societies of Christian worshippers were gathered in many places. Delegates from these attended a convention, previously appointed, in Columbus in the following winter, where the constitution of the Protestant Episcopal Church of the United States was adopted, a diocesan constitution was formed, and all things regulated according to the usages of our primitive Church.*

(To be continued.)

SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

No. II.

Introductory Observations—Spenser, Southwell, Barnes, Constable, Davison, Sir Walter Raleigh.

It will be necessary, before commencing the historical part of this series, to make a few general introductory remarks on the subject itself, and the plan which I have adopted.

The generic term *sacred poetry* includes two classes of religious verse: the one purely devotional, comprising such poems as the Psalms of David, the hymns of Watts, Cowper, Montgomery, &c. &c.; the other, including Milton's "Paradise Lost" and "Regained," Spenser's "Faery Queene," Fletcher's "Christ's Victory," Heber's "Palestine," &c. It is necessary that poems of the first class should embody the peculiar hopes, fears, trials, prayers, and praises of the believer, in short, that they be imbued with that Holy Spirit which cometh down from the Father of light. The evidences of the influence of this Holy Spirit on the mind of the writer constitute the chief characteristic in this species of composition. The poems comprised in the latter class speak not of the intercourse of the soul with a covenant God. Though their subject be sacred, and though they aim to inculcate the highest moral feelings and awaken the purest emotions, yet they point not to that cross which stood on Mount Calvary; their object is rather to cultivate and exalt the moral sentiments than convert the heart. May I not say, that a poem of the former class could only be written by a practical Christian; while one of the latter might be penned by him who had no knowledge of vital religion, no clear views of the atonement and mediation of our Lord Jesus Christ? With due deference, I would give it as my opinion, that the immortal poem of "Paradise Lost," though it is so eminently calculated "to justify the ways of God to man," does not furnish us with abso-

* The Episcopal Church of the United States of America derives its origin from England. Ten dioceses had been formed at the time this was written, nine of which are in the Atlantic states east of the Alleghany Mountains. Portions of two of those dioceses, those of Philadelphia and Virginia, reach across those mountains, as they are co-extensive with the states bearing these names; but the diocese of Ohio was at this time the only diocese formed beyond those mountains in the western territory of the states. Illinois then formed part of the missionary territory of Ohio.

lute and irrefragable evidence that its author had drank of that stream, which whosoever drinketh shall never thirst again.* Some of the most beautiful Hebrew Melodies which our literature can boast have been written by Lord Byron and Mr. Thomas Moore. It has been denied by Cecil and others, that the author of "Night Thoughts" was a man of evangelical piety. I shall speak more fully of his character in the proper place. Though purely devotional poetry is the most valuable, still such poems as the "Paradise Lost," "Christ's Victorie," &c., are real treasures to the pious and devout. He who can rise from perusing the "Paradise Lost" without being in some measure "a wiser and a better man" must possess a hard heart, and feelings which need not be envied. The Christian father, though he is compelled to make the licentious poems of a Byron, or the enervating strains of a Moore, sealed books to his children, can yet put into their hands volumes where poetry is employed in her noblest office—volumes every page of which says, with irresistible force, talent and genius shine with a double lustre when employed in furthering the interests of virtue, morality, and religion.

It would be impossible, if desirable, to embrace within my assigned limits those numerous and tedious details of changes of residence, private quarrels, and literary controversies, which occupy the pages of more prolix biographies. I make this remark to exculpate myself from the censures of those who expect a brief notice to be occupied with accounts of the "uprisings and downfallings" of every sacred poet. My business is not so much with authors as their works. After these necessary, but I fear tedious, observations, I commence my biographical sketches with the illustrious name of

Edmund Spenser: born 1553, died 1599. Many of my readers will be surprised to see Spenser ranked among sacred poets. Viewing his "Faerie Queene" in the same light as the "Seven Champions of Christendom," they never dream of the object with which Spenser penned it, or the end which it was designed to accomplish. What Spenser used as a *mean*, they consider as the *end*. How well did Bishop Hall understand Spenser's beautiful poem, when he spoke of "his misty moral types!" and how clearly did Milton penetrate through the clouds of giants and enchantment, which hide the real purpose of his poem from the eyes of the multitude, when he designated the poet as "our sage, serious Spenser!" The master-key to the immortal poem of the "Faerie Queene" is furnished by a passage in Lodowick Bryskett's "Discourse of Civil Life." As this book is unknown to general readers, I extract the sentence.† A desire is expressed, that Spenser would "set down in English the precepts of those parts of moral philosophy whereby

our youth might speedily enter into the right course of a virtuous life;" and the poet is represented as saying, in reply, that "he hath already undertaken a work tending to the same effect, which was in heroic verse, under the title of a 'Faerie Queene,' to represent all the moral virtues, assigning to every virtue a knight, to be the patron and defender of the same; in whose actions, the feats of arms and chivalry, the operations of that virtue whereof he is the protector are to be expressed; and the vices and unruly appetites that oppose themselves against the same are to be beaten down and overcome." We must remember how congenial such a plan was with the spirit of the age, and how likely to render his work generally popular. In the present era of invention and excitement, we can neither sympathise with his imaginary personages, nor fairly decide as to the propriety of selecting such a fabulous foundation on which to erect the fabric of truth.

Spenser's other works, of which we unfortunately possess but the names, are a "Translation of Ecclesiastes" and the "Canticum Canticorum," the "Hours of our Lord," the "Sacrifice of a Sinner," and the "Seven Psalms." Would that we were enabled by the recovery of these lost treasures to substantiate his claim to that lofty rank amid the sacred poets of England, which they would undoubtedly be the means of assigning him! The following fine stanzas are above all praise:—

"Vouchsafe, then, O thou most Almighty Spright!
From whom all gifts of wit and knowledge flow,
To shed into my breast some sparkling light
Of thine eternall truth, that I may show
Some little beames to mortall eyes below
Of that immortall beautie there with thee,
Which in my weake, distraughted mind I see;

That with the glorie of so goodly sight
The hearts of men, which fondly here admire
Faire seeming shewes, and feed on vain delight,
Transported with celestiall desire
Of those faire formes, may lift themselves up hyer,
And learn to love, with zealous humble dewty,
The eternall Fountaine of that heavenly beauty."

Robert Southwell: born 1560, died 1595. The poetical compositions of this author, though not remarkable for lofty flights of imagination, are rendered peculiarly delightful by the simplicity and quaintness which pervade them. There is a richness of pathos in many of his minor pieces which cuts to the heart. So inexpressibly sweet, yet mournful, are some of his poems, that we willingly pardon, and allow the justice of Southwell's own conceit, when he said, that "his tunes were tears." Southwell was a Jesuit, and possessed in no small degree the deep-rooted bigotry and indefatigable perseverance which characterise the body of which he was a member. He was executed on a charge of treason; and though there are many reasons for supposing him innocent of this crime, we must excuse some precipitation at a time when conspiracies against the life of Elizabeth, originating among, and directed by, the Jesuits, were daily discovered; conspiracies peculiarly dangerous on account of the mystery which enveloped them, and the extraordinary talents of their leaders.*

* It is almost unnecessary to say, that my observation applies to the general principle, without any reference to the individual character of John Milton.

† My attention was first directed to this passage by a reference made to it in "Lives of Sacred Poets," by R. A. Willmott, Esq., Trinity College, Cambridge. 2 vols. J. W. Parker. My obligations to this admirable and interesting work are too numerous to be specified individually. I would fain hope that many readers will pass from my brief sketch to the full information and interesting records contained in these volumes.

* Vide "Church of England Magazine," vol. vi. p. 101.

His lines on "the Picture of Death"* are very striking. They cannot be read without thoughts which quell the heart of the strong man, but make the weakest believer rejoice with unspeakable joy, that there is laid up for him in the heavens a crown of glory that fadeth not away.

"Before my face the picture hangs,
That daily should put me in mind
Of those cold names and bitter pangs
That shortly I am like to find:
But yet, alas, full little I
Do think thereon that I must die.

I often look upon a face
Most ugly, grisly, bare, and thin;
I often view the hollow place,
Where eyes and nose have sometimes been:
I see the bones across that lie,
Yet little think that I must die.

The gown which I do use to wear,
The knife wherewith I cut my meat,
And eke that old ancient chair
Which is my only usual seat,—
All these do tell me I must die,
And yet my life amend not I.

My ancestors are turned to clay,
And many of my mates are gone;
My youngsters daily drop away,
And can I hope to 'scape alone?
No, no, I know that I must die,
And yet my life amend not I.

If none can 'scape death's dreadful dart;
If rich and poor his beck obey;
If strong, if wise, if all, do smart,
Then I to 'scape shall have no way.
O grant me grace, O God, that I
My life may mend, sith† I must die!"

I think that much of the pleasure derived from reading the above poem may be attributed to the conviction produced on the mind of the reader, that the sentiments expressed were really those of the author. There is a simple sincerity and earnestness in every line, which furnish internal evidence that the feelings were neither fabricated for the occasion, nor forced upon the author by some refractory rhyme.

The works of Barnes, Constable, and Francis Davison, though almost wholly unknown to modern readers, contain many passages of great beauty. I know few more exquisite paraphrases of Scripture than a version of the 86th Psalm by Davison.

"Save my soul, which thou didst cherish
Until now, now like to perish;
Save thy servant, that hath none
Help nor hope but thee alone.

After thy sweet, wonted fashion,
Shower down mercy and compassion
On me, sinful wretch, that cry
Unto thee incessantly.

Send, O send, relieving gladness
To my soul oppress'd with sadness;
Which, from clog of earth set free,
Wing'd with zeal flies up to thee.

Let thine ears, which long have tarried
Barred up, be now unbarred,
That my cries may entrance gain;
And, being entered, grace obtain.

For Thou, darter of dread thunders,
Thou art great, and workest wonders;
Other gods are wood and stone,
Thou the living God alone.

Heavenly Tutor, of thy kindness
Teach my dulness—guide my blindness;
That my steps thy paths may tread,
Which to endless bliss do lead.

In knots to be loosed never
Knit my heart to thee for ever,
That I to thy name may bear
Fearful love and loving fear.

Mighty men, with malice endless,
Band against me helpless, friendless;
Using, without fear of thee,
Force and fraud to ruin me.

But thy might their malice passes,
And thy grace thy might surpasses;
Swift to mercy, slow to wrath,
Bound nor end thy goodness hath.

Thy kind look no more deny me,
But with eyes of mercy eye me;
O give me, thy slave, at length
Easing aid or bearing strength!

And some gracious token shew me,
That my foes, that watch t' o'erthrow me,
May be blamed, and vex'd to see
Thee to help and comfort me."*

Sir Walter Raleigh is the author of some sweet hymns, which evidence, from the sincerity and repentance breathing through every line, how different the feelings of his more mature years were to the sceptical and irreligious creed of his youth. The Bible, which was his sole companion in prison, contains an expression, written the evening before his execution, of the full confidence which he placed in the death, mediation, and intercession of our Saviour. The following hymn is truly beautiful:—

"Rise, O my soul, with thy desires to heaven;
And with divinest contemplation use
Thy time, where time's eternity is given;
And let vain thoughts no more thy thoughts abuse;
But down in darkness let them lie—
So live thy better, let thy worse thoughts die.

And thou, my soul, inspired with holy flame,
View and review with most regardful eye
That holy cross whence thy salvation came,
On which thy Saviour and thy sin did die;
For in that sacred object is much pleasure,
And in that Saviour is my life, my treasure.

To thee, O Jesu! I direct my eyes;
To thee my hands, to thee my humble knees;
To thee my heart shall offer sacrifice:
To thee my thoughts, who my thoughts only sees;
To thee myself, myself and all, I give,—
To thee I die, to thee I only live."

Would that he whose feeble hand pens these lines—would that every reader of this periodical could say,

"To thee myself, myself and all, I give;
To thee I die, to thee I only live!"

There is an inexpressible something in the following lines, which makes the "heart to leap for very gladness:"

* These stanzas have been attributed (I know not on what foundation) to Simon Wastell, author of "Microbiblion." They were published among Southwell's poems in 1595.

† i. e. since.

* "Among the Harleian MSS., 6930, is a version of selected psalms by Francis and Christopher Davison, W. Bagnall, Richard Gipps, and J. Bryan. The MS. extends to 113 pages. Francis Davison, who is the principal contributor, has prefixed an introduction to the translation."—*Willmott*.

"Give me my scallop-shell of quiet,
 My staff of faith to walk upon,
 My scrip of joye (immortal diet),
 My bottle of salvation,
 My gowne of glory, hope's true gage,
 And thus I take my pilgrimage.
 Blood must be my body's balmer—
 While my soule, like peaceful palmer,
 Travelleth tow'nds the land of heaven,
 Other balm will not be given.
 Over the silver mountains,
 Where spring the nectar-fountains,
 There will I kiss
 The bowle of bliss,
 And drink mine everlasting fill
 Upon every milken hill;
 My soule will be a-dry before,
 But after that will thirst no more."

This gallant and accomplished nobleman was beheaded in 1617. I trust and believe that he was saved by that Saviour whose name he confessed in his last moments, and that he now sees him as he is.

Gersden, 1839.

THE FLESH AND THE SPIRIT:

A Sermon,

BY THE REV. WILLIAM SHERWOOD, B.A.,

Curate of Holybourn, Hants.

ROM. viii. 13.

"If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

THESE words set before us life and death, and both of them eternal: it is of the first importance that they should be clearly understood, in order that we may know what will be our future portion. "It is a question," says an old divine, "that all should seriously put to themselves, Shall I be saved, or shall I be lost? If there be a spark of conscience left when sick or dying, they will then put it with anxious and trembling hearts, 'O my poor soul, whither art thou going?' Is it not then better, my brethren, to put this momentous question now, whilst there is yet time and opportunity to correct your error, if you have hitherto been wrong? Perhaps there is not a verse in the Bible that will sooner determine it than our text: "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." We will, therefore, in dependence upon the Holy Spirit's teaching and blessing, endeavour to open these words under two plain heads, viz.

I. If sin live in us, we must die eternally.

II. If sin die in us, we shall live eternally.

I. And, first, if sin live in us, we shall die, *i. e.* if it reign and rule in us: "if we live after the flesh we shall die." By the flesh we are to understand human nature in its present fallen state. Man is made up of two parts, body and soul, or flesh and spirit; but man is now called flesh, therefore the spirit is dead

to God, and he only lives a fleshly or animal life. So God spake of the wicked world before the flood: "And the Lord said, My Spirit shall not always strive with man" (Gen. vi. 3), *i. e.* by the good counsels, pious example, and faithful warnings of Noah, and perhaps others; "for that he also is flesh," *i. e.* corrupt, carnal, and sensual, sunk in the mire of fleshly lusts. This is still the case of all men before they receive the grace of God; they are flesh. They take their name from that part of them which rules, which is the flesh, and not the spirit; they are wholly engaged by things which concern the body and its sensual delights. Hence the mind itself is called carnal or fleshly: "for to be carnally minded is death, but to be spiritually minded is life and peace." This depraved turn of mind is called flesh; it exerts itself by means of the senses and members of the body; for carnal men, we read, "yield their members servants to uncleanness and to iniquity unto iniquity" (Rom. vi. 19). Now, to live after the flesh, is to obey the dictates and orders of our corrupt nature, to gratify its sinful desires, without regard to the will of God, yea, in direct contradiction to it. And this will appear more plainly, by considering the actions, the words, and the thoughts of a carnal man. Take a view, in the first place, of his actions. Amongst these the apostle mentions "adultery, fornication, uncleanness," &c. These are abominations to which corrupt nature is strongly inclined. The world is full of pollution through lust. In youth especially these sins are predominant; and, to use the apostle's words, "it is a shame even to speak of the things that are done in secret." And however lightly the sins of uncleanness may be thought of in general, the Scriptures assure us, that those which do such things "God will judge." Drunkenness is another work of the flesh. Fools make a mock of this sin also; but St. Paul declares (1 Cor. vi. 10), that "drunkards shall not inherit the kingdom of God." It is very common for people to promise themselves security in this sin, and to say, "I shall have peace, though I walk in the imagination of my heart to add drunkenness to thirst;" but what says God? "The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man" (Deut. xxix. 19, 20). The profane man also lives after the flesh. What can be a plainer proof that a man is without the fear of God, than his daring to set the Most High at defiance, and wantonly and wickedly to take his awful name in vain? The Sabbath-breaker lives after the flesh. He, having no regard to the authority of God, no love to his service, and no care for his own soul, dares to spend

the sacred hours of the Lord's day in worldly business, idleness, or pleasure. The conduct of such a man plainly proves that he is indeed flesh, and as much a stranger to the life of God in the soul as the beasts that perish. Let no man, then, deceive himself with vain words; for "because of these things cometh the wrath of God upon the children of disobedience." But it is not only by these grossly immoral actions that men appear to live after the flesh; a man's speech betrayeth him; "out of the abundance of the heart the mouth speaketh." We have already mentioned cursing and swearing. Equally carnal is that "corrupt communication which proceedeth out of the mouth;" that "foolish talking and jesting which is not convenient." O, how the tongue, the boasted glory of man, is debased by evil speaking, lying, and slandering! The apostle James, iii. 6) says, "the tongue is a fire, a world of iniquity: it defileth the whole body; and it is set on fire of hell." The conversation of carnal men is wholly carnal; they can talk fluently for hours together upon worldly subjects; but let the things of God be introduced, and they are dumb, and cannot find a word for each other upon the great and glorious subjects of eternal life.

But, my brethren, we must go a step further. Solomon says, "As a man thinketh in his heart, so is he" (Prov. xxiii. 7); and "Out of the heart," said our Lord, "proceed evil thoughts." A good man may have bad thoughts; but a bad man, a natural man, cannot have good thoughts. A good man hates vain, wicked, and blasphemous thoughts; but a bad man delights in them. It is said of the wicked, "God is not in all his thoughts." He rises in the morning without any thoughts of Him who has preserved him through the night, refreshed him with rest and sleep, and opened his eyes on the light of another day. He enters upon his business without a thought of Him who blesses both with health and means to perform it. He sits down to his daily meals without bestowing one thought upon the bounteous hand that has spread his board; and rises from it without a breath of gratitude or praise: and then retires to rest at night again, even like the beast. Hence it is said, in verse 5 of this chapter, "they that are after the flesh do mind the things of the flesh;" they constantly and habitually consult, pursue, and delight in worldly, sensual, and sinful things. And this may serve to convince some persons how much they deceive themselves respecting their true state before God. They lay the flattering unction to their souls, that they shall be saved, because they are not so wicked as others: but they have never noticed the prevailing incli-

nation of their own minds. They are not perhaps drunkards, swearers, or liars, "but still they mind earthly things;" and St. John assures us, that "if we love the world, the love of the Father is not in us." No, "let the dead bury their dead;" but let the Christian take up his cross and follow his Master.

Doubtless there is a necessary, lawful, and commendable regard to our proper callings and worldly affairs; and there is a lawful enjoyment of worldly comforts; but the evil lies in so loving the world as to make it our portion, our chief good; to love the world more than God, who does not consider himself to be loved sincerely, unless he is loved supremely, "with all our heart, and soul, and strength." The love of God, and the love of the world, are like the two scales of a balance—as one rises, the other falls. O, let every one ask the question, how it is with him. It is melancholy to think how little place the Almighty God, the precious Redeemer, the Holy Spirit, the care of the soul, and the awful concerns of eternity, have in the hearts of natural men! We mean, by this term, unrenewed, unconverted men. The thoughts of these things are seldom entertained; and when they are, they are not welcome guests, but rather considered as intruders, as burdensome and teasing; and when the mind is by some means forced to regard them, it springs back again into worldly matters with delight, as a fish into the water, which is its proper element. Now, dear brethren, as you love your souls, mark the consequence of living after the flesh: "if ye do so, ye shall die." These are plain and awful words. "To be carnally minded is death." The carnal man is now dead to God—"dead while he liveth"—"dead in trespasses and sins;" and "the wages of sin is death,"—not only the death of the body, which is the separation of the soul from it, but the death of soul and body too, in their everlasting separation from God, who is the fountain of all happiness. "This, the second death," as it comes after that of the body, is inexpressibly more terrible, and will never end in a resurrection to eternal life. At present God exercises great patience and long-suffering towards his enemies; his sun shines and his rain descends upon the just and the unjust: he gives them time, space, and opportunity for repentance, to which his mercy and goodness ought to lead them. But when all these have proved in vain, and the man has persisted in his carnal course to the end of his life, then will God's mercy be clean gone for ever, and he will be favourable no more. And oh, who shall paint the woe that falls on that man from whom God departs, and to whom he will say, "Depart from me, ye cursed!" Think of this, ye who live in

wilful sin of any kind. See what a fleshly enemy you have within—your sinful, carnal hearts. Were it not for this, the enemy without might tempt in vain. Beware of giving way to its dictates; it may seem to be your friend, but indeed it is your bitterest foe, and, Judas-like, kisses only to betray. Flee then those hateful sins which war against the soul; and in your turn declare war against them. This is a just, a needful war; and moreover, it shall be a victorious one; for, says our text, “if ye, through the Spirit, do mortify the deeds of the body, ye shall live.” Which leads us to consider,

II. If sin die in us, we shall live eternally.

Let us inquire what is meant by mortifying sin; by what help we may do it; and the blessed consequence of so doing.

To mortify sin, is to put it to death, just as the officers of justice do a felon: he is suspected, apprehended, tried, and executed. We must first suspect ourselves and our sins. My brethren, consideration is the first step in religion. He who never suspected he was wrong, may depend on it he is not yet right. We must find out our sins, or “be sure they will find us out.” We must determine, by the grace of God, to destroy them, or they will destroy us. The matter must be brought to this issue—you must kill sin, or sin will kill you. But how is this to be done? The word of God informs us. It must be crucified. St. Paul says to the Galatians, “They that are Christ’s have crucified the flesh, with its affections and lusts” (Gal. v. 24). The destruction of our sins is compared to the crucifixion of Christ, not only because it is like it, but because it proceeds from it. There is no death of sin but by the death of Christ, by virtue of it, and by interest in it. Crucifixion is a violent and painful death; so is the death of sin. Our sins must not be left to die of themselves. Some, especially old people, think that they have left their sins, when the fact is, their sins have left them; or rather, one kind of sin has left them, to make room for another, more agreeable to the propensity of their age, but still as hateful in the sight of God. Sin must be seized in the height of its health and power, as a thief or murderer who breaks into your house. It may be painful—it is so; for our Lord compares it to cutting off a right hand, or plucking out a right eye; but he says this is better than going to hell with two hands or two eyes. It is hard, my brethren, but it must be done; and, by the grace of God, it may be done. Again, crucifixion is a scandalous death; only the worst of criminals were put to death in this way: so the Christian, who, through the Spirit, mortifies the deeds of the body, puts off the old man of

sin, and puts on the Lord Jesus Christ, may expect to be despised as his Saviour was. The world will bear morality, but it hates holiness; for we read, “he that will live godly in Christ Jesus must suffer persecution.” Once more, crucifixion is a slow and lingering death. Our Lord was several hours upon the cross alive; and some have been as many days. So sin dies slowly. Mortifying the deeds of the body is a constant act—to be continued as long as we live. The best believer cannot say, sin is dead—St. Paul could not;—but he can bless God that sin is dying; that it is nailed to the cross; that it has received its mortal wound; and that ere long God will send death to give the finishing stroke, and then he will shout, “Blessed be God, who hath delivered me from this body of sin and death, and given me the victory through Jesus Christ my Lord.” But by what help may we do this? Our text says, “through the Spirit.” “Without me,” said Jesus, “ye can do nothing.” The Spirit helps us to mortify sin, by enabling us to discover it, and shewing us its hateful nature; filling our souls with a sincere dislike to it, and a holy determination to destroy it. He takes away the stony heart, and enables us to mourn for sin—to oppose it—to watch and pray against it; and to do what is a great point gained, viz. to shun its first approaches; but more especially by giving us faith in Christ for pardon, righteousness, and strength. In the first verse of this chapter it is said, “there is no condemnation to them that are in Christ Jesus;” and then it follows, “who walk not after the flesh, but after the Spirit.” Faith in Christ is the chief instrument in killing sin. Behold the Lamb of God, bleeding and dying, not only to take away the guilt of sin, that it may not condemn, but the power of sin, that it may not prevail. Sin shall not have dominion over thee, humble believer, for thou art not under the law, but under grace. See, flowing from Christ’s wounded side, water and blood;—blood to pardon, and water to cleanse. It was the Redeemer’s design, as he said, “to destroy the works of the devil;” “to redeem us from all iniquity; and to purify unto himself a peculiar people, zealous of good works.” Come, then, by faith to Jesus; tell him of the power of thy sins, and of thy inability to destroy them; plead the fullness that is in him for thy supply; beseech him to subdue them; and leave the matter in his hands: for his grace is sufficient for thee; and his strength shall be perfected in thy weakness. Expect his help; his power and his faithfulness are engaged for thine assistance; and thou shalt not apply or wait in vain.

But, remember the promised help of the Spirit does not exclude the use of all the means on our part; the Spirit so works in us as also to work by us; the duty is ours, the grace is his. We must watch and pray, lest we enter into temptation; we must call to mind the obligations we are under, arising from duty and gratitude, from our baptismal and sacramental engagements, the relation we bear to Christ, to the Church, and to the world. We must use with moderation the comforts of life; and, instead of pampering the body, bring it under, and keep it in subjection to the obedience of Christ. Thus doing, Christians, ye shall live; thus go on, and lay hold on eternal life.

But, O wilful sinner, remember that the end of your present pursuits is death. Life and death have been now set before you; life, if sin be slain, but death, if sin prevail. Put, then, to your conscience the important question, Am I living after the flesh, or after the Spirit? By this you may determine your present state and future prospects. O, be not in love with death and destruction. Do you love your sins so well as to risk your soul for them? Be wise in time. Set eternal pains against momentary pleasures. The pleasures of sin are but for a season; but the pains of sin are for evermore. Let the time past suffice to have lived to the world, its profits, its pleasures, its lusts. Open your eyes, and behold your danger. Flee from the wrath to come; confess your sins to God; beseech him to pardon them for Christ's sake; and pray for the Holy Spirit to work faith in your heart, and enable you "to mortify the deeds of the body, that you may live."

JANSENISM.—No. IV.

Destruction of Port-Royal.

THE period which succeeded the restoration of Port-Royal, after the bitter persecution already referred to, has been regarded as by far the most illustrious in its annals. Its fame rapidly extended far and wide; it gained increasing reputation for piety and learning; and the number of its inmates was very greatly augmented. Many persons of the highest distinction and fortune built houses near the abbey, that they might enjoy congenial society, and partake in its solemn religious exercises. Such prosperity, as might be supposed, was watched by the Jesuit party with no small jealousy. Every attempt was made to cast odium on the institution, and to cause those connected with it to be viewed with suspicion. The flame of persecution was smothered for a season, only to break out with more impetuous, destructive violence.

During eleven years the institution remained unmolested; but, on the death of the Duchesse de Longueville, it was too obvious that the king had, through her influence alone, prevented any injury befalling it. She died in 1679; and in a month after her decease, the enmity of the Jesuits was again openly manifested, and the flame of persecution burst forth anew. The recluses of Port-Royal received immediate orders to quit it; and most of them died in poverty and exile. Anthony

Arnaud, the head and leader of the party, fled into Holland in this same year, where he not only escaped injury, but gained a great ascendancy in the Netherlands; and the Romish congregations in Holland were much impressed by his ministry and that of his adherents. Jansenist opinions long flourished in these countries.

The nuns of Port-Royal were now exposed to many most grievous hardships. They were prevented admitting novices, or receiving pupils,—a certain method of causing the establishment to decay. The house of Port-Royal at Paris, and half their revenues, were taken from them; and at length, after a painful season of trial, the entire destruction of the establishment was fixed upon. M. de Argenson, with 300 archers, took possession of the place. The nuns were seized, and placed in different carriages, each guarded by armed men. They were not even permitted to take leave of each other; but were hurried away, at an inclement season of the year, without having broken their fast. They were conveyed to different monasteries, in which they were to remain prisoners for life. Many of them died, from the brutal treatment which they received, a few days after their removal.

The house was now speedily razed to the foundation. A hundred loads of spoils were taken away; and a considerable sum was raised by the neighbouring villagers to purchase some little relics. The foundation was ploughed up, and the dead taken out of their graves, that there might not remain one vestige to mark the spot where the abbey had stood, and to rekindle, it might be, the flame of Jansenist zeal and piety. The site where the abbey had stood was long viewed with superstitious reverence. The peasants were wont to assemble there, and to recount the disasters; while they dwelt with melancholy reflection on the kindness and sanctity of the former inmates.

Amongst the most eminent advocates of the Jansenist doctrines was Paschasius Quesnel, a priest of the oratory, who may be regarded as their leader after the death of M. Arnaud. He translated the New Testament into French, with numerous annotations, in which the peculiar views of his friends were carefully blended. This work was read with avidity; and the watchful Jesuits lost no time in endeavouring to proscribe its perusal. They induced Louis XIV. to solicit its condemnation at Rome. To this Clement XI. agreed; and in the year 1713, the famous bull *Unigenitus*, so called from its beginning with the words "Unigenitus Dei Filius," was issued, in which Quesnel's Testament was condemned, and a hundred and one propositions contained in it pronounced heretical. "This bull," says Mosheim, (which is also known by the name of *The Constitution*;) "gave a favourable turn to the affairs of the Jesuits; but it was highly detrimental to the interests of the Romish Church, as many of the wiser members of that communion candidly acknowledge; for it not only confirmed the Protestants in their separation—but by convincing them that the Church of Rome was resolved to adhere obstinately to its ancient superstitions and corruptions,—but also offended many of the Roman Catholics, who had no particular attachment to the doctrines of Jansenius, and were only bent on the pursuit of truth and the advancement of piety."

The result of this bull was, dissensions and tumults throughout France. Many bishops, with a variety of persons lay and clerical, of the greatest learning and piety, appealed from the bull to a general council. Among the chief opposers was Cardinal Noailles, archbishop of Paris, who made a noble stand against it. Persecutions were the result of this. Many of the recusants, as those were called who appealed to the general council, took refuge with their friends in Holland. The bull was at length made valid by the authority of the parliament, and registered among the laws of the state. Still, however, Jansenism was not

wholly overthrown; and it continued to lurk in secret, when an open avowal of its tenets would have called forth bitter persecution. In 1750, it was resolved by the clergy to demand confessional notes of dying persons; and it was ordered that these notes should be signed by priests adhering to the bull, without which no viaticum, no extreme unction, could be obtained. And these consolatory rites were refused, without pity, to all recusants, and to such as confessed to recusants. The new archbishop of Paris engaged warmly in this scheme; and the parliament supported no less warmly the cause of the people. Other parliaments followed the example of that of Paris; and those clergymen who refused to administer the sacrament to persons in their last moments were thrown into prison. The Church complained of the interposition of the civil power; and Louis XV., by an act of his absolute authority, prohibited the parliaments from taking cognizance of such points.*

In reviewing the character of the Jansenists, and more especially the members of Port-Royal, while we fully admit that it strikingly contrasted with that of their adversaries, we must beware lest, led away by a romantic admiration of their devotedness to religion, we should hold them up as exemplifying, as far as human frailty will admit, the beauties of the Christian character.

In the work to which allusion has been already made, in speaking of their piety, the authoress says, "it arose from the same immutable source from which all true religion has ever flowed, and from which alone the word of God assures us it can flow, however various the denominations by which its faithful followers may have been distinguished amongst their fellow-men. It was successively grounded on a supreme reverence for the word of God, and a daily and diligent study of its contents; a deep, practical conviction of the utter aberration of the human heart from God; of its entire helplessness, and its insufficiency by nature for any one good thing; a firm confidence in the atoning blood and merits of Christ for pardon and reconciliation with God; bearing the fruits of unreserved obedience to his Spirit shed abroad in the heart;—in short, an entire renunciation of self, and an entire trust in Christ for all that must be done for us by his merits, and in us by his Spirit."† We cannot doubt the source whence every holy desire and every good thought proceeds: at the same time, we must bear in mind, that the Jansenists, as adherents to the Romish see, were enveloped in much darkness; nay, their opposition to heresy, as it is termed—their condemnation of the Protestants—was quite as vehement as that of their adversaries. When it is recollected that their famous leader, the Abbé de St. Cyran, of whom we found not a little to admire in a former paper, when obliged to read, for the purpose of controversy, some books deemed heretical, first signed them with the sign of the cross, to keep out or drive away the evil spirit,—we cannot but be amazed that such superstition should lurk in a mind apparently under the influence of divine truth. The circumstance sets forth, in strongest colours, the weakness, with reference to some particular points, which often manifests itself in minds by no means destitute of sound reason.

The pretended miracles wrought by the Jansenists also—and their endeavour to adduce these as arguments in favour of their system—give us an unfavourable opinion of their common sense, if not of their honesty of principle. And on the review of the whole of their history, their views, principles, and conduct, we are led to the conclusion, that much as we may find to admire in any class of men connected with the Church of Rome, the very connexion with that Church necessarily leads to a corruption of the pure faith of

the Gospel, and a departure from the simplicity of the truth as it is in Jesus. Y.

MYTHOLOGY.—THE SCLAVONIC.

By THE REV. HENRY CHRISTMAS, F.S.A.

Author of "Universal Mythology."

[Concluded from Number CLXXXVII.]

VI. *Of the Greenland Mythology.*

WE must not conclude our account of the Sclavonic mythology without noticing the cognate superstitions of the Greenlanders; a people who, low as they did and still do stand in the scale of civilisation, were not without ideas upon supernatural subjects worthy to be recorded. They believed that the soul was immortal, though not necessarily so; for there were accidents by which after its separation from the body it might become totally extinct; and they also believed that it was material, might lose a part of its substance, or be injured in its members, and be again repaired by the skill of an angekok or sorcerer. Many imagined that they might go on a long voyage and leave their souls behind them, to avoid any possible accident. They distinguished between the life and the spirit, calling the former "the breath," and the latter "the shadow;" and they thought that during sleep, the volatile spirit, being free from the body, wandered about wheresoever it pleased. There was but little unanimity among them on these topics—some believed and others denied the transmigration of souls. This doctrine was sometimes made very useful; a widow, for instance, would tell a parent that the soul of one of her deceased children was again incarnate in the person of one of his, or that the soul of his child had migrated into one of hers. In the latter case, the man thought himself somehow related to the widow, and bound to protect her accordingly; and in the former, she obtained a second father for her child. The angekoks, who pretended to have been to the land of souls, described it in its disembodied state, as "pale and soft, and devoid of flesh and bones;* so that if any one would try to grasp it, they would seem not to touch any thing."

That the soul is immortal, was universally admitted; but as to its destination after death, each sect held a different opinion. The most popular was, that at the bottom of the sea is a glorious abode, where the sun is ever shining, and a perpetual summer reigns. The deep cavities in the rocks are the avenues to this delicious dwelling. There dwell Torngarsuk, the chief of the gods, and his mother. The land is diversified with the most beautiful hills, dales, and crystal rivers; an abundance of fowls, fish, reindeer, and seals, are to be found; and food is ever ready in a vast self-boiling cauldron. The title to a place in this paradise was obtained by killing many whales and seals, and by general success and industry in fishing. As soon as the soul was separated from the body, it had to glide down the rough ways that lead to this paradise; and so rugged was the path that it was all red with the blood of souls shed in passing down it. During the first five days after death, the relations of the deceased abstained from certain meats, and from all labour not

* See Russell's "Modern Europe."

† Schimmelpenninck's *Lancelot's Tour*, &c.

* "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—*Luke*, xxiv. 39.

absolutely necessary, lest the soul should be disturbed in its perilous passage. Many perished on the way, particularly those who died in winter or in rough boisterous weather. This the Greenlanders called the second death, and described it as annihilation. It was to them the most dreadful of all considerations. Another sect maintained, that the spirit after death soared beyond the rainbow to the loftiest part of the sky, and that so rapid was its flight, that it rested the first evening in the moon, which was once (they said) a Greenlander. There the soul could dance and play at ball with the rest of the spirits; for they say of the aurora borealis, that it is "the dance of the blessed." The North American Indians, according to Adair, have much such a notion of this phenomenon; and the Mexicans gave a not very different account of the pursuits in which souls are engaged after death. The believers in a submarine elysium admitted that some did ascend beyond the rainbow, but contended that only the idle and worthless were sent there, and that it was not a state of happiness, but of great annoyance; there was no food, and the souls suffered from extreme hunger; and on account of the rapid rotation of the heavens, they had no rest. The inhabitants of these high and frozen regions were also infested with ravens to so great an extent, that their very hair would be torn off by those birds. The other sect, on the contrary, maintained that they should be warm and happy, and that they should feed upon seals' heads, which would never be consumed. Others supposed that, after a few days, the spirit recovered the shock of death, and found itself in a world like this, where it procured its subsistence in the same way. There was one point of their mythology in which they agreed with the Scandinavians, viz. that these states of material existence were destined to endure but for a time, and afterwards their souls will be conveyed to "the peaceful mansions;" but where "the peaceful mansions" are, and what will be their employment when they arrive there, they do not pretend to know. Hell they suppose to be in the centre of the earth, devoid of light and heat, and filled with perpetual cares and anxiety. The chief of the gods they named Torngarsuk, though they had an indistinct idea of a far greater and absolutely eternal spirit, whom they named Pirk-soma (he that is above); this great being was not the object of adoration. Torngarsuk dwelt, as we have seen, in a blessed habitation beneath the sea, and was described by some as being in the shape of a great bear; by others as a man with one arm; and by others, again, as having a human shape, but being in size no bigger than a man's finger. He held his immortality on a singular tenure,* but was not essentially eternal. Not he, but Pirk-soma, was the creator of all things; yet in his hands were the fates of men, and to him did they desire to go after death. With him, in his paradise, dwelt a female spirit, who had no name, but who was supposed to be either his wife or his mother. Unlike Torngarsuk, she delighted in evil, and had the power to detain in captivity all the animals of the sea by her incantations. When there occurred a dearth of seals and whales, the Greenlanders supposed it was

by the magic of this nameless spirit; and accordingly sent an angekok or sorcerer to set the captives free. The angekok, being well paid, summoned his torngak, a familiar spirit, and set out on his perilous enterprise. First, he passed through the earth into the sea, till he came to the kingdom of souls, where he recreated himself awhile with the spoils of successful hunters and fishers; then he arrived at a vast chasm, over which was a bridge in the shape of an ever-revolving wheel as smooth as ice: passing over this, he beheld the palace of the evil spirit, the portals of which were guarded by savage seals, and by a huge dog, which never slept longer than the twinkling of an eye, and could never therefore be taken unawares. In the midst of the palace was the lamp of the evil spirit; and in the oil-jar beneath it, the captive sea-birds were flying about. Guided by a rope held by the torngak, the angekok made his appearance before the goddess, who immediately raged and foamed with anger, and endeavoured to burn certain feathers, which, by their intolerable stench, would oblige both the angekok and the torngak to retire or surrender. It was necessary to seize her before she could do this, and to despoil her of those spells by which she held the animals captive. When this was done, the whales, seals, and other fish, immediately darted away into the open sea, the birds ascended to the surface; and the angekok was permitted, with his attendant spirit, to make his way back without molestation. These two spirits, Torngarsuk, and his female malignant companion, were the only beings whom the Greenlanders considered as gods: they believed that all nature was full of spiritual essences, presiding over winds and waves, rocks, crags and caves, fires, seals, whales, birds, and all animals: these spirits were innumerable—they had no names, nor was worship paid to them. Their cosmogony is very simple: they content themselves with saying that the heavens and the earth were created by Pirk-soma; that the first man was the offspring of the earth, and that his name was Kallak; that a woman arose from his thumb; and that from these are all the inhabitants of the earth descended. The origin of the Europeans is thus accounted for:—the dogs of a certain Greenlander, whose *children* they were, devoured their father: they were transformed into men, and called *kablunet*. These *kablunet* invented bows and arrows, and shot birds—a custom adopted by the other Greenlanders; but one of the *kablunet*, boasting of his superior skill in archery, insulted a Greenlander, and was immediately shot to the heart by him;—a war ensued, in which the *kablunet* were driven out to seek another settlement. Fishes were made by one of the first men taking the shavings of a tree, drawing them between his knees, and casting them into the sea, where they immediately became living animals. They had an idea that the world was floating in an illimitable ocean, and once was overset;—on this occasion all men perished, save one who was far out at sea in his *kajak*: on his return, he found the earth righted, but covered with slime; he struck the ground with his staff, and a woman arose, by whom the man became the second parent of mankind. It is singular, that like the inhabitants of the South Sea Islands, the Greenlanders pointed to the fossil-shells and other marine remains found in elevated

* "Wenn man sich der Blähungen entledigt während dass ein Zauberer macht seine Hexcrey, Torngarsuk muss sterben."
—CRANTZ, *Geschichte der Grün*.

situations, as a proof of the flood. Bones of whales have been found on high mountains, and marine relics in situations where no men could ever have lived; hence the Greenlanders deduced an argument for the fact of a general deluge. With regard to the ultimate fate of the world, they believed that in some distant futurity the human race should become totally extinct; then the world should be dashed to pieces, reduced to powder, and washed by a second deluge from the blood of the dead. Then a wind should come from the four quarters of the heavens, blow the clean-washed dust together, and replace it in a form more beautiful than ever. There should be no more barren rocks, no more crags nor shoals; but the whole earth should be a gently diversified plain, extending along the coast of a stormless sea. The animals should be reanimated in more perfect forms; and as for man,* "upon their bones Pirsoma shall breathe, and they shall live."

ANECDOTES AND EXTRACTS.

On Punctuality.

"METHOD is the very hinge of business, and there is no method without punctuality. Punctuality is important, because it subserves the peace and temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes that duty. The calmness of mind which it produces is another advantage of punctuality: a disorderly man is always in a hurry; he has no time to speak to you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. Punctuality gives weight to character. 'Such a man has made an appointment—then I know he will keep it.' And this generates punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you, and have no right to throw away your time, if I do my own."—*Cecil's Remains*, p. 344.

JOHN NEWTON.—"That celebrated and pious clergyman, John Newton, is said by one of his biographers to have been distinguished by his punctuality to his engagements; and that he has been known to keep his watch in his hand when it drew near the time of appointment, lest he should fail to keep his promise. In one of his letters, he thus addresses a young friend: 'I much wish you to acquire a habit of punctuality with respect to time, as the want of this is very inconvenient in the person who fails, and gives trouble to others. If you follow my advice, you will find the advantage long before you are as old as I am. I began to aim at this almost fifty years ago, and I have seldom, if ever, been five minutes behind my time, unless unavoidably prevented, for nearly fifty years past.'"

DR. PARR, the late great oracle in Greek erudition, was remarkable for punctuality. The habits of this eminently learned man were favourable both to long life and literary occupations. "I am a six-o'clock man," he used to say when in the seventy-sixth year of his age. The time he thus gained in the morning was devoted to study, and the rest of the day to various duties which had claims upon his time. In his engagements he was strictly punctual, and exacted the same punctuality in return. By this means he was able to transact a prodigious quantity of business, and to give advice and still more important assistance to the numbers who applied to him. He considered a breach of the rules of punctuality as no small violation of mo-

rality. "Sir," said he to a friend of the writer, who was beyond his hour of appointment, and who was begging the doctor's pardon for his omission, "beg pardon of a higher Power; for a breach of an appointment is a breach of promise, and a breach of promise is a great moral offence."

A gentleman punctual of his word, when he heard that two had agreed upon a meeting, and one neglected his hour, would say of him, "He is a young man then!"—*Bacon*.

GEORGE THE THIRD is well known to have been both an early riser and extremely punctual in all things. It is related of him, that he had bespoke of Ramsden, the celebrated optician, an instrument which he was peculiarly desirous to obtain. He had allowed Ramsden to name his own time; but, as usual, the work was scarcely begun at the period appointed for delivery: however, when it was finished, he took it down to Kew, in a post-chaise, in a prodigious hurry, and driving up to the palace-gate, he asked if his majesty was at home. The pages and attendants in waiting expressed their surprise at such a visit; he, however, pertinaciously insisted upon being admitted, assuring the page, that if he told the king that Ramsden was at the gate, his majesty would soon shew that he was glad to see him. He was right; he was let in, and graciously received. His majesty, after examining the instrument carefully, of which he was really a judge, expressed his satisfaction; then turning gravely to Ramsden, said, "I have been told, Mr. Ramsden, you are the least punctual of any man in England: you have brought home this instrument on the very day that was appointed—you have *only* mistaken the year!"

The Cabinet.

RETIREMENT.—A retirement consecrated to religious uses is what the pious soul aspires after: how often does he exclaim with the Psalmist, "Oh! that I had the wings of a dove, for then would I flee away and be at rest." But the retirement he longs for is not a monastic seclusion, abstracting him from the relations and duties of social life; but a relief from those secular concerns which engross the bulk of his time, and render him either less willing or less able to hold frequent communion with his God. He seeks retirement, that he may have leisure for the active as well as the contemplative duties of the Christian life. He remembers, however, that submission to him, who hath assigned him his station in life, is his indispensable duty: he murmurs not, but obeys; knowing that the period of his release from care and labour is not distant, and is daily approaching.—*P. Melvill, Esq.*

SIN.—It is a fearful thing to sin, more fearful to delight in sin, yet worse to defend it, but worst of all to boast of it. If, therefore, I cannot avoid sin, because I am a man, yet I will avoid the delight, defence, and boasting of sin, because I am a Christian.—*Bp. Hall*.

FATAL STUPIDITY.—The lesson of our mortality divine Providence doth every day, yea every hour and minute, press and inculcate on us, and as it were beat into us. The funeral-bell ever and anon rings in our ears, and we daily tread upon the graves of others. Many of us already find the harbingers of death within us; we all see the triumphs of death without us, and (as our Church expresseth it) "in the midst of life we are in death." Alas! that among so many remembrancers wherewith Providence hath surrounded us, we should, with that monarch in story, need yet another monitor to tell us every day, "Remember that thou art mortal." Yet this is our case. What fatal stupidity is it that hath seized upon us? Hath the frequency of these admonitions made them to lose their force and virtue on us? Are we become like sextons or grave-diggers, that by living as it were in

* Crantz, Hist. Green. book iii. chap. 5, sect. 38.

the charnel-house, and daily conversing with the bones and skulls of dead men, at last become hardened, and of all mortals are the least apprehensive of their mortality? Or, rather, are we affectingly ignorant; and do we wilfully put the evil day far from us? Whatever the cause be, the effect is sadly visible.—*Bp. Bull.*

PRAYER A PRECEPT TO ACTION.—Every petition to God is a precept to man; and when, in your litanies, you pray to be delivered from malice and hypocrisy, from pride and envy, from fornication and every deadly sin; all that is but a line of duty, and tells us we must never consent to an act of pride or a thought of envy, to a temptation of uncleanness or the besmearing or evil-paintings of hypocrisy. But we, when we pray against a sin, think we have done enough; and if we ask for grace, suppose there is no more required. Now prayer is an instrument of help, a procuring auxiliaries of God, that we may do our duty; and why should we ask for help, if we ourselves be not bound to do the thing? Look not, therefore, upon your prayers as a short method of ease and salvation, but as a perpetual monition of duty; and by what we require of God, we see what he requires of us; and if you want a system or collective body of holy precepts, you need no more but your prayer-book; and if you look upon them first as duties, then as prayers—that is, things fit to be desired, and fit to be laboured for,—your prayers will be much more useful; not so often vain, not so subject to illusion, not so destitute of effect, or so failing of the promises.—*Bishop Taylor.*

THE BELIEVER'S ONLY REST.—If you are a child of God, wherever you propose to nestle, there your heavenly Father will plant a thorn, until you are driven, like a bird from spray to spray, and from leaf to leaf, and taught by painful experience, that God, and God alone, is from everlasting to everlasting the “dwelling-place” of his people.—*Rev. H. Blunt.*

CHRISTIANITY.—It would be a deplorable consideration indeed, if the great and important points of Christianity, those upon which men's eternal salvation depend, could not be judged of without learning, or were to be determined for men not by their own capacities, but by the decisions of others called learned men, who are constantly differing and wrangling with one another.—*Bp. Horsley.*

Poetry.

LAYS OF PALESTINE.—No. III.

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

“I lift up my soul unto thee.”—*Ps. cxliii. 8.*

WHEN in the kindling eastern sky
The radiant hues of morning shine,
And earth's rich beauties testify
The hand that fashion'd them divine,—
Ruler from all eternity,
I lift my heart, great God, to thee.

When 'neath the noonbeam's sultry ray
The herdsmen seek some shadowy nook,
And flocks in sportive gambol play
Where freshly winds some purling brook
Near woodland bower or leafy tree,—
I lift mine heart, O God, to thee.

When mid the golden clouds of heaven
The sun sinks gloriously to rest;
When seeks the herd its fold at even,
The turtle-dove its balmy nest;
When day's declining shadows flee,
I lift mine heart, O God, to thee.

When fond affection's ties are riven;
When joys depart, and mercy's rod
Compels, from each vain idol driven,
My wayward soul to own its God;
When sorrow bows the suppliant knee,
My chasten'd spirit turns to thee.

And when night's veil doth shroud the skies,
And all this darken'd world beneath,
When oft a thought of thee will rise,
Who dost sustain my fleeting breath,—
Ruler from all eternity,
My soul adoring turns to thee.

THE SACRAMENT.

BY JAMES EDMESTON.

(For the Church of England Magazine.)

As Salem's king the patriarch met
Returning with the spoil,
And bread and wine before him set,
Refreshment from his toil;
So in his courts, upon his day,
And at his table spread,
The Saviour meets us on our way
With sacred wine and bread.

The patriarch, wearied with the fight,
His sinking strength restor'd;
And we would seek new life and light,
And victory through our Lord.
Melchisedec the patriarch bless'd;
And, O thou Priest divine,
Upon our hearts thy blessing rest,
And consecrate us thine!

Homerion.

PRAY FOR YOUR QUEEN.

(For the Church of England Magazine.)

“Endue her plenteously with heavenly gifts; grant her in health and wealth-long to live; . . . and, finally, after this life, may she attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.”—*Liturgy.*

PRAY for your Queen: upon your sovereign's brow
Youth lingers still, nor has experience there
Written her duties in the lines of care;
The hand that holds fair England's sceptre now
Is but a gentle maiden's; can it clasp
That mighty symbol with a steady grasp?
Dark clouds are louring o'er our sunny sky;
If they should gather, could that fragile form
“Ride on the whirlwind and direct the storm?”
Wisdom, strength, energy, are from on high;
Wouldst thou enrich her with these blessings?
Pray:
One reigns above whom heaven and earth obey.

Pray for your Queen: her's is a woman's heart,
And woman's perils lurk around her way;
Pleasure may lead her heedless steps astray,
Or flattery soothe when conscience wings its dart.
Love, that sweet well-spring of domestic joy,
Scarce rises in a court without alloy;

And woman's sorrows may be her's to share :
 Sunshine has beamed upon her path thus far,
 But this bright scene one sudden storm would mar,
 And England's rose might droop, though now so fair.
 Say, wouldst thou shield her from these perils?
 Pray :

Strength shall be granted equal to her day.

Pray for your Queen : for an immortal soul
 Is shrin'd within that bosom. Could we see
 Time by the brightness of eternity,
 A shade across life's pageantry would roll ;
 Then we should know how perilous is power,
 Not bounded by the limits of life's hour :
 Its deeds are stamp'd on history's open page ;
 Nor there alone—a tablet is on high,
 Before the Almighty's pure and holy eye ;
 That record fades not by the touch of age,
 And she must hear its witness. Christian, pray,
 That joy be written there in heaven's bright ray.

Miscellaneous.

PALENQUE.—Among the remarkable monuments of antiquity on the American continent, are the ruins of Palenque, in the republic of Guatemala, the existence of which is but little known. About the middle of the last century the ruins of an ancient city, which were spread over an area of great extent, were discovered in the vicinity of the town of Palenque, in the province of Ciudad Real de Chiapa. They were evidently of high antiquity, many centuries antecedent to the conquest of Mexico by the Spaniards. These extensive and remarkable ruins were subjects of much discussion and learned speculation at the time of their discovery, and at length attracted the attention of the Spanish government. In the year 1776, a royal order was issued to Antonio del Roi, to proceed to the spot, and make a full and minute examination of these interesting monuments of the art and labour of other times. In May 1786, Del Roi repaired to Palenque, taking with him a number of labourers, provided with implements to make the necessary excavations and examinations. "By dint of perseverance," says he, "I effected all that was necessary, so that ultimately there remained neither a window or doorway blocked up, a partition that was not thrown down, nor room, corridor, court, tower, or subterranean passage, in which excavations were not effected from two to three yards in depth." These ruins are called by the Spaniards *Casas de Piedras* (stone houses), and are situated on a plain at the base of a high mountain, and extend from east to west between seven and eight leagues; but their breadth is by no means equal to their length, being little more than half a league in width, where they terminate towards the river Micol, which winds around the base of the mountain. The situation appears to have been well chosen, as the climate is described as being beautiful, the soil fertile, and capable of producing in great abundance every thing to satisfy the wants of man. The city probably commanded other resources to enable it to maintain as great a population as seems to be indicated by its extent. Del Roi gives the following description of the largest of the mass of buildings, which stands on a mound twenty yards high, and is surrounded by other edifices—namely, five to the northward, four to the southward, one to the south-west, and three to the eastward; while in all directions the fragments of other fallen buildings are to be seen extending along the mountain. "The interior of the large building is in a style of architecture strongly resembling the Gothic, and from its rude and massy construction,

promises a great durability. The entrance is on the eastern side, by a portico or corridor thirty-six yards in length, and three in breadth, supported by plain rectangular pillars, without either bases or pedestals, upon which there are smooth square stones of more than a foot in thickness, forming an architrave, while on the exterior superficies are species of stucco shields; over these stones there is another plain rectangular block five feet long and six broad, extending over two of the pillars. Medallions or compartments in stucco containing different devices of the same material appear as decorations to the chambers; and it is presumable, from the vestiges of the hands which can still be traced, that they were busts of a series of kings or lords to whom the natives were subject. Between the medallions there is a range of windows like niches, passing from one end of the wall to the other, some of them in the form of a Greek cross. Beyond this corridor is a square court, entered by a flight of seven steps; the north side is entirely in ruins, but sufficient traces of them remain to shew that it once had a corridor and chamber similar to those on the eastern side, and which continued entirely along the several angles. The south side has four small chambers, with no other ornament than one or two little windows like those already described. The western side is correspondent to its opposite in all respects but in the variety of expression of the figures in stucco; these are much more rude and ridiculous than the others, and can only be attributed to most uncultivated Indian capacity. The device is a sort of grotesque mask with a crown and long beard like that of a goat, under which are two Greek crosses. It is by no means improbable that these fantastic forms, and others equally whimsical, were the delineations of some of their deities, to whom they paid an idolatrous worship consistent with their false belief and barbarous customs."—*British Gazette*.

HEARERS AND DOERS.—I remember our countryman Bromeard tells us of one, who, meeting his neighbour coming out of church, asked him, "What! is the sermon done?" "Done!" said the other, "no; it is said, it is ended, but it is not so soon done." And, surely, so it is with us; we have good store of sermons said, but we have only a few that are done; and one sermon done is worth a thousand said and heard; for "not the hearers of the law, but the doers of it, are justified: and if ye know these things, blessed are ye if ye do them."—*Bp. Hall*.

EGYPTIAN COLUMNS.—The pillar of Pompey, near Alexandria, is a remarkable object, and attracts much attention, which is attributed by some to Cæsar; by others to Alexander the Great, and Adrian. We find in Scripture mention made of columns (Gen. xxviii. 18, 22; Deut. xxvii. 4; Josh. viii. 32; Judges, ix. 6); and that they were also set up sometimes as sepulchral pillars (Gen. xxxv. 20; 2 Sam. xviii. 18), or trophies (1 Kings, vii. 18-21; 1 Chron. xxii. 15; Is. xix. 19), and defence (Jer. i. 18); also as witnesses to covenants (Josh. xxiv. 27); and were, further, marks of the Divine vengeance (Gen. xix. 26). They remind us also of the remark of the wise man, in treating of the doctrine of wisdom, who has beautifully observed, that in building her house she hath hewn out her own pillars (Prov. ix. 1); also of Joash, king of Judah, standing by a pillar, when admitted to the throne of his ancestors (2 Kings, xi. 14); and of one of his successors, when he made a covenant before the Lord.—*Travels in Egypt, by W. Rae Wilson, Esq.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 40 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 190.

OCTOBER 26, 1839.

PRICE 1½d.

THE BELIEVER'S PEACE.

II.

THE Scriptures abound with many instances of the operation of the peace occasioned by the felt presence of God in individual cases. It was shewn by the three Israelites, when threatened by the king of Babylon that they should "be cast into a burning fiery furnace," in case they refused to "fall down and worship the golden image that the king had set up." The language of their faith was—"We are not careful to answer thee in this matter; our God whom we serve is able, and he will deliver us out of thine hand, O king." David is an example of one in whose heart this peace ruled. Those that troubled him were increased. "Many are they," he says, "that rise up against me." But God is a "shield for him," "the strength of his life." In this he is confident, and so he exultingly exclaims—"I will not be afraid for ten thousands of the people that have set themselves against me round about" (Ps. iii.). It appears from the 11th Psalm, that in some season of imminent peril, the friends of David advised him to fly, or to retire from the scene of danger; they describe his situation, and the probable effect of the exertions of his enemies. We here again trace the operation of the peace produced by confidence in God. "In the Lord put I my trust: if he be for me, who can be against me?" And he looks from the dark and tumultuous occurrences around him to that God who would maintain his cause, and would order all things for his good. "The Lord is in his holy temple: the Lord's seat is in heaven." We may see the peace which confidence in God inspires, in Psalm

lvi. 4-11. The Psalmist expresses his trust in God, and he immediately assures us that he will not fear what man could do unto him. And on another occasion of alarm, the same tranquillity of mind is beautifully evident; his peace arises from the same cause, namely, trust in God. And here we see that this peace cannot belong to any other but to those who are the children of God in sincerity and truth; for how can the wicked and ungodly call upon God as their "refuge and strength," as "a very present help in trouble?" Such language, adopt it as they may "in the time of wealth" and prosperity, can never be experimentally enjoyed by them "in the time of tribulation, in the hour of death, or in the day of judgment." It will then be seen, that the faith and confidence of professors, "having no root, will wither away." This, however, was not the case with the Psalmist; for it was "out of the depths that he cried unto" God: he realised the truth that God was his "refuge;" and this is the reason why he so confidently asserts, that "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof, yet we will not fear: the Lord of hosts is with us; the God of Jacob is our refuge" (Ps. xlv.). We have also another instance in the conduct of Joshua and Caleb (Num. xiv.). They must have been fully aware of the obstacles that lay in their road; they must have anticipated the opposition they would probably experience from the inhabitants of those lands through which they would pass,—a difficulty which must have been more apparent

when they contrasted the situation of their enemies with their own. The sanguine expectations which the very murmurers had formed of a land flowing with milk and honey were indeed realised: such were their representations to Moses; but they could not proceed very far in the description of their search, without employing the aid of nature's vocabulary; and thus they add another instance to their frequent lack of faith. "Nevertheless," say they, "the people be strong; the cities are walled, and very great; and, moreover, we saw the children of Anak there—a people so great, that we were in their sight as grasshoppers." Now Joshua and Caleb were exposed to the contaminating influence of the faithless conversation of their companions; but they were not made "afraid" by their "evil tidings, for their hearts stood fast and believed in the Lord." "The Lord," they said at the close of their remonstrance, "is with us: fear not." St. Paul too, "not knowing the things that would befall him, save that in every city bonds and afflictions abided him," could yet say, "none of these things move me" (Acts, xx. 24).

From a review, then, of a few of the individual instances which the Scriptures exhibit of this peace, "which passeth all understanding," we may see the truth; and God grant that we may each experience, that "they that put their trust in the Lord shall be even as Mount Sion, which may not be removed, but standeth fast for ever" (Ps. cxxv. 1).

Peace is enumerated among the fruits of the Spirit; it comes from God, and therefore we can never obtain it, unless we seek it in the appointed way, to which a promise of success is prefixed. The duty is, a firm reliance upon God; and the promise is, that he will be "kept in perfect peace whose mind is stayed on God, because he trusteth in him" (Is. xxvi. 3). The Psalmist tells us, that "great is the peace they have who love God's law;" for it is by searching the Scriptures that we become acquainted with our own history and condition, and with the character and attributes of Him, whom to know is life eternal. It is through the Bible alone, that we can obtain that "knowledge of God and of Jesus," which "multiplies peace." And while we behold the dismay of the ungodly in the day of visitation and desolation, not knowing what to "do," or to whom "to flee" for help, we may also see and take comfort from the position of the righteous. They too are represented as neglected, having no man that would know them—their refuge failing them, and having no man to care for their souls: but here we see the contrast; for the Christian feels the comfort of that "knowledge" by which he cries unto

the Lord, and claims him as his "refuge," his "portion," and his "strong-hold, whereunto he may always resort." "The Scriptures," moreover, "testify of Jesus;" of Him who has broken down the wall of partition, and thus making peace with God, and bestowing it on all those that believe and look unto him, that their sins may be forgiven and blotted out. The feeling of our corruption, and inability to please God, is removed by the righteousness which Christ has brought in by the Gospel, and by which we have "peace, quietness, and assurance for ever."

The Christian knows his own weakness, and is conscious that he is not able even to think aright; and therefore, if he has been led in any measure to see "the exceeding sinfulness of sin;" if he feel in the least degree his infinite obligations to the Redeemer; if he possess the slightest portion of love and gratitude,—he is convinced that it is of God, and he also knows that God does not give these feelings without intending to cherish them; he does not cause a "desire," without a design to "fulfil" it; he does not create a hunger, without being willing also to satisfy it; he does not implant hopes, merely to dazzle or to tantalise; he does not set us to run a race, and hold a glorious prize to our view, and then mock us by not imparting strength and ability to run; he does not place us in the battle, and expect us to fight manfully, without providing armour and weapons for our use. No; the light he gives will "shine more and more;" the trees he plants "will bring forth more fruit in their age;" for as in creation "a regular gradation was observed—God proceeding from the less noble to the more noble animals—from fishes to birds—from birds to beasts—from beasts to the master-piece of creation;" so also in the kingdom of grace, the Christian "will go from strength to strength;" the fruits of the Spirit will be gradually matured, and be more and more developed: the first appearance of life may be but "the blade," but "the ear" will soon shew itself, and "afterwards the full corn in the ear" (Mark iv. 20). And it will be found, that they who "go about to establish their own righteousness," and to "build on other foundation than that is laid," will miserably fail in their object, if they suppose that their works and merits will procure for them acceptance with God; or prove efficient in bringing them "peace at the last."

If, however, God has, of his infinite mercy, given us peace; if "he has delivered our souls from the battle that was against us," and saved us from the hand of our enemies, let us, with David (Ps. lv. 19), always bear in mind, that "it is he;" therefore, "not

unto us, not unto us, but unto God be the praise."

Can any one, then, be surprised, that they that possess the carnal mind know not the way of peace? And is not the cause sufficiently shewn why the heart of the one is faint, so that "the sound of a shaken leaf shall chase them, that they shall flee and fall when none pursueth," even because "there is no fear of God before their eyes?" while "the righteous are bold as a lion," because God hath "given them strength and the blessing of peace?"

May we become more and more convinced of the uncertainty of the happiness of earth, whose pleasures "wither even before they be grown up;" but which the world, nevertheless, would tempt us to embrace: "let us eat and drink, for to-morrow we die." But "the friendship of the world is enmity to God;" and we know that "there is no peace to the wicked." May we, therefore, seek to obtain that "peace of God which passeth all understanding," and may we feel the power of it in every time of need. May we turn our eyes to "the Book:" upon its eternal contents may we build our faith; for it will tend, with the blessing of the Holy Spirit, not only to our present, but also to our everlasting peace. And may God grant, that the truth of this blessed book may so inflame our love and gratitude, as to "constrain us to live no longer unto ourselves, but unto Him who died for us, and has reconciled us unto God by his blood."

In the last place, let us remember, that if we "love God, we must see that we love our brother also." It is, indeed, "a good and pleasant thing to dwell together in unity;" to "be kindly affectioned one to another with brotherly love;" to esteem other better than ourselves;" to "be of one mind;" to "live in peace;" for then we may rest assured, on that "word" which "shall not pass away," that the God of love and peace will be ever with us.

S. S.

A CHILD OF LIGHT.

BY THE AUTHOR OF "THE SMUGGLER,"
"THE OLD HALL," &c.

"Eternal summer lights the heart
Where Jesus deigns to shine."

Rev. H. F. Lyte.

It was a thick foggy evening, in the month of November, when the curate of one of the overwhelming parishes in the outskirts of London received information from the visitor of a district-society, that in a certain alley there was a person dangerously ill, who would be glad to see him. The scene in which this excellent young man was now called to labour was widely different from that which he had recently left. His first cure had been that of a

delightful village, in a northern county, where he was familiar with every face, and tolerably acquainted with every character. The death of the incumbent had, to the regret of his parishioners, caused his removal to another sphere of usefulness; and he had exchanged the fields and the woods of R—, in the North Riding of Yorkshire, with its picturesque scenery, and smoothly gliding stream, and rural cottages, for almost interminable rows of meanly built houses, in many of which misery dwelt, and, in not a few, vice in its most revolting forms. His was, in fact, a missionary station. He was called on to minister amongst heathens in a Christian land. Perhaps there is no situation in the Church more fearfully responsible, or more depressing at times to the spirits, than the cure of a large suburban population. To the mere Sunday observer all appears carried on as a clergyman would wish. The well-conditioned and elegantly furnished church; the services conducted in the most solemn manner; an overflowing and attentive congregation; the thrilling peals of the organ,—all tend to foster the supposition that the situation of a town minister is most enviable. Alas, this is not always the case; and should these remarks meet the eye of any one who conceives himself to be *buried*, because his is the rustic congregation and his the village-church, and is pining, because, as he conceives, his talents are wasted, let him be assured that the situation of a country parochial minister, if he has with him the hearts of his people—and he will, generally speaking, have their hearts with him, if he preach fully and faithfully the great doctrines of the Gospel, and does not by his own conduct cause his sincerity to be questioned—is one of the most important and enviable in the Church. There is the homely bow, the respectful salutation, the kind greeting, which awaits the faithful minister as he walks along the path leading to the church-porch, which are infinitely more gratifying than the most splendid pomp of divine worship, or the flocking together of excited and too often captious hearers.

With a very heavy heart, though fully desirous of fulfilling his office, and ministering to the comfort of the invalid, the curate found his way to the alley to which he was directed. Vice presented itself at the entrance—on one side of which there was a gin-shop, on the other a pawnbroker's. Misery was apparent at every step; but at length he found the number to which he was directed, and he was informed that there was a man on the second floor of the name for which he inquired. He knew nothing of the character of the individual whom he was about to visit, and dark forebodings crossed his mind. The place was peculiarly lonely, in a certain sense. It was not that in which a man of common moral decency would wish to be found. He ascended the staircase, and entered into the sick man's chamber, where he found him sitting by the dying embers of a fire in a most emaciated state, attended by an old nurse.

"Ah, sir, I am glad to see you," was the old man's salutation; "I think you are the clergyman. The visitor said that you should be informed how ill I was; and I thought you would come some *fine* day, but not on such a night as this. I thank you for your kindness."

There was something in this address which much pleased the curate; an indescribable something about the whole appearance of the invalid which found its way to the young man's heart, who was relieved from his anxiety.

"Are you in pain?" inquired the curate. "Not in much pain, thank the Lord," was the reply.

"Are you in want of necessary comforts?" was the next question. "Not at all. I am liberally supplied by the visitor; and I have a few shillings yet by me, and two or three kind friends, who come to me and desire to supply my necessities."

"Have you applied to the parish?" "No, I have not: I never would apply there; for I think it would be wrong while I have a trifle of my own. But what the visitor gives me—and I told all my circumstances—I do not think is to be regarded as parish-money. I was urged to accept it." It were well could such views be more widely extended. Parochial relief, it is notorious, is often claimed by those who ought not to be dependent on parish-bounty. A spirit of honest independence should be cherished among the lower ranks.

It is unnecessary to enter into details as to the conversations (for they were several) which took place between the minister and the sick man: but the following sketch of the history of the latter, given on one of those occasions, may be interesting:—"I am a native of the county of Norfolk, and was apprenticed to a shoemaker by my parents, both pious people of the established Church, who set me a good example, and gave me the best advice. I came to London as a journeyman when my time (*i. e.* apprenticeship) was out, and got into good work. By degrees my religious principles were corrupted, and my solemn vows of dedication to God's service regarded as no longer binding—vows, the sacredness of which had been strongly set forth to me by our old rector previous to a confirmation. The greater part of the Sunday morning I worked as hard as on other days, and after dinner used in the winter to go to a convivial club, as it was called, where the greater part of the week's earnings were spent; and by the dissipation of the night, I was unable to work on the Monday—sometimes even on the Tuesday. I was once carried to an hospital, having been found nearly dead in the street from drinking. In the summer we used to go by water to Greenwich or Richmond, and our expenses were quite as great. The French Revolution broke out about this period; and many of my companions, as well as myself, were greatly delighted with that work of blood. We thought we should be the great folks. We cast off religious obligations altogether. One of our number, after spitting on the Bible and trampling on it, cast it into the fire; and in a certain alley, leading from Fleet Street, we had a regular debating society on the Sunday evening, which lasted all night; but I cannot bring my tongue to utter what was then and there said. I often look back with horror to that awful period of my life, and think what must have been my eternal portion, had not God, in his long-suffering, spared me.

"It was on my return from Richmond, on one of these Sabbath visits—sad, sad visits they were to me, and many poor souls have been lost by such—that, as

I passed through the streets, a tremendous storm of thunder and lightning came on. I had been unwell for some days, and left my companions at an early hour, to return by a passing boat; and I was sober, which was rarely the case. The violence of the storm was inconceivable, and for shelter I went into a church. I had not, with the exception of attendance at one funeral, been within the walls of a place of worship for five years. The prayers were nearly at an end; the psalm was faintly sung, for the flashings of the lightning, and the peals of the thunder, were beyond all description. A grey-headed minister entered the pulpit, and after prayer gave out his text from a Bible before him. It was obvious he preached on the occasion of the storm; and that he wished, from the scene in which we were placed, to interest the congregation. The text was Psalm xi. 6: 'Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.' O, what a searching, powerful sermon was that! I see the preacher now. Had my body been struck by the elements, the shock could not have equalled that of my soul by the preaching of that aged man of God. 'I am the man!' was my humiliating confession. I cannot, I will not say more, than that, from the hour I left that church, it was my determined and fixed resolution, as far as human weakness would allow, to live unto God. I desire to bless God that, from that period, my heart's desire has been to follow on to know the Lord. I married three years afterwards a truly Christian woman—we had three children, but God took them when young. Their mother died two years ago. I worked long at my trade; but an abscess breaking out in my right arm ten years since, rendered me unable to work as a shoemaker; and my subsistence has been gained by distributing bills, and carrying about placards, until I was seized with this sickness."

Now here was, in a wretched neighbourhood, in one of the most depraved spots in the environs of the metropolis, surrounded by squalid wretchedness and unblushing vice, one who had been brought to a saving knowledge of divine truth—who, amidst the almost heathen darkness which surrounded him, was walking as a child of light. He was happy. Could he be otherwise?—for the Comforter was with him. He was content; and he experienced that contentment with godliness is great gain. His heart was the seat of light; for the day-spring from on high had visited it; and the murky atmosphere with which he was surrounded could not affect the joyousness of his spirits.

There were only two funerals at the parish burying-ground (an extraordinary event) on the day on which the remains of the cobbler were consigned to the narrow house—that, at a somewhat early hour, of a leading man in the parish, but opposed to religion in all its vitality and saving power, and who, in a moment, by an apoplectic fit, had been summoned as he was dressing for a feast. The plumed hearse carried the remains; the pomp and pageantry of pretended woe was there. The chief mourner was the heir—mourner could he be called?—and the domestics, the lawyer, and the medical attendant. At the usual time, the shoemaker's remains were consigned to the grave,—the old nurse, and one or two poor neighbours, the sole attendants. The curate, as he registered the one

burial after the other, said nothing; but he has told me the text occurred to him, on which he preached the following Sunday—"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?"

Z.

THE TURKISH MARTYR.*

ABOUT fifteen years ago there resided in the city of Smyrna two tanners; the one, named Mustapha, a native of the island of Mytilene, a Turk by birth and religion, but speaking the Greek language; the other, a Greek of Athens, and a Christian. The Turk, who was frequent in his visits to his neighbour's shop, was much struck with the manner of Californius, an open-hearted boy of fourteen, whom he occasionally found reading.

"What book is that?" one day inquired Mustapha. "My Ketab," replied the boy, meaning the holy Scriptures, which had been given him a short time before.

The Turk requested Californius to read a portion to him. "Not so," replied the boy. "If," added he, with his usual simplicity, "you were a Christian, the case would indeed be different."

The Turk rose and left the shop; but scarcely was he out of sight, before Demetrius, the elder Greek, fell upon his brother, upbraiding him for his inconsiderate answer. "What have you done?" exclaimed he; "how could you speak to the Turk of becoming a Christian? Do you not know that he can inform against us? We shall then be both sent to prison, our property will be seized, and perhaps even death may be the consequence of your rashness."

The poor boy began to weep bitterly, for his brother's fears were but too well grounded; the tyrannical law of Turkey having made it a crime for a Christian even to speak of his religion to a Mohammedan, and to name his conversion a capital offence.

In a few moments the Turk re-entered. He insisted on knowing the cause of his favourite's tears; and, on his brother's leaving the shop, Californius confessed the whole. "By all that is holy," said Mustapha, "I swear that I will not inform against you; only read to me a part of your Ketab." The boy complied, and the Turk listened with the most profound attention.

From this time, Mustapha, watching from his window the departure of Demetrius, would repair to the young Christian for further information. Four months passed in this manner, during which the word of God found its way into the heart of the Turk, who resolved to abjure the false faith of Mohammedanism, and embrace the Christian religion. With this view, he disposed of his business, and repaired to a Greek priest at Smyrna, to whom he made known his desire to be baptised.

But so rare and remarkable a circumstance is it for a Turk to embrace Christianity, that the priest looked upon the application as a snare to betray him to death, and earnestly besought the Turk to leave him. Mustapha applied to another, but was dismissed with the same entreaty, "For God's sake, leave me."

Distressed and mortified at this unexpected check, the mind of Mustapha almost sunk in despair. One resource alone remained, the monks of Mount Athos. To them he repaired; but though their body is numerous, they, every one, like the priests at Smyrna, refused to give ear to his entreaties. Knowing the jealousy with which the Turks eyed their order, they deemed it necessary to observe a greater degree of caution against any arts which might be practised upon them by the Mohammedans.

Dismissed from the convent as a hypocrite, Mus-

tapha resolved to apply to the hermits who inhabit the caves and grottos of Mount Athos, and are in some degree dependent on the convent. With this intention, he entered the dismal habitation of an aged recluse, to whom he made known the circumstances of his conversion, and the reception he had experienced from the Christian priests, to whom he had applied for baptism. The venerable old man was much affected; but, fearing to offend the monks, would not venture to perform the rite—perhaps, also, entertaining some doubt as to the Turk's sincerity. Again rebuffed, he bent his steps towards the brow of the mountain with a heavy heart.

A young priest, who happened to be with the recluse, offered to conduct him through the wood, and employed every means of comforting him; but Mustapha refused to listen, and burst into an agony of tears. The priest's heart melted at the sight. "My dear friend," said he, "have you then, in truth, a sincere desire to become a Christian?" "Do not these tears shew you the fervency of my wishes?" exclaimed Mustapha.

"Then follow me," said the priest; "here is a cave, which will afford you shelter; remain here, and I will daily bring you food, and converse with you on the nature of Christianity." Mustapha remained several months in this grotto; and the young priest daily brought him food, as well as spiritual comfort.

In the meanwhile, the old hermit, who had been much struck with the fervour of the Turk's manner, not unfrequently reproached himself for sending him away with so much seeming indifference. He one day named his regret to the young priest, and expressed a wish to see the Turk once more. The priest smiled, and offered to conduct him to the place of his concealment. The meeting was one of mutual gratification; and Mustapha's admission into the Christian Church took place a few days after.

He continued to reside with his friends on Mount Athos for several years; but his ardent spirit would not let him rest here. He had an aged mother and a brother at Mytilene, and his soul thirsted to bring them to the knowledge of the true faith. After duly considering the risk he might run, he left his peaceful and secure retreat, and took shipping for Cydonia.

This flourishing city is chiefly inhabited by Greeks; at least, prior to the revolution there were but few Turks there, except such as held official situations. One of these, recognising the new convert by a scar on his forehead, ordered the vessel, which was on the point of putting off for Mytilene, to be seized, and the Turk to be brought before a magistrate. Without hesitation, Mustapha acknowledged himself a Christian, and declared his determination to die rather than renounce his faith. The magistrate commanded him to be taken to prison, and placed on the rack; but under the most agonising torments, Mustapha continued firm.

This circumstance soon became known in the town, and caused a great sensation among the Christians. A Greek, named Georgius, who had an academy at the place, immediately assembled the scholars of his first class, consisting of youths of about twenty years of age, and related to them the melancholy fate of the Turk, and called upon them to offer up supplications in his behalf. "But it is not enough that we pray for him," continued Georgius; "we must also endeavour to visit him in prison, to comfort and console him. Which of you will adventure his life in this undertaking?"

"I, I," re-echoed from all sides; and a contest arose among the lads for the honour of this dangerous enterprise. John Skonzes, a young Athenian, at length claimed the preference—a countryman of his having been the first instrument, under Divine Providence, which led to the prisoner's conversion. To him, therefore, the others yielded; and the following

* From the "Saturday Magazine."

stratagem was resorted to to gain admission into the prison. Skonzes disguised himself as a bricklayer, and took the road to Magnesia; while a Greek, of the same trade, went to the magistrate, and charged his apprentice with having decamped to Magnesia with a sum of money. Pursuit was instantly made; Skonzes was arrested, and sentenced to confinement in the same prison as the Turk, it being the only one in the city.

But what were the feelings of Skonzes when he beheld the unfortunate Turk! Exhausted from the tortures of the rack, Mustapha lay with his feet suspended by a rope from the ceiling, and his head dragging on the ground. In this condition he was to remain till he should renounce Christianity. With difficulty Skonzes suppressed his compassion and his indignation; but he kept quiet till midnight, when, watching the other prisoners till they fell asleep, he stole softly to the Turk, sought to comfort him, and assured him of the cordial sympathy of his fellow-Christians; and that their compassion for his fate had been the motive of his seeking imprisonment.

"I thank you for your love towards me," replied the martyr; "but, praised be God, I stand in need of no encouragement. I shall continue faithful to the end."

In a few days, Mustapha was conveyed to Constantinople. Rewards and allurements were held out on every side; liberty, riches, and a lovely bride, were promised, on the only condition that he should return to the Mohammedan faith. But in vain. Tortures, still more excruciating than those which he had endured at Cydonia, were resorted to; but they too were unable to shake his Christian confidence. He was then sentenced to be beheaded; and the same Almighty power that had sustained his spirit on the rack was with him in his hour of need.

This story was related to M. Fenger, a Danish missionary from Copenhagen, by a Greek of Smyrna, one of the scholars of Cydonia, who was fully acquainted with all the circumstances of Mustapha's untimely fate.

Biography.

BONIFACE, ARCHBISHOP OF MAYENCE.*

It is a remarkable fact, for which we ought to be deeply grateful to God, that Britain has been frequently a source of spiritual blessing to other lands. She has frequently held forth the lamp, at which other nations have kindled the sacred flame. If at the era of the Reformation, English theologians borrowed from Luther somewhat of the knowledge which led them to shake off the yoke of Rome—that scriptural knowledge had previously, by the writings of Wickliffe, been carried from England to the continent. And if, at an earlier period, Germany had poured forth her swarms of Pagan invaders, so as well nigh to quench the Gospel in Britain,—British missionaries afterwards, with the cross for their banner, invaded Germany, and gathered, by the power of the Holy Ghost, multitudes of her hardy sons into the fold of Christ. May this be always the characteristic of Britain, that she preaches among the Gentiles the unsearchable riches of Christ! I am about to gather a few incidents in the history of one of those devoted men, who, in a dark age, shone as

lights in the world; and I think my readers will be interested with the facts I shall lay before them.

Winfrid was born of illustrious parentage, at Kirtlington, in Devonshire, in the year 680. A passion for the monastic life was at that period widely diffused; and therefore it is not surprising that the future apostle of Germany, as Winfrid has been called, was soon immured in a cloister. In the monastery of Nutcell, in the diocese of Winchester, he passed his youth, and was there instructed in the literature, both sacred and secular, of the age. He was now laying the foundation for after-usefulness; and doubtless, in his quiet retreat, he communed much with that Saviour, for whom, as a good soldier, he soon shewed himself ready to endure hardness. But he did not rush hastily to the mighty work before him. He was thirty before he was ordained priest, on the recommendation of his abbot, and then he laboured very zealously in preaching the Gospel of Christ. His exertions at home, however, were but preparatory to those he made abroad. He longed to preach Christ where he was not yet named; and to win men, if it might be, from their idols, to serve the living God. Accordingly, in 716, he passed over, with two monks as his companions, into Friesland: but insuperable obstacles at first impeded his designs; and after a vain effort to minister at Utrecht, he returned to his English monastery. The superior of this house having shortly after died, Winfrid was offered the place of abbot in his room. But far higher aims had filled his mind: he resolutely declined the office; and having obtained letters from the bishop of Winchester, he proceeded to Rome, where Gregory II., being apprised of his wish to be employed as a missionary, gave him, in 719, an ample commission, and sent him into Germany. There, accordingly, he preached in Bavaria and Thuringia, reforming abuses in the former country; and in the latter experiencing a rich blessing on his labours among the Pagans. The door, too, which had been previously closed against him in Friesland, was now opened by the death of Ratbod, the idolatrous king. He therefore travelled thither, and co-operated for some time with Willibrod, his countryman, who had been appointed bishop of Utrecht. When, however, the aged Willibrod desired to resign his episcopal charge into his hands, Winfrid, conceiving that his mission was more especially to the eastern parts of Germany, declined the offer; and having obtained his elder friend's acquiescence and blessing, he departed into Hesse, where he preached zealously through the country to the borders of Saxony. And as he imitated the apostle Paul in his zeal, he imitated him also in his perils and his privations. His own hands had to minister to the relief of his necessities; and his life was endangered by the furious malice of the idolaters.

But He that keepeth his people as the apple of his eye, protected him from the assaults of evil men, and enabled him to return to Rome, to render to Gregory an account of his labours. Gregory, pleased with the success of his mission, consecrated him bishop of the new German churches, on which occasion he assumed the name of Boniface, and bound himself by an oath to strict subjection to the Romish see. We need not be surprised at this, for Boniface was deeply indebted to the Roman pontiff; and the temper of the times was

* Milner's Church History, cent. viii., may be consulted. Boniface's correspondence was published in 1629 at Mayence. Mosheim is inconsistently unfair in his account of this celebrated man.

favourable to the general submission of Christians to the Italian head. Besides, we must remember, that the worst corruptions of popery were not yet generated. It is true that superstition was widely prevalent, and Boniface was not free from its influence. But my object is, not to hold him up as a perfect character, but to shew, that amid much infirmity and ignorance, there yet burned in his soul a devoted zeal for the Saviour, and a tender love for souls, which, it is to be wished, were more abundant in our own day. It was no worldly or selfish motive which led this true servant of a heavenly Master to leave home, and country, and friends, to brave poverty and persecution, and to lay down at last his life for the Gospel's sake.

Furnished with letters from the pope, and strengthened with new coadjutors from England, Boniface returned to his field of labour. He now confirmed many whom he had previously baptised, and with more authority contended against the false brethren who were endeavouring to disturb the Churches. In his difficulties he often asked counsel of the beloved brethren he had left in England, who, by their exhortations and encouragement, must have materially strengthened his hands. The letter, for instance, written in 723 to him by Daniel, bishop of Winchester, on the mode of reasoning with idolaters, is singularly acute:—"Admit," says he, "whatever they are pleased to assert of the fabulous and carnal genealogy of their gods and goddesses, who are propagated from each other. From this principle, deduce their imperfect nature and human infirmities—the assurance that they were *born*, and the probability that they will *die*. At what time, by what means, for what cause, were the eldest of the gods or goddesses produced? Do they still continue, or have they ceased to propagate? If they have ceased, summon your antagonists to declare the reason of this strange alteration. If they still continue, the number of the gods must become infinite; and shall we not be likely, by the indiscreet worship of some impotent deity, to excite the resentment of his jealous superior? The visible heavens and earth, the whole system of the universe which may be conceived by the mind, is it created or eternal? If created, how or where could the gods themselves exist before creation? If eternal, how could they assume the empire of an independent and pre-existing world? Urge these arguments with temper and moderation; insinuate, at seasonable intervals, the truth and beauty of the Christian revelation; and endeavour to make the unbeliever ashamed, without making him angry."

In 732, Boniface received the title of archbishop from Gregory III., who supported his missionary exertions as zealously as his predecessor Gregory II. In this new character he erected many episcopal sees in different parts of Germany, and consecrated bishops to them, while he himself was at last fixed at Mayence, and made primate of Germany and Belgium. One more visit he paid, in 738, to Rome, and induced several Englishmen, who resided there, to unite with him in his labours. But on his return to Germany, scenes of trouble awaited him. Some individuals were corrupting the Church with absurd and ruinous doctrines; and a bishop, one of their associates, had

actually committed murder. Boniface was grieved at these enormities, and deemed it right to summon the civil power to check such evils. For this interference he has been severely blamed, as if he had been actuated by an imperious and persecuting spirit. It is indeed hardly to be expected, that just principles of toleration should be found to prevail in that age: and we ought not to be surprised if we perceive the archbishop acting in a manner other than would now be admitted;—yet can we, if we sincerely reflect on the pain with which a Christian pastor would look upon the flock threatened by grievous wolves,—can we harshly condemn him for using the influence he possessed with the Carlovingian princes to stop the ravages of those wolves? Still more, can we blame the justice which called down punishment upon the infamous bishop? The sentence pronounced upon the culprits appears, too, to have been very lenient. The maintainers of the false doctrines were imprisoned; and the murderer was deposed from his bishopric.

The correspondence of Boniface with his English friends, already alluded to, furnishes us with some interesting particulars. Sometimes he writes to ask for books; as, for example, a copy of the Scriptures written in a larger character than those he had. The reader must recollect that the word of the Lord was rare and precious in those days. His eyes, he said, were growing weak, and he could not, so easily as he would wish, meditate on that law which was his delight. Sometimes he mentions his sufferings from the heathen, from pretended Christians, and wicked ministers; but adds, that he is willing to suffer and to die for Him who died for us. Sometimes he affectingly entreats the prayers of the bishops and people of England, that a blessing might crown his labours. There is much, doubtless, of superstition visible in his ideas; but there is enough to shew that he had a heart filled with love to Christ, and gratefully desirous to honour him.

Though advanced in years, the archbishop resolved to visit again the scene of his earlier labours. But as he apprehended that he might not return, he selected his countryman, Lullus, as the most proper successor to his see; and wrote to the abbot of St. Denys, begging him to acquaint the king, Pepin, that he believed he had not long to live. He trusted, therefore, that the monarch would treat kindly the missionaries he should leave behind him. "Some of them," he added, "are priests, dispersed into divers parts for the good of the Church: others are monks, settled in small monasteries, where they instruct the children. There are aged men with me, who have long assisted me in my labours. I fear lest after my death they should be dispersed; and the disciples, who are near the pagan frontiers, should lose the faith of Jesus Christ. I beg that my son, Lullus, may be confirmed in the episcopal office, and that he may teach the priests, the monks, and the people. I hope that he will perform these duties. That which most afflicts me is, that the priests, who are on the pagan frontiers, are very indigent. They can obtain bread, but no clothes, unless they be assisted, as they have been, by me. Let me know your answer, that I may live or die with more cheerfulness." The required permission, it would seem, was granted; and, before his departure, he consecrated Lullus. Then, passing by the Rhine into Friesland, and

being assisted by the bishop of Utrecht, he was successful in bringing many pagans into the Church. He then appointed a day for administering the rite of confirmation to those he had baptised; and encamped, with his followers, on the plains of Dockum. But on the morning he had fixed, he was attacked by a body of furious heathens. His servants would have met force with force, but the archbishop calmly checked them: "Children," said he, "forbear to fight; the Scripture forbids us to render evil for evil. The day, which I have long waited for is come; hope in God, and he will save your souls." Such was the temper in which he met his death. The whole company, fifty-two, besides the archbishop, were massacred. This lamentable event occurred in the year 755, in the 75th year of Boniface's age.

The martial spirit of the Germans prompted them to take an unjustifiable revenge upon the murderers. An army was collected to attack them, which pillaged their country, and enslaved many of their families. Such enormities no one can defend; yet an evidence is furnished, even by the conduct of these rude warriors, of the universal respect and veneration paid to the name and memory of Boniface, the apostle of Germany. S.

THE LOVE OF GOD:

A Sermon preached to Children,

BY THE REV. JOSEPH BROWN, M.A.

*Chaplain to the Children's Homes, Norwood, Tooting, and Brixton.**

1 JOHN, iv. 8.

"God is love."

A VERY short text, some of you may think. Well, if it be so, you will say, when the sermon is over, that it contained a great deal; and yet I shall not be able to explain in one sermon all it contains, unless I say very little upon many points. Possibly, too, some may be thinking to themselves, Why does Mr. Brown tell us, "God is love?"—we all know it well; we feel it every day; every time we think of the food we eat, and raiment we wear, and Bible we read, and the gracious Saviour who died for us. It may be, that many of you, my dear children, thus think; and therefore it is my intention to remind you of several things in which the truth of the text is seen, and about which, perhaps, you would not think if I were not to remind you. And that you may remember and profit by what you hear, send up now a silent prayer from your hearts to Heaven for a blessing upon your souls.

I. I shall shew you the love of God in reference to the creation. And how very kind it was of God to create man at all! He would have been quite as happy and glorious in heaven without making man.

* There are upwards of two thousand children, the greater part (all who are sufficiently old) attend divine worship every Sabbath, under the ministry of the chaplain.

How kind, then, it seems to hear him say to his Son and his Spirit, "Let us make man in our own image," holy and happy! Yes; and when he had made him, it was in this state, perfectly holy, and therefore perfectly happy; and he placed him in a large and beautiful garden, in the eastern part of Eden, and sent a nice river to flow four different ways, so as to go through it all; and planted every tree that was pleasant to look at, and good to eat; and told Adam he might eat of every tree in the whole garden but one. And then, as if God were determined to make man as happy as it was possible so to do, he said, "I will make him an help meet for him;" and he made Eve, and brought her to Adam, to be his friend, companion, and wife; to whom he would be able to talk of all the delightful things he saw in the garden, and all the happiness he felt in so heavenly a state.

I need not stop here, to tell you how Adam and Eve offended God by disobedience, and brought into the world all the sin and misery which has ever since been in it; but I will speak to you a little longer about the love of God in reference to the creation. We read, there was darkness over all God had created, and then he made light. He had said, Let there be a world, and there was a world. And now he said, "Let there be light, and there was light." The making of light was an act of love; for he might have left the world in darkness, and left us all to live in darkness; just as for three days he sent darkness over the land of Egypt; but how uncomfortable it would have been! Some children are afraid to go into the dark; what would such have done, had it been always and every where dark? The Almighty could have done without it; for "the darkness is no darkness" with him; "the darkness and light to him are both alike." Light, then, was made by him for our comfort; therefore "God is love."

We see, moreover, the truth of the text, if we look how beautiful God has made every thing. Look at the flowers—they appear in every colour; come in every season of the year; and they smell so sweet, it is quite refreshing to walk through a garden; and if you look carefully at any one of them, it will appear so beautiful, one would suppose God had bestowed all his labour upon that one; and yet they are all equally wonderfully made, and every where placed—

"Springing in valleys green and low,
And on the mountains high;
And in the silent wilderness,
Where no man passes by."

And why did he make flowers? Flowers are not necessary to our life; we could live without one of them. It was the love of

God which sent them to make the earth more beautiful, to add to man's enjoyment—

"To comfort man; to whisper hope,
Whene'er his faith is dim;
For He who earth for the flowers
Will care much more for him."

The birds too,—the sky-lark in the morning, the nightingale at night; the robin in the winter, the blackbird in the spring,—all singing cheerfully and charmingly, to add to our happiness, have been placed in the woods and the groves: therefore I feel sure you will—if you think only of the creation of man, and what God has made for his comfort, without even alluding to the rich fields of corn, and large stores of fruit, made for his existence—heartily join in St. John's declaration, "God is love."

Leaving this point, I must pass on to notice,

II. The love of God in reference to his providence.

By his providence, I mean the way in which he keeps, day after day and year after year, every thing in its right place, and to its proper use. "Summer and winter, seed-time and harvest, cold and heat, and day and night, never cease." As surely as day follows the dawn, so does night follow the day: a great comfort this to the weary workman. "The sleep of a labouring man is sweet;" and what would he do without night? It is as necessary for our existence as the day. The summer too, and spring, and autumn, and winter, come regularly after each other, all ordered and kept to their proper season by the power of God. So all that immense quantity of water, called the sea, is kept from flowing over the earth by him. He says to it, "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed." His Providence keeps the sun, and moon, and stars, in their proper places—

"For ever shining, as they shine,
The hand that made us is divine."

The very fact, then, that our almighty Father keeps all these in their proper order, and thus causes them to administer to our comfort, shews that "God is love." Yes; it is by this regular succession of day and night, summer and winter, seed-time and harvest, that you have health, food, and raiment. But one more striking instance of his providence, of the way in which he takes care of every thing and every body—for

"Creatures, as numerous as they be,
Are subject to his care,"—

is the way in which he has exercised his providence over you, the way in which he has taken care of you. You are living here in the midst of every comfort—possessing a home, in every sense of the word; many of you are without parents—were cast upon the

wide world without a friend—have not a single relation. Who has provided for you this comfortable home and schools, instruction in the way of salvation, and all you can possibly wish or want?—that God by whom all things are kept in order. He put it into the hearts of men to raise up these comforts for you; he saw your distresses; he moved man's heart to come to your assistance. He, who sees and orders every event, brought you here; and therefore you must feel and acknowledge—may you do so from your hearts—that "God is love."

I could proceed to shew you the love of God in communicating knowledge to man; for he told him the kind of herbs and food he might eat; and when he intended to allow man meat to eat, the Lord told him; and further, he informed the Israelites the kinds of beasts, fish, fowls, insects, and creeping things, they were not to eat. He shewed Adam how to make clothing, not only with the leaves of the fig-tree, but with the skins of beasts; he shewed him how to till a garden, to dress and to keep it. Moreover, he taught man how to work, in "purple and blue, and scarlet and fine-twined linen;" "to devise cunning works, in gold, and silver, and brass;" "in cutting of stones, and carving of timber." Many of you will probably thus be employed in a few years, and earning, I trust, an honest living. O, never forget it was Jehovah who first filled Bezaleel, and others, with wisdom, and understanding, and knowledge, to work all these things; and therefore to him you will owe any knowledge you may at any time possess, inasmuch as it is God who puts any kind of knowledge into the mind of man. I could also go on to notice how soon the knowledge of music was given, with which almost all persons are more or less delighted, particularly children. But I must leave all these, and go to the most wonderful instance of the love of God.

We have seen his love in creation, in providence;

III. I must now speak of it, in the third place, in reference to redemption.

Great as we have seen the love of God in creating and supporting us, it is as nothing compared with his love in sending the Lord Jesus Christ to die for us. This was compassion like a God. Yes; great as was the act of commanding a world to be, out of that which had not been, it was greater to redeem it from eternal misery. The love of God will be more particularly seen in connexion with redemption, if we notice when the first promise of a Saviour was given. Adam and Eve were, as we have seen, in holiness and happiness; but Satan tempted; Eve listened; Adam ate of the forbidden

tree; and, by this, sin entered into the world, and death by sin. The favour of the Almighty was forfeited; and the curse of God being upon them, no hope was left—nothing appeared to them but sorrow and woe in this world, and misery eternal in the next. Then it was the love of God appeared, when Adam was trembling, and Eve was weeping, and each expecting the sentence to be passed of eternal condemnation. Then, at that moment, a beam of hope, of consolation appeared. In judgment the Lord remembered mercy. Then the first promise of the Lord Jesus was made—the seed of the woman, it was promised and prophesied, should bruise the serpent's head. Hence, if we only notice the time when this comfortable promise was made, even just when Adam and Eve were filled with the utmost sorrow and shame, agony and despair, we must acknowledge, that "God is love."

The greatness of his love will be seen, if we notice the number of times this promise was repeated; in every age it was made, lest the people of God should be afraid he would forget this promise, or lest they should have any doubt of the fulfilment of it. It was repeated to Abraham; and Jacob was permitted to speak of Jesus, and to declare, that neither the sceptre nor a lawgiver should depart from Judah till the Messiah came. So Moses, speaking of Christ, told the Israelites, that a Prophet, like to him, should come; and David, and Jeremiah, and Isaiah, and Micah, and Zechariah, and Malachi, and other prophets, were inspired—taught by the Holy Spirit to tell something of the Messiah, to touch with their prophetic pencils some portion of the typical picture; and thus we were permitted to have the portrait so plainly drawn before he came, that when the Lord Jesus Christ arrived, the people knew him directly, and declared, "This is he of whom Moses in the law and the prophets did write; this is the Messiah who was for to come." Say, is not this enough to make you all exclaim, in the words of my text, "God is love?"

But yet I must tell you of one more point, in which the love of God is seen; and that is, in the fulfilment of all these promises and prophecies. It is not an unusual thing for men to make promises, and not to keep them—to say they will do a thing, and then never do it. God did not so. "When the fulness of time was come, he sent forth his Son." Just at the very time God had said the Lord Jesus should come, at that very time he came: he did not break his word; he did not disappoint us; he did not let his love to us become cold: no; what he had said, surely came to pass.

And how shall we speak of the love of Jesus in thus dying for us? he laid down his life for

us, even when we were altogether undeserving of such love. He commendeth his love to us, in that, whilst we were yet sinners, Christ died for us. In whatever way we view the subject, whether as to the time the first promise was made, or the repetition of the promise in every age, or the exact fulfilment when the time of the promise came, we must declare that "God is love."

Many are the practical lessons you may learn from this. I could shew you, from the 11th and 21st verses of this chapter, that "if God so loved us," you ought to love one another; and that this commandment we have from God, "he who loveth God, love his brother also;" and that this love of God to us demands all our love to him. But I rather conclude by asking, if you do love him—if you do love the Lord Jesus Christ? Do you say, I wish to love him, and I think I do—can you tell me if I do? Of you who are thus inquiring, I would ask, Have you ever felt sorry for your sins? have you ever felt that it was sin which crucified the Lord of glory? do you feel that there is no way to heaven except through His merit who said, "I am the way?" no entrance to that blessed place except through Him who said, "I am the door?" Do you feel that, unless the Lord Jesus had shed his blood, there could have been no remission of the punishment due for your sins? and do you feel that the "blood of Jesus Christ our Lord cleanseth from all sin?" and have you prayed from your heart, that he would forgive you all your "sins, negligences, and ignorances;" and endue you "with the grace of his Holy Spirit, to amend your lives according to his holy word?" and do you feel that you would not sin against him, even though it would make you as rich as Solomon? and that you would bear and suffer any thing rather than offend him—like Daniel, you would sooner go into a lion's den than neglect your prayers—than deny this gracious Saviour?

If these be your feelings and thoughts, then, I may say, you do believe in him, you do love him; and if you continually ask him for his Holy Spirit to sanctify you wholly, to increase your love to him, he will, so that you will in time love him with all your heart, and all your soul, and all your strength; and then you will be so happy all through life, so happy in death, and always happy in heaven; for

"There is beyond the sky
A heaven of joy and love;
And holy children when they die
Go to that world above."

And all this through the merits and for the sake of our Lord and Saviour Jesus Christ.

THE OLD VERGER.

THERE is a beautiful account given of the journey of Hegesippus, one of the ancient Christians, among his fellow-believers. "He met," it is said, "a Melchizedek in every city, who refreshed not his body only, but his soul too, with bread and wine; and he and they were one in the Lord, through one loaf and one cup, through one faith and one spirit. When he came to a strange city, he was no stranger; in the moment that he presented himself to its Church, a holy family was ready to take him in. Thus he went from blessing to blessing, and from the blessed to the blessed."

And as the Christian meets with some fellow-Christian at every stage of his heavenward journey—some with whom to take sweet counsel, and to walk to the house of God as friends,—so the Christian will in every place find his Master's work awaiting him—the works, the employments, which God has before ordained that he should walk in them; some of the poor and ignorant to instruct; some dying believer to visit and encourage.

Such thoughts naturally arose when I heard of the dismissal to eternal glory of one whom I had visited in a distant place, and whose gratitude for the visits of an uninvited stranger was deep and affecting. I may be indulged in a review of some of these visits; and in fancy again enter the low-arched doorway close by the ancient gate leading to the Cathedral precincts. Kings and conquerors have passed beneath that lofty-arched gateway; and visions of the olden time will often present themselves to the mind as we tread: but memory and imagination were silenced as I entered the low door close by the gateway; for as I was about to pay a visit to a dying man, the realities of life and the solemnities of death were presented to the mind. We first descend one step, and then must ascend a dark and narrow staircase; on the top we come to a landing-place of large size. There is much that is picturesque in a building not originally intended for a dwelling-house, but altered from time to time in order to adapt it to its present purpose. This wide landing-place is now fitted up like a kitchen, with all the homely and useful things commonly seen in the cottages of the poor, arranged with neatness and order. This kitchen, or landing-place, led to a yet larger room; in one part of which was a pillar projecting from the wall; in another, a pendent column. It was evident that whatever the building had once been, it was built for a very different purpose from that to which it was now applied; for here, on a humble but decent bed, lay, supported by pillows, the emaciated form of the aged verger of the Cathedral. Two years already had he lain there, and from week to week, and from month to month, his visitors had often thought that they must be seeing him for the last time.

On the occasion of the first visit I paid him, when I had talked and read to him of Jesus,—“I love him,” he said; “I love his name and his word.” In general he could speak but little, but would lie quietly listening; his dark eyes full of intelligence, and his manner most deeply respectful and attentive. Being once asked in whom he put his trust, he said, “In none

but Christ, none but Jesus Christ.” He much enjoyed the hymn beginning

“Rock of ages, cleft for me,
Let me hide myself in thee!”

and having listened to it, he said, “What a fine thing it is to have a good Saviour! What should I do without the Lord Jesus Christ?”

Many visits to him so much resembled each other, that I cannot particularly distinguish them; but one is distinctly remembered, because two dear little girls, at their own wish, accompanied me; and the incidents of that visit are remembered in connexion with other circumstances of that brilliant summer's day.

In the precincts of an ancient cathedral

“A temple shadowy with remembrances
Of the majestic past,”

how naturally does the mind go back to scenes long passed away! what traces do we see of the times gone by! We had found one sheltered corner, where stones were piled on stones, fragments of marble and granite. How long they had been there, and who placed them there, were both unanswered questions; but the wild lychnis flower, and the bright valerian, we can tell who planted them here among the ruins, even He who makes the wilderness and the solitary place look gay, delighting to throw beauty around us every where.

Sunny and fertile spots were the little gardens in the Cathedral precincts, sheltered by lofty walls; walls that had once formed the sides of a silent cloister, or of the banqueting-room of some mighty monarch, now adorned with wall-flowers, and rich moss and valerian. Here was an archway, there a column, of which some tale of the olden time might be told; here were vines, or Virginian creepers, in all their vivid freshness, mantling the old, time-worn battlements; and here we might stoop beneath an archway, and go on through a dark, subterranean recess, wondering for what purpose such an excavation had been made, and who had trodden that silent path before us; then emerge again, and enjoy the bright sunshine on the soft turf, and gather beautiful moss-roses and long wreaths of the graceful fuchsia, whose every trembling blossom looks like a jewel wrought of ruby and amethyst.

In such a garden we had been; and my dear young companions had not been without occupation and amusement; for to collect the drooping rose-leaves, and spread them to dry on a broad rhubarb-leaf, had been enough to interest them; but they left their play to go and visit the aged dying man. He stretched out his wasted hand to each of them; and then kindly told them to look from the window—how pleasant the prospect was! how cool the turf looked, shadowed by the dark elms! and how picturesque the varied dwelling-houses and the stately towers of the Cathedral! There was not a murmur, not a sigh of complaint, that he should never look upon that view again; there was, I doubt not, a fairer prospect presented to the eye of his mind; and till the time of his dismissal should come, he was content to wait. All in his humble home was neat and decent: there was a range of plants both inside and outside of the arched and heavy-barred window—verbena, and geranium, and southernwood.

The Christian may have "a good hope through grace." I believe he had; but he could not rest there; he wanted more than hope—he wanted certainty; and his frame of mind seemed a forgetting of the things that are behind, and a reaching forth unto the things that are before; for he said, "I want a signal that I am the Lord's child." I reminded him of the blessed declaration, "The Spirit itself witnesseth with our spirit that we are the children of God;" and his reply was, "Ourselves are nothing; the Lord is a good God to us." Another time he was able to say, "I am happy in my Saviour; I trust in the Lord Jesus." Thus he went on day by day, and week by week; sometimes extremely ill, and then a little revived. Being asked how he felt one day when he had been thought to be dying, he said, "I thank the almighty God, I had a better hope in the Lord Jesus." "A better hope!" I thought; it seemed as though, then, in the immediate view of death, he had felt the need of the Saviour Jesus more than ever before, and had been enabled to receive more of his fulness.

Another time he listened to the sacramental hymn:

"This is the feast of heavenly wine,
And Christ invites to sup;
The juices of the living Vine
Were press'd to fill the cup.

Approach, ye poor, nor dare refuse
The banquet spread for you:
Kind Saviour, this is welcome news—
Then I may venture too!"

With much feeling he repeated the line,

"Then I may venture too!"

One day he lay so still, that he scarcely looked like a living man. A hymn was repeated:

"Jesus! thy spotless righteousness
My beauty is, my glorious dress."

The sound of the metre aroused him; he stretched out his wasted arm and opened his eyes, and said again the line,

"And all my filthy garments gone!"

"Beautiful!" he repeated; "the filthy garments all gone! The Lord grant it may be so!"

Still the patient sufferer lingered on; months passed; and young and blooming ones had been cut down like flowers. At length his turn came; the dear friend who first gave me the privilege of seeing him, and of whom he had spoken with the deepest respect and affection, found him, when last she visited him, scarcely able to speak; but he clasped his poor, skeleton hands, and lifted up his eyes in answer to some text she repeated. He died alone; his wife, who had carefully attended on him, had left the room to send some one on an errand; and when she came back, the spirit was gone. "He died alone," did I say? Nay, there were angels in that dying chamber; there was the Lord of angels himself there, waiting to receive his ransomed one. L. E.

A TALE OF HUMBLE LIFE.*

A highly interesting scene occurred some time ago at a meeting of the Bath and West of England Society; when a labourer, eighty years of age, and who had brought up fourteen children without any assist-

* From the "Penny Sunday Reader."

ance, was introduced to receive the society's premium. A narrative of circumstances relative to this individual was given in nearly the following words by the Rev. William Lisle Bowles, the minister of the parish to which the worthy labourer belonged.

John Harding, my old parishioner, having received your bounty, I feel it a duty, having brought him here and set him before you, to narrate some circumstances in his exemplary life, not on his account, but on account of the Christian example, particularly in times like the present.

John Harding, now standing before you, is the son of a person who rented a farm in the parish of Bremhill, and who was enabled at his death to leave to twelve children one hundred pounds each, and no more. John, one of the children, was eighteen years of age when he received his humble share of fortune, and was a carter working on his father's farm. Now his having at this early age possession of such a sum, I trust you will think redounds the more to his credit, as it shews his temperance, and attention to those religious duties in which he was carefully bred up, and which he has preserved through his long course of life; for what would be the language of most young men in the same situation? Why, "I can but follow the plough when my money is gone!" On the contrary, never forsaking his honest, laborious employment, he prudently resolved to put out his money "to use," as it is called, and save it till it was more wanted.

John had his village sweetheart, whom he married at the age of twenty-five, when he had saved enough to begin humble housekeeping. He laboured on the farm as a carter to his eldest brother, and continued in his service three-and-twenty years, when his brother died. He then went into service on another farm, in the same parish, possessed by two brothers of the name of Cook. One of these brothers is yet living; and John Harding continued to work on the same farm from that time till the present year, living on one farm, in the parish of Bremhill, twenty-three years; and on the other farm, thirty-seven years; and (with his original hundred pounds laid by for what is called a rainy day) breeding up industriously and religiously fourteen children!

John continued

"Jocund to drive his team a-field,"

till his increasing family began to press hard upon him; for having had one—two—three—four—five—six—seven—eight—nine—ten children, it might be thought, that with not one penny besides what he gained by his weekly labour, six shillings a-week when he began, and the interest of this one hundred pounds, he and his wife must have had enough to do to get on. Still, they kept on contentedly; and he was never absent from his church on Sundays, where I have been—what it is the fashion in these days to call working clergyman—for eight-and-twenty years.

Behold him now, the father of fourteen children, seven of whom are now living; and these fourteen children were at one time pressing on his affectionate anxieties; and when he looked on the faces of his "little ones," as he returned from his daily toil on the winter's evening, he looked on them with a prayer to God, and sometimes with tears in his eyes, before he went to rest. It will be conceived, that at this time the thought must often have arisen, that it would be for their advantage to take a small sum from his original stock; but, no! God had hitherto befriended him; he never had a day's sickness; and he had weathered in his journey of laborious life many a wintry day. He still, therefore, laboured on; and had now saved up so much from the interest of his own money, that, with a little lent him by his old and affectionate master, he was enabled, not long ago, without any parochial assistance whatever, to purchase

two small tenements for three lives of the lord of the land, being still resolved to keep what he had saved so long for the evening of his days, when his work should be done.

Now, gentlemen, I would beg your attention to what follows. Be assured, there is nothing poetical in what I have related, but plain and bare matter of fact. You have seen his mild features, his grey hairs, and his erect form, though now in his eightieth year! When his strength for labour was declining, his numerous family being now settled or dispersed, his aged wife and himself lived in a small cottage; and if I might here indulge in one word of poetry, I would set before you that interesting picture of an old couple from the affecting lines of poor Burns—who cannot repeat them?

"John Anderson my jo, John,
We climb'd life's hill together,
And many a happy day, mon,
We've had with one another;
But now we totter down, mon,
Yet hand in hand we'll go,
And rest together at the foot,
John Anderson my jo."

But now let us change the scene. The sum which had been preserved so long through the storms and sunshine of village-life, at this time, when it was most needed, John had been persuaded, for greater security, to place in the hands of one of those heartless—I will not debase the name by calling such a being a man,

"For what man knowing this,
And having human feelings, would not blush
And hang his head to call himself a man?"

But in an evil day, the savings of a long life were intrusted to the hands of one who left the country in debt three hundred thousand pounds. Among thousands of other sufferers, my poor friend was one. His money was gone to the winds, in the time of the greatest need; but he was not desolate entirely, for though his hundred pounds with which he set out in life were gone, he had two cottage tenements still remaining, now, indeed, held only by one life. Alas! in less than three years, this one life dropt, and he and his aged wife, were, after so industrious and so long a life, left to the reluctant dole of a parish, and their last asylum, a parish workhouse. What did he do? He came to the parson of the parish—the poor man's general friend, notwithstanding the obloquy and insults to which, in the present day, he is exposed—he came to me, he told the plain and simple facts; and those facts, which I have now detailed, I stated from his own mouth, in a petition to the lord of the land, under whom his cottages were held. He was unable to pay for a renewal. The plain statement thus taken from his own mouth, was sent, in the poor man's name, to the great landed proprietor. What did this lord of the land, the instant he had read the statement? Hear, ye revilers of our generous aristocracy! He instantly called on the poor old gray-headed labourer, shook him cordially by the hand, and told him "to make his mind quite easy, for the cottages were his for his own life and that of his wife, which he hoped would yet last for many years."

THOUGHTS IN SOLITUDE.

BY JOSEPH FEARN.

No. I.

THERE is no season more eminently fitted for the contemplation of divine things than the season of retirement: the world, with its noise and bustle, its dissipating pleasures and its perplexing cares, are for a while banished from the mind; and we are permitted to enjoy the sweetness of solitude, and the delights of the soul holding secret intercourse with her God, I have

often thought that these times of retirement are too unfrequent: we suffer ourselves to be too much in society; amid the allurements and fascinations of a particular association we are continually to be found, and we seem to be totally unmindful of the words of the Saviour, when he bid us go into our closets, and shut our doors about us, and pray in secret unto our Father in heaven.

Secret prayer is one of the most delightful exercises of the renewed mind: it is then that the Christian has "fellowship with the Father, and with his Son Jesus Christ;" and when he gains very close and intimate communion with God, when he climbs to the hill-top, and with the vision of faith views the sparkling and glorious things which have been purchased for him by the precious blood of his Saviour,—then he breathes for a time the very atmosphere of heaven, and is unwilling to enter again into the world; he hath seen the land that floweth with milk and honey, and is loath to set foot again in the waste, howling wilderness; he hath tasted of the rich pomegranates and figs of the land of promise, and will not be contented with "the beggarly elements of the world;" he hath "seen the King in his beauty," and therefore he accounts all earthly things to be vile and utterly worthless. Truly, then, the season of retirement, if spent in such exercises as these, will be found the most delightful and profitable to the soul. How beautifully does that most excellent of Christian poets refer to the solitary hour of devotion—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who worship thee!"

And have we not all distinguishing mercies to recount and to be thankful for? and what time more appropriate than the lonely chamber affords, where, on bended knees, we bless the kind and merciful Benefactor of all living things, who holdeth our souls in life, and causeth goodness and mercy to follow us all the days we spend on the earth?—and then the consideration of "his inestimable love in the redemption of the world by our Lord Jesus Christ," will excite the most fervent gratitude and the warmest affection to Him who hath done such great things for us. In such moments as these, we think we behold the Babe of Bethlehem laid in the manger of the inn, and we fancy we hear the dying cry of the Man of sorrows on the summit of Mount Calvary; the details of redemption's thrilling story are dwelt on by us in solitude; and we come away from our retirement full of admiration and love to Him who, while we were yet sinners, died for us.

It is in retirement that we can pour out our contrite acknowledgments of sin, our inconsistencies of character, our lukewarmness, our apathy, and our unfruitfulness; then it is that, away from the bold and self-righteous Pharisee, "who loves to be heard of men," we can stand afar off, and, smiting on our breasts, can exclaim, "God be merciful to me a sinner!"

Would that these opportunities for secrecy and still devotion were more sought and cherished when presented! We ought sometimes to be alone; and yet, if we employ our privacy in some such way as I have mentioned, we shall not be alone, for the Father will be with us,

Need we examples to prove that solitude was sought after and enjoyed by holy men of old? We read that the patriarch Isaac went forth to meditate at even; that Hezekiah turned his face towards the wall, in his silent chamber of sickness, and prayed; and that Daniel entered into his apartment, and, with his casement opened towards Jerusalem, presented his petition before the Lord. But, should we not be incited to follow the example of these great and good men in the enjoyment of like precious exercises, let us remember that a greater than all, even Jesus Christ our Lord, "having risen up a great while before day, went out into a solitary place and prayed."

The Cabinet.

PEACE IN DEATH.—As for death, no one who has in the course of his life, from illness or any other cause, once made up his mind to contemplate it calmly and religiously—no one who has ever resolutely regarded the hour of his dissolution as at hand, ever loses the calming and soothing influence which that hour has once produced upon his soul: he will feel, because at such an hour he has felt, how unsearchable are the ways of Him that ruleth over all; he will believe, because he has then believed, that there is a saving mercy beyond the grave, and that faith in the Redeemer is the only thing that can bring a man peace at the last. And that feeling once attained, the sting and the pain of death are gone, and the joy in believing is full.—*Bp. James, of Calcutta.*

HUMILITY.—It is recorded of one of the ablest and best of men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think, and often to say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God." It is the advice of an apostle, that "in lowliness of mind each should esteem other better than themselves;" and if we seriously reflect upon the many sinful passions and desires which lurk in our bosoms, the many evil thoughts which sometimes arise in our minds, our many omissions of duty, our many unguarded expressions,—there probably is not one of us but will find reason humbly to acknowledge, that he knows more harm of himself than he knows of any one else.—*Archdeacon Berens.*

TRUE WORTH.—Whatever external advantages a man may have, yet if he be not endowed with virtuous qualities, he is far from having any true worth or excellence, and consequently cannot be a fit object of our praise and esteem; because he wants that which should make him perfect and good in his kind. For it is not a comely personage, or a long race of famous ancestors, or a large revenue, or a multitude of servants, or many swelling titles, or any other thing without a man, that speaks him a complete man, or makes him to be what he should be; but the right use of his reason, the employing his liberty and choice to the best purposes, the exercising his powers and faculties about the fittest objects and in the most due measures; these are the things that make him excellent. Now none can be said to do this but only he that is virtuous.—*Sharp, Archbishop of York.*

MY BELOVED SON.—In this word lies all the comfort of a Christian. No pleasingness, no acceptance indeed out of him; but in him all acceptance of all that are in him. Nothing delights the Father but in this view; all the world is as nothing in his eye, and all men hateful and abominable by sin. Thou, with all thy good nature, and good breeding, and good carriage, art vile and detestable out of Christ. But if thou get under the robe of Jesus, thou and all thy guilti-

ness and vileness, then art thou lovely in the Father's eye. O, that we could absolutely take up in him, whatsoever we are, yet shrouded under him. Constant, fixed believing is all. Let not the Father then see us but in the Son, and all is well.—*Archbishop Leighton.*

THE TEMPLE OF GOD.—"The temple of God is holy," so writes the apostle; "which temple ye are." Solemn, surely very solemn, is the warning here given us. The Almighty made each of us as a building in which he might dwell, and in which also he might be glorified. "What? know ye not," says the same apostle, "that your body is the temple of the Holy Ghost, which is in you; which we have of God; and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." We have here a description of what we are, and of the purposes for which we were formed, too plain to be mistaken; each one amongst us is, I may say, a building; indeed it is the very term St. Paul uses in another passage: "Ye are," he says, "God's building;" sacred to his name; formed for his worship. To us then, as to his temple, we may be sure Christ often comes. He comes to see if his temple, that is, our heart, is clean and undefiled, and prepared to render him spiritual service. And in what state does he find it? Look inwardly, each of you, and answer. Is all there holy, pure, and peaceful? Is there, as it were, a sacred fire, that emblem of purity, burning within you? Is the sacrifice of a clean and obedient heart ready to be offered? Is the old leaven, the leaven of malice and wickedness, purged out, that you may keep the feast with the unleavened bread of sincerity and truth? (1 Cor. v. &c.) Or, which God forbid, is his temple thronged only with worldly thoughts and carnal desires? Have the buyers and sellers and money-changers, the cravings of the flesh, the lusts of the eye, the love of gain, found an entrance, and set up their unhallowed work within you? Is pride there, exalting itself? Is selfishness seen, seeking its own? Is uncleanness to be found, with all its evil thoughts? Is the ground of the heart, which should be set apart for other purposes, thus occupied and trodden down? If a few better thoughts, a good desire or two, are still present, have they room to do as they would? or are they not rather, like the poor despised Gentile, denied their proper place? Is not their voice drowned by the wild uproar around them? Are they not trampled down by the strong and unholy legion which has been admitted to vex and disturb them? And if this be the case, need I ask what must the holy Jesus think of such a temple? how he must regard such a heart? He has once before, perhaps, cleansed and purified it. He came, it may be, and by means of some trial or affliction, shewed you how unclean your heart had become, drove out the wicked crowd which had it in possession, and for a time it was more pure, more suited as a habitation for holiness; but now that he has come again, he finds it still more corrupt, and wickedness gaining a firmer footing than ever: the last state is, alas! worse than the first.—*Rev. F. Lear.*

ACQUIESCENCE IN THE DIVINE WILL.—Whatever duties we are called to perform, or whatever we are called to resign, we should look more to the great Commander, than to that which is commanded.—*Rev. W. Marsh.*

DECEITFULNESS OF THE HEART.—The heart very often makes use of the bodily constitutions of men to impose upon them. Many give themselves credit for being humble and sober, because their constitution, being naturally sedate, has no tendency to lead them into excesses to which ardent tempers are prone; others impetuously carry all before them, and despise the rest for want of zeal, whereas their own zeal is no more than the heat of their blood. If we would take

the measure of our progress in those tempers to which our natural constitutions are most averse, we should more justly appreciate our real character. It is by pursuing the opposite method that we fall into mistakes.—*Rev. Henry Martyn.*

RETIREMENT.—I feel all that I know and all I teach will do nothing for my own soul, if I spend my time, as most people do, in business or company. My soul starves to death in the best company; and God is often lost in prayers and ordinances. "Enter into thy closet," said he, "and shut thy door." Some words in Scripture are very emphatical. "Shut thy door" means much; it means, shut out not only nonsense, but business; not only the company abroad, but the company at home;—it means, let thy poor soul have a little rest and refreshment; and God have opportunity to speak to thee in a small still voice, or he will speak to thee in thunder.—*Rev. R. Cecil.*

LITTLE SINS.—Little sins are pioneers to hell. The backslider begins with what he foolishly considers trifling with little sins. There are no little sins. There was a time when all the evil that has existed in the world was comprehended in one sinful thought of our first parent; and all the evil now is the numerous progeny of one little sin.—*Rev. W. Howells.*

Poetry.

THE INSTITUTION OF THE LORD'S SUPPER.

BY MISS EMRA.

(For the Church of England Magazine.)

THERE sat around a sacred board

A silent band and few;

The blest apostles and their Lord—

Partings and death in view.

He spoke—O, how they lov'd to hear

That long-familiar tone!

"My little ones, ye need not fear;

I will my followers own.

I ask no costly sacrifice;

I only ask to dwell,

Whatever changing scenes may rise,

In hearts that love me well.

Ere long you must such anguish trace

As never yet hath been;

To-morrow's sun will hide his face

From the tremendous scene.

Take, then, one piece of broken bread,

And drink one drop of wine;

And while I live, and when I'm dead,

O, look beyond the sign.

Remember me! My flesh I give,

My blood for you I pour;

By faith in me your souls shall live—

O, doubt not, but adore."

And since these hallow'd words were said,

Centuries have pass'd away;

And tombs that held the mighty dead

Have fall'n into decay.

And time has human laws effac'd,

And bade their glory pass,

Though deeply was the record trac'd

On marble or on brass.

But rich and poor, and high and low,

Who name the Saviour's name,

Have all united still to shew

His dying love they claim.

Kings have descended from the throne,

And laid their crowns aside,

And meekly at God's altar shewn

Memory of Him who died.

Empires are risen, fall'n, forgot,

As things of earth must be;

But these few words have perish'd not,

"Do this, remembering me!"

THE SISTERS OF BETHANY.*

ST. LUKE, X. 38-42.

SISTERS, whose favour'd home was blest

By owning Jesus for a guest,

How do ye each the fruits reveal

Of earthly and of heavenly zeal!

She who the lavish feast prepares

Droops with the weight of busy cares;

While holy joys with her abound

Who at her Master's feet is found.

Ye Christians of the present days

Who shun the world's enticing ways,

And gladly welcome at your board

A guest with sacred wisdom stored,—

Do ye his pious counsels hear

With undivided mind and ear?

Or do your thoughts oft idly roam

To the proud plenty of your home?

Know that such trifles boast no worth

To please the "excellent of earth;"

The banquet rare, the lighted hall,

May fashion's giddy slaves enthrall;

But splendid show, and gay excess,

Suit not those sons of holiness,

Whose chasten'd minds have ceas'd to prize

The world's weak pomps and vanities.

Ye may not now your Saviour meet;

But when his chosen saints ye greet,

O, strive devoutly to improve

Such interviews of Christian love:

Keep in your path no gilded snare,

Cast from your thoughts each earthly care;

And, listening with ear and heart,

Rejoice to choose the better part.

A QUIET CONSCIENCE.

BY KING CHARLES I.

CLOSE thine eyes, and sleep secure;

Thy soul is safe, thy body sure:

He that guards thee, He that keeps,

Never slumbers, never sleeps.

A quiet conscience in the breast

Has only peace, has only rest:

* From Poems by Mrs. Abdy.

The music and the mirth of kings
Are out of tune, unless she sings.
Then close thine eyes in peace, and sleep secure—
No sleep so sweet as thine, no rest so sure.

Miscellaneous.

MANNERS AND CUSTOMS OF THE CUTCHEES.—They are simple in their habits of life; their common food is rice, parched grain, or a few vegetables cooked with a little ghee, and eaten with cakes of coarse flour; the better sort of people sometimes indulge in curry and sweetmeats. They profess themselves water-drinkers, but are really addicted to the use of intoxicating liquors, which they distil in all the villages from various vegetable productions. They drink also freely of toddy, which is procured in large quantities from the date and the cocoa-nut palm. Opium is prepared by them, and used, both as kusbumba and in its simple state, in large quantities. It seems less injurious, however, than the Turkish drug, and its effects are less perceptible. The men carry the opium in little boxes about their persons, and take it at all times. With this means of refreshment they are capable of great fatigue, and can journey long and rapidly without food, smoking as they go, and stopping only for a draught of water from the numerous wells. The Cutchees appear to feel respect for the European character, and are obliging in their intercourse with us. Amongst other notions of our superiority, they believe us all to be astrologers and doctors. In both astrology and medicine, however, they have their adepts; and great men never hazard a journey without choosing a favourable conjunction of the planets for their departure. There are no fewer than thirty-five hakeems or medicos in the city of Bhoj; but, unluckily for their fever-patients, not one Sangrado amongst them all. In this strait the sufferers apply to a carpenter, who has somewhere learned the art of phlebotomy, and operates on them with a phlema. They are equally at a loss for dentists; and the absence of a polished key is remedied by the use of a bent and rusty nail, urged against the offending tooth by an unskilled practitioner. Not one of the sciences, either curious or useful, is known, even in its simplest elements, to these poor people; yet they shew a desire for information, when one wiser than themselves excites their curiosity, which might, ably directed, prove a channel for their general improvement. As it is, they evince that simple result of ignorance so common in uncivilised minds, the confounding of great and small things with reference to the superior dignity of the former. The remains of many specimens of great beauty prove the Cutchees to have early possessed considerable proficiency in some of the arts, especially those of carving, sculpture, and design. I have already remarked on the delicate skill of the goldsmiths, armorers, and embroiderers; and it is calculated to excite surprise, that, uninformed as the Cutchees are, and unacquainted, by reason of their local position, as they must be, with the arts practised in other more civilised provinces, they should yet prove such excellent workmen. A view, however, of the general policy of Indian rulers, which has its influence in Cutch as elsewhere, explains this apparent difficulty. It was originally decreed, that only particular castes of men should practise particular arts, and that the exercise of these vocations should descend from generation to generation. In obedience to this law, the members of each family are trained to one art, in which they gain unusual expertness, and are enabled to produce articles of unequalled beauty.—*Mrs. Postans's Sketches.*

AUSTRALIA.—Persons acquainted with the colony of New South Wales twelve or fourteen years ago could not but remark, at the present time, a great change in its aspect. This was, in a great measure,

attributable to the number of respectable persons who had arrived on its shores, bringing with them the moral restrictions and principles of their native land, thus infusing life through the body of the population. The number of ministers who had come had also tended, in a remarkable degree, to a change, which was converting the land to a land of the living. Another cause was the establishment of schools for youth. The great proportion of the inhabitants who, until within a few years, were given up to matters connected with their physical existence, now seemed more devoted to the cultivation of their moral faculties, to which good effect the press had, no doubt, by its influence, in some degree contributed.—*Sydney Gazette, Oct. 6, 1838.*

ST. ETHELDREDA'S CHAPEL, ELY PLACE, HOLBORN.—This beautiful chapel, which was formerly attached to the palace of the bishops of Ely, in Holborn, has been an important place of worship for upwards of five hundred years, the date assigned to the building being the year 1320. It is still in excellent preservation, and has remarkably rich eastern and western windows. Several distinguished prelates have preached in the chapel, and some have been consecrated within its walls. The last consecration which took place here was that of Dr. Edmund Keene, bishop of Chester, on March 22, 1752. He afterwards became bishop of Ely; and during his time, in the year 1772, the estate, including the chapel, was alienated from the see for a certain consideration, taken into the hands of the crown, and sold. Until the reign of King George III. the bishop's palace, which stood on the site of Ely Place, had been the constant town-residence of the bishops of Ely. Several of these prelates died here. Hollinshed states, that John of Gaunt, after the destruction of his palace in the Savoy by the mob, resorted to Ely Palace, Holborn, where he died in 1399. The garden, where Hatton Garden now stands, produced the fine strawberries praised by the tyrant Richard, who asked Bishop Morton for a "mess" of them on the morning of Lord Hastings's murder. It also abounded in roses in the reign of Elizabeth, who bestowed it on Christopher Hatton, her chancellor, much to the concern and annoyance of the bishops; they losing thereby a comfortable residence in the metropolis, at a time when their state duties, as well as those of an ecclesiastical nature, required a near attendance on the court. The exemplary and gifted John Evelyn records his satisfaction at witnessing in this chapel, on the 27th of April 1693, the marriage of his beloved daughter Susannah to Mr. Draper. The service was performed by Dr. Tenison, bishop of Lincoln, afterwards archbishop of Canterbury. Evelyn, after describing her as beautiful, learned, accomplished, and good, says, "This character is due to her, though coming from her father." Good Queen Anne, when Princess of Denmark, wrote to Dr. Turner, bishop of Ely (one of the seven bishops), requesting him to secure her a place in his chapel on the following Sunday afternoon, that she might hear Bishop Ken (of Bath and Wells) "expound." In the year 1820 the chapel was presented to the National Society by the treasurer of that institution.—*Ecclesiastical Gazette.*

TO CORRESPONDENTS.

All Parnassus is in motion. We must entreat our poetical friends to give us a little respite.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 191.

OCTOBER 31, 1839.

PRICE 1½d.

THE CHRISTIAN LAW OF HONOURING
ALL MEN.

BY THE REV. THOMAS ENGLAND, M.A.
Chaplain of Parkhurst Institution, Isle of Wight.

AMONG the many and inestimable blessings which Christianity affords, I regard as not the least the new sentiments with which it teaches man to look upon his fellow-beings; the new light in which it places each individual in the eyes of his fellows; the new interest which it awakens in us towards every thing human; the new information which it gives to the soul and the body: and this beneficial change is to be accomplished in no small measure by revealing to men their own nature and prospects, and teaching them to honour all who partake them. But, it may be asked, Is it the fact that it is the character of the disciples of Jesus Christ, and of those only, that they hold in true honour their fellow-men? Is the sentiment of respect and love for man confined to the recipients of the Gospel? Is not the belonging to a common nature; is not the being creatures of the same God; is not the being exposed to the same wants—the being oppressed with the same infirmities—the being inhabitants of the same uncertain and trying world,—an effective bond of union, a sufficient source of honour and respect among mankind? Is not the fact, that they are all intelligent, and sometimes highly gifted, beings, endowed with reason, and intellect, and imagination, itself a source of constant friendship and honour? Surely men need not be commanded to put on that character, which we should expect would be their habitual distinction; surely it did not

require the teaching of the Son of God to raise the sentiments of true honour between man and man? Let men appeal to facts and experience for an answer; and if we appeal to facts, and look to experience, we shall find it too true, that it did require such teaching when St. Peter pronounced, "Honour all men;" and that even in the advanced period in which we live, it does yet require such teaching to enable men to live in true honour and respect one towards another.

It is true that we are partakers of a common nature; but it is a ruined and debased nature. We are creatures of the same God; but it is only to turn away from him, to forget him, and virtually to deny him. We are intelligent and highly gifted beings; but it is too often only to turn those things which should have been for our good into an occasion of falling. Hence the things which we possess in common, so far from breeding a common bond of esteem and honour, only serve to bring our race under one broad and universal charge of sin and ungodliness. Those countries, which have always been nearest to what we are accustomed to call a state of nature, are not in the state in which man was first created, but that to which he has been reduced by sin. If we look at these heathen nations, what shall we find? We shall see that their life, instead of being a life of mutual honour, is a life of constant enmity and bloodshed. Their fellow-men, instead of being the objects of their affectionate interest, are objects of their hostility, their cunning, their deceit, and their cruelty. The Scripture faithfully describes them, when it says, "They are without natural affection, implacable, un-

merciful." Among them the helpless children and the aged parents are often exposed in the wilderness to perish with hunger, or become the prey of wild beasts.

Or, if we leave such degraded beings, and take our specimens of human nature from countries more happily circumstanced, which have made some progress in the arts that adorn humanity, and in the knowledge which ennobles it,—here we see, that verily there is a power and a wisdom in man; and we notice the extent of the understanding which the Almighty hath given him; we admire the exercise of his reason, and the vivacity of his imagination, and the extent of his intellectual powers; we acknowledge that there are, indeed, remnants left of the image of God wherein he was originally made; but still, alas, we cannot fail to perceive, that amidst all this mental richness the pure affections of the soul are still wanting, the fountains of real charity remain still dried up; and that all the glorious qualities of the human mind fail to bring their possessors to the esteem of their fellows, to the exercise of pure and practical benevolence.

Let those who would disparage the influence of Christianity over the human mind, consider the public histories of the civilised nations of antiquity; let them study the character of the old Greeks and Romans, before they say, that man, with his own powers and faculties, is sufficiently endowed with all he wants to enable him to fulfil his duty both to his God and to his neighbour. The civilised nations of antiquity,—high as they were in mental cultivation; splendid as are the fruits of their genius, in oratory, in poetry, and in the arts,—form a striking contrast, even in outward appearance, to the state of a Christianised land. They had laws, truly, to protect society against some crimes and offences; they devised means for the punishment of some criminals—for otherwise the bonds of all society would have been loosed; but they possessed no effective institutions for the prevention of wickedness and vice. How, indeed, should they, when they had no adequate conception of what wickedness was, when they knew not the true nature of sin? The whole of their land's population, from the philosopher to the slave, dealt in practices the most revolting, in inconsistencies the most gross. So true is it, that, after all that philosophy had disclosed, after all that learning had achieved, it still remained for the Son of God himself to gather around him a peculiar people, whose very distinction it should be, that they should have love one to another, as he had loved them; and if we appeal to facts and experience in this our own day, even in this Christian land, we

shall find that practical and effectual benevolence still remains the peculiar property of those who are personally influenced by Christian motives and Christian love.

There is, indeed, some degree of honour and esteem among worldly men—some degree of benevolence exerted by mere nominal Christians; nor could it be well otherwise than that beings, fitted by moral feelings and correct worldly motives, endowed with reason, and a strong principle of imitating what they see in others, should do many acts of Christian duty, when they are surrounded by those who live under the influence of the Holy Ghost, although they themselves are not influenced by Christian motives. And even should it be instanced, that there are many beautiful and lovely specimens of our imperfect nature, who are of high and honourable character, of manly elevation, and also of lovely and amiable dispositions, who do good to their fellows, and mingle their compassions and their charities with the unfortunate, and yet do not come under the appellation of saints,—it will be acknowledged, that the amiability and humanity of these people, their honour, and respect, and kindly feelings for their fellows, extend no farther than to their bodies and minds, look not beyond the present life, have no regard to the souls of their fellows. Alas! these fine specimens of our race scarcely look to their own souls: they esteem and pamper their bodies; they make gods of their minds; but for their souls they have little concern.

I have now instanced the most beautiful specimens of the unrenewed man to be found in society. If we look at the great mass, we shall see multitudes who are constantly on the watch to ensnare and to ruin; who entrap the unwary for their fortunes, and yet maintain their stations of honour in worldly society; who in all cases of mutual intercourse consider only how their neighbours may be made useful to their private interests; who pursue all those tolerated artifices, and that legalised system of fraud, which pervade almost the whole mass of mercantile society. If we regard, in a word, the every-day transactions of life, as they are commonly carried on in the world, we shall see whether he who sees the world, sees it actuated with good motives, and glowing with true social affections; or whether he beholds it wrapt up in selfishness, and dead to the real welfare of others.

Men of the world generally value others in proportion as they may be benefited by them, or may have their own interests and convenience promoted. Beyond that point, they are careless and indifferent to them, thinking little of their present good, and still

less of their never-dying souls, and their eternal salvation.

On these grounds it may be said, that however reasonable it might seem, however it might be expected, that they who are endowed with a common understanding, and gifted with intellectual faculties, and dwell in one common habitation, should universally be influenced by mental respect and honour,—such is not really the fact: and we see thereby the indescribable benefits of the blessed Gospel. The disposition which man so utterly wanted in himself; and the immortality which would make him precious in the eyes of his fellows, Christ has given him; and the Holy Ghost waits to engraft it in the hearts of all those who accept the gift, and come unto the Father by Christ. By the divine plan, founded by the triune Jehovah for the redemption of mankind, we observe, that not only new feelings, new tempers, and new dispositions, are implanted in the hearts of our race; but also that men are placed before the eyes of their fellows in a new light. In his natural state, there is little in man to lead his neighbour to honour and respect him; but Christianity comes in and alters his whole appearance, both by renewing his heart, and bringing forth to the view of his fellows his never-dying soul.

Those whom God so loved, “that he gave his only-begotten Son, that all who believe in him should not perish, but have everlasting life;” those whom Christ so loved, “that he left the bosom of the Father, and the glory which he had enjoyed from the beginning, that he might know and save them who were lost, and give his life a ransom for many;”—these appear to the eye of a renewed creature in a most important and interesting light.

Christianity gives us the true reason why men should be loved; for He hath loved them who is the source and fountain of all love: we are to love one another because He hath first loved us.

Biography.

THE LIFE OF THE REV. HENRY SCOUGAL, M.A.*

THE father of the excellent man who is the subject of the present memoir was Mr. Patrick Scougal, for some time minister at Salton, and subsequently Bishop of Aberdeen, which station he held for more than twenty years from the Restoration. His wife was Margaret Wemyss, the daughter of a gentleman in Fife: their progeny was three sons and two daughters. John, the elder son, was commissary of Aberdeen; and was succeeded in that office by his youngest brother James, who did not retain the commissariate, but sold it to Mr. Robert Paterson; and then was appointed one of

the senators of the College of Justice, by the title of Lord Whitehill. The elder of the two daughters, Catharine, married Alexander Scrogie, bishop of Argyle; and the younger was united to Patrick Sibbald, one of the ministers of Aberdeen. Henry Scougal was the second son. From his childhood he made great progress in learning of every kind; and at the age of fifteen went to the university for the usual course of four years' study. So high was his reputation as a scholar, that he had scarcely finished his duties as an academical pupil, when he was summoned to the honourable station of a professor, the functions of which he discharged for four years, until he entered holy orders, to serve God in a more immediate relation than he had hitherto done. The preparation so necessary for him, who is to “seek for Christ's sheep that are scattered abroad in the midst of this naughty world,” had been fully gone through by Mr. Scougal. From his very infancy he manifested a character suited to the sacred office he was to hold. His father, having from the first intended him for the ministry, had watched the progress of his disposition, and had the happiness of discovering a growing meetness for the sacred station his son was to occupy. As a lad, he was singularly grave and thoughtful, and little addicted to those pursuits, which, however harmless, most children are taken up with. Boyish diversions had little charm for him; and when other lads were taken up with them, he would withdraw himself from them, and engage in reading, prayer, and serious reflection. This abstraction of himself from puerile pursuits did not proceed from ill humour or dullness, but from a peculiar solidity of disposition, which made trifling pursuits uncongenial to the bent of his disposition. A Christian poet has said, that

“A flower when offer'd in the bud
Is no mean sacrifice.”

Such was the tribute which this excellent man presented to the “God of his life” in his youth, the early beginnings and first blossoms of which, no less than its more mature periods, were tintured with piety.

He evinced at an early period an inquisitiveness about sacred things; sometimes expressing his wonder (as children are wont to say, “I wonder”) why altars, and sacrifices, and other ceremonies, were not still in use as in the days of the Mosaic law; at other times, he would employ himself in imitations of various parts of divine service—preaching, and such like, which shewed how strong was his bent towards the employments of the sanctuary. This childish fondness for the “outside” of religion was not all; he read the Bible with interest; and when he was once seriously reflecting on his future course of life, what it should be, and anxious that it might be of a sort that would advance his own salvation, while he was musing, he took up the Bible; and though he did not allow himself in the practice (which is with some persons a favourite one) of opening the Bible, and fixing their minds on the first text that presents itself, and then persuading themselves that that passage is God's message sent expressly to *them* at that moment, a habit which savours of fanaticism and presumption; yet he could not but take notice of the words on which his eyes first lighted, nor fail to be impressed

* See Bishop Burnet's Preface to Scougal's Works; and a Sermon at his funeral, by George Gairden, D.D.

by them; they were the words found at Psalm cxix. 9: "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word." His memory was very remarkable; and its powers were shewn in his being able to repeat several verses that had occurred in the daily reading of the Scriptures, and in calling them to his remembrance some time afterwards, when the passage was referred to; and he could give a general outline of any sermon he had heard, and describe its main drift; whereas most children can only carry away with them particular sentences, without having any idea of the address of the minister as a whole.

I alluded above to his habit of retiring from the company of the lads about him of his own age, for more serious pursuits: and, as a proof that it did not arise from sullenness of character, he would not leave their society for mere solitude, but for that of more mature minds. His father would often receive at his house ministers of serious piety; and he was seen to prefer their society, and to listen with attention while they were talking on religious and other weighty topics. He also gave early symptoms of a greatness of mind, and of a perception of what was grand in human character and accomplishment; for instance, in learning Latin and reading the Roman history, he would retire with those of his schoolmates who had the best abilities; and having composed little orations, after the idea of those in the history, he would act the part of the Roman senator, and "speak the speech." In learning generally he made unusual progress. Of Latin he became master so as to read and write it with elegance; and in Greek, Hebrew, and some other eastern languages, he became a considerable proficient; as well as in history, geometry, and the other parts of mathematical study. Logic, too, he studied with effect, for he had a good head and clear judgment; and so early did his taste for that subtle but improving study shew itself, that, when in his boyhood, he overheard some young men, who had lately gone to the university, discussing some points connected with that art, he caught up quickly from their conversation the nature of a syllogism, and could with ease construct one upon any subject that was given him.

Such was his disposition, and such the development of his mind and heart at that early period of his life; and, whilst we must refer this moral and mental proficiency to the blessing of God, sent in answer to the prayers of his anxious parent; yet, as far as second causes were concerned, it was due to his father's judicious care; and is calculated to animate any parent in the discharge of his duty towards his child. Never let him "force" the character of a child; never let him destine that child for a line of life requiring qualities of mind and heart that do not seem to be possessed by the child; and least of all, let him resolve to "make a parson" of a boy that has but a dull capacity, and furnishes no tokens of being a subject of God's grace. By such predestinings as these, our Church has suffered much, it is to be feared, in times past. Many a clergyman has thus been inflicted on a parish for a series of years, without one of the qualifications that belong to a "good minister of Jesus Christ;" and the life of the individual thus thrust into the sacred office has been made unhappy, either by the expe-

rience of his own unprofitableness, or by the felt ungeniality of the duties of the sanctuary to his habits and faculties. Let every father shun the responsibility that will rest on his own head, if he thus "doom" the son to the Church, or the Church to receive the son, if they be mutually unsuited: but when he has carefully watched the gradual unfoldings of character; if, from what he sees of his heart and head, he has good ground to perceive, with Eli of old, that the "Lord hath called the child," then, but not otherwise, let him, like the aged prophet, direct the child to remain tranquil amid the studies appropriate to a future minister, until that more mature period of life, when, if circumstances shall shew that God persists in the summons, he may say with confidence, as Samuel was instructed to say, "Speak, Lord, for thy servant heareth." When a fitness of this kind, spiritual, moral, and intellectual, has grown with the growth of the possessor, no candidate need shrink from replying to the question which meets him at the threshold of his approach to the ministry—"Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration—to serve God for the promoting of his glory, and the edifying of his people?"

"But 'the path of the just' (writes his biographer, Dr. Gairden,) 'is as the shining light, which shineth more and more unto the perfect day.' These were the early dawns of piety and goodness, which appeared in him in those first years of his age, before he came to this corner of our land, and there became still more manifest and apparent. When his improvements had now fitted him for the university, he here gave further proofs of a pious disposition and a capacious understanding. He was far removed from those levities and foolish customs, those little animosities and strifes, which the inconsiderate youth are sometimes guilty of; but was even then grave and staid in his deportment, as was observed by all, yet free and unaffected. The learning that was then in fashion, though he saw quite through it, yet it did not satisfy his understanding; nor could he perceive its use, save to wrangle *pro* and *con* about any thing. He was desirous to dive into the nature of things, and not be involved into a strife of hard words, and a maze of nice distinctions: and therefore, by his own proper industry and private study, he became, even then, master of that philosophy which has now got such footing in the world; besides a singular proficiency he made in the several parts of mathematics, in history, and other human learning. But he was always careful to beware of any philosophy, or false knowledge, that was apt to have a bad influence on the mind, and debauch the spirit, as to a right sense of God and religion; and never suffered himself to be tainted in the least with such. And there was nothing that more endeared any philosophical truths to him than when they gave right apprehensions of God, and just thoughts of morality and virtue. His mind being always composed to a religious temper, he even then made it his business, by the frequent reading of the most pious and useful books, and a happy conversation, sanctified by a constant devotion and unprejudiced mind, to frame to himself, amidst the various opinions and distractions of Christendom, right apprehensions of religion, and accordingly to suit his practice; so that

even then religion was the matter of his serious and impartial choice, and not merely the prejudice of custom and education. He used sometimes to write essays of morality, and occasional meditations; which, as they were singularly eloquent and ingenious, so they breathed forth the devotion of his mind and the seriousness of his spirit, and would very well become a riper age. It being the custom of the youth to have private meetings about the ordering the concerns of their commencement, where he was made constant president among his fellows, his discourses to them were so grave and becoming, (as some of them have professed,) that they looked upon them as the sayings of a grey head, and thought they savoured of the wisdom of a senator.*

One who so conducted and improved himself at the university during his pupilage there, laid a sure foundation for his future efficiency as a professor.

E.

[To be continued.]

THE THEATRE.*

FROM this we may proceed at once to the second principle, viz. that we must do nothing to endanger the soul of any man. The single fact, that the soul is to live for ever, in heaven or in hell, should be enough to lead any man of common benevolence to tremble when he sees a soul in danger. The same spirit which would lead a man to relieve bodily sufferings, and to shudder when witnessing the pain of his brother, should lead him, in a tenfold degree, to labour for the salvation of the soul, and to watch with the most pressing anxiety against any evil influence that may lead that soul to ruin. But here there is another and yet more powerful motive brought to bear. We are directed not merely to the value of the soul, but to the love of Christ; "through thy knowledge shall the weak brother perish for whom Christ died?" And, again; "when ye sin so against the brethren, ye sin against Christ." The man, then, who throws danger in his brother's way, now assumes a new position. He not only exposes his brother to eternal death, and is on the very verge of standing responsible for the everlasting ruin of his soul; but now he appears in a new attitude, and, by his heedless conduct towards his brother, he places himself in array against his Lord; "ye sin against Christ." God has so loved the sinner, that he gave his own Son to die for him; Christ has so loved the sinner, that "he bare his sins in his own body on the tree;" the Holy Ghost is so mindful of the sinner, that he condescends to move him to repentance; and, if we be regardless of the sinner, we become at once opposers to the Father, Son, and Holy Ghost. Oh, fearful position! But how many are there who thus "always resist the Holy Ghost!" God has, in his sovereign wisdom, permitted us thus to strive against the workings of his grace; he has made man, to a great extent, dependent upon man; he has so ordered things, that we may be instruments for the help or the hinderance of those about us: surely, then, we ought to make any sacrifice, "lest, haply, we be found to fight against God;" we ought to give up any thing in the whole world, rather than allow any single soul to be endangered through our influence. St. Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." He did not mind what he sacrificed; he would give up his food, his raiment, his life, rather than be the innocent means of leading a brother into sin; he knew

that if he "placed a stumbling-block, or an occasion to fall, in his brother's way," he sinned against Christ; and most gladly would he abandon any thing, rather than dishonour the Saviour he loved. And now, my dear brethren, will you endanger souls for the sake of pleasure? will you encourage places which are too often the very hotbeds of sin, that you may enjoy an evening's amusement? will you place the soul of any one in danger, and all this for your entertainment?

But, perhaps, it may be said, that there is not this dangerous tendency in the stage. Let us, then, pause for a few moments to consider the influence of a theatre; and take, first, its influence on the spectators. In order to make the pieces popular, they are compelled to pander to the worst passions of men. The plays that are acted may be arranged under two classes. The first, which is the larger, consists of those which represent scenes of the grossest profligacy. Read the list of the works of the flesh, in Galatians, v. 19, "Adultery, fornication, uncleanness, lasciviousness, . . . hatred, variance, emulations, wrath, strife, . . . envyings, murders, drunkenness, revellings, and such like:" and you see the chief subject of these low plays. It was not long ago that I observed a scene of adultery advertised as an amusement for a Christian people. The faults of the other class are of a more refined character; they are not so profligate and lascivious, but yet they appeal to some of the worst passions of our nature. There is a total absence of Christian principle; and inordinate love, pride, jealousy, and revenge, are the chief elements which form their interest. Now what must be the effect of such performances? "I speak as to reasonable men, judge ye what I say." Are they likely to fit men for glory? Are they likely to prepare the heart for the work of the Spirit? When men have the vilest sins set before them for their entertainment, is it likely to lead to an abhorrence of sin? Is it likely to corrupt or to purify the heart? What must be the tendency of such exhibitions? what their probable influence? What can we expect, but that they should lead men from God; that they should harden the heart against the truth; that they should bring men to the very character described by Scripture, where it says, "Fools make a mock at sin!"

Take, again, their influence on a neighbourhood. They lead to the assembling of large numbers of disorderly persons, at late hours of the night; poor, wretched, fallen creatures, look to the precincts of the theatre for their miserable gains. I have been struck, lately, with the increase of disorderly persons about the town: I may be mistaken, but if not, I can only account for it by the re-opening of the stage. I have seen, myself, in this parish, disorderly habits introduced into the families of our poor, simply through the influence of the theatre. There were many cases, two years ago, of even our school children who attended frequently; and many were encouraged to gamble for tickets, by those who were entrusted with their distribution. I speak, then, to you as the minister of your parish; and, having witnessed the evil effect, I entreat you, my dear brethren, to abstain from all contact with such a source of sin. Surely it endangers the brethren for whom Christ died.

But there is one other class on whom it exerts a more deadly influence still. I mean the poor people who perform at such places. I cannot say how I pity those people. They stand on a very different footing to the spectators; for the performer is there for his livelihood, and the spectator for his amusement. Now, what is the influence of the stage on them? I know there are many honourable exceptions; and I have heard that there are some amongst them who are true servants of God; but how rare are those exceptions! Look at the poor unhappy women, whose abandoned life marks them as outcasts from society. How many of them owe their fall to the stage! How dreadful

* From "A Sermon on the Theatre, preached in Richmond Church." By the Rev. Edward Hoare, A.M., Curate. 1839.

are the scenes of vice enacted under the very roof of the theatre!* and how many are there who enter these deadly places innocent and ignorant of the snare, but who leave it betrayed, deserted, without a character, without a friend, without hope, with no course before them but to sink down into the abyss of sin! I would repeat what I said before, that there are many honourable exceptions; but I fear that all who have had the means of acquainting themselves with facts, will bear me out, when I say, that the calls of vice are so general, as almost to become the rule; and can we wonder at it? What a death-blow must it be to all the graces of the female character, to be brought forward on a public stage! how can we hope that such an occupation can harmonise with "the chaste conversation coupled with fear?" Read the description which St. Paul gives of the female character, "whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price;" and then turn to the actress, with her theatrical decorations, performing before a mixed multitude, including all ranks, both sexes, and, what is worst, all characters. Is it not next to impossible that the Scriptural character should be found in such an unscriptural occupation? And then look into the character of the pieces which are placed in her mouth; requiring her to give utterance to expressions which, if she be a servant of God, she must loathe and abhor: and what must we expect, but that she should lose all traces of the handmaid of the Lord; that the meek, retiring, gentle, modest spirit of the woman should be altogether destroyed by the public station which she fills, and the unchristian characters she is compelled to personate?

And now, my dear brethren, I would entreat you most affectionately to lend no countenance to such a system. I would strongly advise the tradesmen not to encourage it by exposing the bills in their shops; and still more would I urge you all not to give it the countenance of your presence. Perhaps some of you attend the theatres; it may be you only attend the more pure pieces, and leave them before the performance of the more corrupt parts; but though by so doing you may, to a certain extent, avoid the corruption to your own soul, you are encouraging the system,—a system which, I think, we have shewn leads men to ruin. But perhaps you think it would go on just the same, whether you attend or not; and therefore there can be no harm in your sharing the amusement. Remember that text, "neither be partaker of other men's sins." You are responsible before God; the conduct of other men can never justify you; you, as a servant of the Lord Jesus, must not sin against him by making your brother to offend. Consider, then, the peril to which souls are exposed by the system; the extreme danger of the weak brother being led into sin; and, for Christ's sake, keep clear of it. Remember what he has done for the salvation of souls. He has sacrificed his life to save the sinner; and will you refuse to give up your pleasure that you may not expose that sinner to ruin? God gave his only begotten Son to save you; we ask you to give up an amusement, that you may have no part in the destruction of your brother. How can we stand before Christ, if we are unwilling to make such a sacrifice? How can we thank and praise him for his unspeakable gift in having died for us, while at the same time we keep that gift from others by requiring them to amuse us by conduct which may plunge them into sin? I know not how the man of God can find pleasure in such a scene; and, if he have any thing of the spirit of his Lord, I

believe he never can be pleased, when the cost of his pleasure is the possible, I will not say the probable, ruin of his brother's soul. The loss of a brother's soul is a high price for an evening's amusement; and therefore, my dear brethren, if you love your Lord; if you have felt the value of eternity; if you have ever found peace in your Redeemer; if your heart have ever been warmed with the constraining love of Christ; if you are living, as I trust you are, in the bright hope of a glorious resurrection,—let nothing induce you to gain amusement from a system, whose direct tendency is to deprive others of all these joys. You may possibly never feel the contaminating influence yourself, but many others may. You may never be drawn away from God yourself; but you may, in the pursuit of amusement, support a practice which has been the ruin of thousands; and so, "through thy pleasure shall the weak brother perish, for whom Christ died."

PRINCE EUGENE.

THIS celebrated general was the friend of the great Duke of Marlborough, so famous in the reign of Queen Anne, and was considered nearly, if not quite, equal to him in military skill. . . Yet, while engaged in all the bustle and toil of the camp and the field of battle, while courted and distinguished by the chief sovereigns of Europe, he never lost sight of those principles of religion which in early life had been implanted. He was as religious as he was brave. His example is worth the consideration of every soldier. Some soldiers, if we may judge from their continual practice of blaspheming, seem to think that profaneness is necessary to bravery. Others seem afraid of being thought religious, lest they should be ridiculed. This used to be the case to a terrible extent. But we are aware that a very great improvement has taken place of late years, throughout the army, in this respect, and that many soldiers both are religious and are not ashamed to profess their faith and love. . . The following is a prayer found among the papers of Prince Eugene, written by himself:—

"I believe in thee, O my God; do thou strengthen my faith—I hope in thee; confirm my hopes—I love thee; inflame my love more and more—I repent of all my sins; but do thou increase my repentance. As my first beginning, I worship thee; as my last end, I long for thee; as my eternal benefactor, I praise thee; and as my supreme protector, I pray unto thee, that it may please thee, O Lord, to guide and lead me by thy providence, to keep me in obedience by thy justice, to comfort me by thy mercy, and protect me by thy almighty power. I submit to thee all my thoughts, words, and actions, as well as my afflictions, pains, and sufferings; and I desire to have thee always in my mind, to do all my works in thy name, and for thy sake to bear all adversity with patience. I will what thou wilt, O God, because it is agreeable to thee. O, give me grace, that I may be attentive in my prayers, temperate in my diet, vigilant in my conduct, and unmovable in all good purposes. Grant, most merciful Lord, that I may be true and faithful to those who have entrusted me with their secrets; that I may be courteous and kind towards all men; and that both in my words and actions, I may shew unto them a good example. Dispose my heart to admire and praise thy goodness, to hate all error and evil works, to love my

* I wish it to be understood, that no allusion is here intended to the parties now performing at Richmond, as I know nothing whatever of their character.

neighbour, and to despise the world. Assist me, good Lord, in subduing lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all transactions, and to shew courage in danger, patience in adversity, and in prosperity an humble mind. Let thy grace illuminate my understanding, direct my will, sanctify my body, and bless my soul. Make me diligent in curbing all irregular affections, zealous in imploring thy grace, careful in keeping thy commandments, and constant in working out my salvation. Finally, O God, make me sensible how little is the world, how great thy heavens, how short time, and how long a blessed eternity. O, that I may well prepare myself for death; that I may dread thy judgments; that I may avoid the torments of hell; and obtain of thee, O God, eternal life, through the merits of Jesus Christ our Lord! Amen."

The Cabinet.

DECEITFUL RESOLUTIONS.—The heart is deceitful in its own resolutions and purposes; for many times men make their resolutions only in their understanding, not in their will; they resolve it fitting to be done, not decree that they will do it; and instead of beginning to be reconciled to God by the renewed and hearty promises of holy living, they are advanced so far only as to be convinced, and apt to be condemned by their own sentence.—*Bp. Jeremy Taylor.*

A DEATH-BED.—A death-bed is a wonderful reasoner; many a proud infidel hath it humbled and refuted without a word, who but a short time before would have defied all the ability of man to shake the foundation of his system. All is well, as long as the curtain is up and the puppet-show of life goes on; but when the rapid representation draws to a close, and every hope of a longer respite is precluded, things will appear in a very different light. Would to God, I could say, that that great and awful moment were as often distinguished by the dew of repentance as by the groan of despair.—*Dean Kirwan.*

THE WAKING GUARDIAN.—It is a true word which the Psalmist said of thee, O God: "Thou that keepest Israel neither slumberest nor sleepest" (Psalm cxxi. 4). Fond tyrants think that thou winkest at their cruel persecutions of thy Church, because thou dost not speedily execute vengeance upon them; whereas, if the fault were not in their eyes, they should see thine wide open, and bent upon them for their just destruction: only, thou thinkest fit to hold thy hand, for a time, from the infliction of judgment, till the measure of their iniquity be full; and then they shall feel, to their cost, that thou sawest all their secret plots and conspiracies against thine Israel. The time was, O Saviour, when, in the days of thy human infirmity, thou slepest in the stern of the ship on a pillow, when the tempest raged and the waves swelled; yet even then, when thy disciples awoke thee, and said, "Lord, save us, we perish;" thou rebukedst them sharply with, "Why are ye fearful, O ye of little faith?" (Matt. viii. 24-26, Mark iv. 37-40, Luke viii. 23-25.) Their danger was apparently great; but yet thou tellest them their fear was causeless, and their faith weak, that they could not assure themselves that thy presence, though sleeping, was a sufficient preservative against the fury of winds and waters: how much more now, that being in the height of thy heavenly glory, and ever intently vigilant for the safeguard of thy chosen ones, may we rest secure of thy blessed protection, and our sure indemnity! O God, do thou keep my eyes ever open, that I may still wait upon

thee, for thy gracious tuition, and the merciful accomplishment of thy salvation. Thou seest I have to do with those enemies that are never but waking, never but seeking all advantages against my soul: what can they do, when thine eye is ever over me for good? Oh, then, let mine eyes be ever unto thee, O God my Lord; in thee let me still put my trust; so shalt thou keep me from the snares that they have laid for me, and the gins of the workers of iniquity (Psalm cxli. 8, 9).—*Hall's Devotional Works.*

Poetry.

THE INVALID'S SABBATH-SONG.

BY MRS. BUSHBY.

(For the Church of England Magazine.)

THAT hallow'd morn returns once more,
When earth's too anxious cares stand o'er,
When peace may be each bosom's guest,
The toil-worn find a day of rest.

No distant sounds of busy life
Disturb mine ear; its stir, its strife,
Subdu'd, this holy day are still,
Obedient to its Maker's will.

The Sabbath-bells alone I hear,
Ringing their summons far and near,
Inviting all who fear the Lord
To come and listen to his word.

And now they cease, these Sabbath-bells;
But, hark! the solemn organ swells;
The voice of age and the voice of youth
Together praise the God of truth.

Unto thy sacred courts, what though,
Almighty God, I cannot go,
Nor, mingling with the Christian throng,
Unite in prayer and holy song?

Yet, Father, thou wilt not refuse
The worship of the lone recluse;
Since from thy temples by thy will
She lives, alas, an exile still.

No; if with faith and fervent zeal
To thee she makes her low appeal;
Though earth's assembled voices rise
In lengthen'd chorus to the skies;

Though angels' golden harps resound
With heavenly harmony around
Thy lofty throne—amidst it all
Thine ear will catch her whisper'd call.

Then since the Lord neglects me not,
Shall I dare murmur at my lot?
No; be my Sabbath-song his praise—
My prayer, "His will be done always."

THE CHRISTIAN KING.

HAPPY the prince who his great Maker knows,
Whose thoughts for his idea God propose;
Is strictly to his word and promise true,
Will righteous ends with steadiness pursue;
Is of a spirit free and unconfin'd,
Beneficent and loving to mankind;

With comprehensive judgment things surveys,
 And with unbiass'd justice causes weighs;
 The poor will with unvaried patience hear,
 Knows when to be indulgent, when severe;
 Who no incorrigibly vicious spares,
 Rewards the virtuous, and the wicked scares;
 Complacency takes in doing good to all,
 Wont mercy his chief favourite grace to call;
 To the distress'd a soft compassion shews,
 Strives all things in sweet order to dispose;
 Who will upright is to himself a law;
 Who out of evils can advantage draw;
 Whose purity no wilful stain can bear;
 Who of his realm takes providential care;
 Who power paternal, not despotic, claims;
 In all things at God's glory chiefly aims.
 Such is the prince, whose heaven-aspiring wings
 Rise to the likeness of the King of kings—
 The nearer he ascends that glorious height,
 The more he grows God's favourite and delight.

BR. KEN.

Miscellaneous.

THE CHURCH OF CHRIST.—In the apostolic age the Church of Christ exhibited Christianity in its unblemished purity. The Holy Spirit, which had descended in the fulness of his effusion on the day of pentecost, poured upon her the continual dew of his blessing. "Her Nazarites were purer than snow;" "her priests were clothed with salvation;" "great grace was upon all the people." "Of the rest durst no man join himself to them; but believers were the more added to the Lord." "Then"—in the interval of repose after the persecution of Saul of Tarsus—"then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." But the great enemy began early to sow his tares among the wheat; and we cannot descend far in the Church's history without meeting painful discoveries of his insidious operation. The epistles to the seven Churches of Asia, put upon record by the last of the apostles, bear distinct testimony to the withering influence of error; and other scriptural notices assure us of the incipient and secret working of the mystery of iniquity, though it was let hitherto, and restrained from its full development. The apostles, while yet living, had not only to put the infant churches on their guard, and to warn them against the "grievous wolves" that should "enter in among" them; but also to reprove them sharply for doctrinal aberrations on such vital points as the resurrection of the dead, justification by faith, and the sanctification of the Spirit. Passing beyond the limit of the apostolic age, we may still trace distinctly the subtle working of Satan, in corrupting the Gospel, which he could no longer effectually oppose. We see the Church of God "blossom and bud, and fill the face of the world with fruit." Churches were planted in every quarter; "the word of God grew and multiplied;" idols were abolished, "and the name of the Lord Jesus was magnified." But in the mean time the spirit of error was working in opposition to the Spirit of truth; and we have only to glance at the present state of Churches which attained an early and distinguished celebrity—the Greek, the Syrian, the Abyssinian, and others—in which a dim and feeble light is glimmering still, but almost extinguished by the surrounding mists of superstition and ignorance, to be convinced of the too successful policy by which "the god of this world" has prevented "the light of the glorious Gospel of Christ" from shining with the

full splendour of its life-giving power. One fact in the case, though it may seem to have been the effect originally rather of oversight than design, yet by the consequences resulting from it, strongly marks the author of the mischief and the method of its working. It is the want of the word of God in the languages understood and used by the people. It is a fact too pregnant with instruction to be lightly passed over, that in every corrupt form of the Christian Church there has been more than a neglect to instruct the people through the general reading of the Scriptures—there has been a negation of it, a prohibition against it; and "the key of knowledge" being thus taken away; by having the holy Scriptures locked up in an ecclesiastical language, the progress of error has been easy, and its triumph complete. The device of Satan has been in this case to establish human authority in religion; and, by turning the edge of the sword of the Spirit, to weaken and counteract his influences: and the sad result has been, that while the name of a Christian Church, and many of the forms of Christianity, have survived, it has been found in too many instances, that the communities which retained them have been no ways superior to the surrounding heathen in all that constitutes the distinguishing glory of Christianity—in knowledge, in holiness, in purity of principle, and general uprightness in walk and conversation.—*Professor Scholefield: a Sermon before the Prayer-Book and Homily Society.*

PASCAL.—I have read this afternoon the life of the justly celebrated Pascal, a prodigy of piety as well as of genius and learning. All the clouds of papal superstition could not obscure the bright beams of gospel-light which irradiated his soul: never, perhaps, was free and sovereign grace more triumphant over anti-Christian error. The wood, hay, and stubble, the false doctrines, superstitious practices, and arrogant pretensions of the Church with which he held communion, and by which his conscience was in a measure enslaved, almost disappear to the eye of the reader; and the gold, silver, and precious stones, the faith, humility, self-denial, charity, and spiritual mindedness of his character render him an object of delight and admiration. Far from the mind of Protestants be the bigotry of the Roman Catholic, who limits salvation to the pale of his own Church. God sometimes manifests his presence in the midst of the burning bush; and evinces his almighty power by saving the subjects of his grace from being consumed by the perishable materials with which they are surrounded. But, perhaps, in these times, a specious candour, and a self-called liberality, is the more common and dangerous error among Protestants. The false tenets of popery are represented by many as of little practical consequence; and the spiritual danger of communion with her is greatly underrated. Thus indifference to a creed is substituted for that well-tempered judgment, which duly estimates the errors of a Church deeply infected with false doctrine, idolatry, and superstition; and yet admits, on the evidence of fact, that saving truth is not extinct in her; and that it has, through the ministration of the Spirit, produced in the darkest ages of that Church a thin and scanty harvest of souls.—*P. Melvill, Esq.*

SOCIETY.—The meanest man may be useful to the greatest, and the most eminent stand in need of the lowest: in a building, the highest and lowest stones add to their own mutual stability.—*Bp. Sanderson.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

REGISTER

OF

Ecclesiastical Intelligence.

OCTOBER 1839.

Ordinations.

ORDINATIONS APPOINTED.

BP. OF PETERBOROUGH, at *Peterborough Cath.*, Oct. 20.
BP. OF ELY, at *Ely*, Dec. 1.—Candidates to send papers by Nov. 1.
BP. OF WORCESTER, Dec. 21.
BP. OF RIPON, Jan. 5, 1840.
BP. OF HEREFORD, Jan. 12.

ORDAINED BY BP. OF LLANDAFF, at the *Cathedral*, on Sunday, Sept. 15.

PRIESTS.

Of *Cambridge*.—E. Evans, B.A. St. John's.
St. David's, Lampeter.—W. Evans.

Literate.—E. Jenkins, C. S. Lawrence, W. P. Lewis, J. W. Morgan, J. P. R. Shepherd.

DEACONS.

Of *Oxford*.—J. Ballard, M.A. Trin., *Lett. dim.* Bp. Chichester; J. H. S. Burr, B.A. Ch. Ch.; W. J. B. Estcourt, M.A. Ball., *Lett. dim.* Bp. Sarum; I. Nicholl, B.A. Exet.; T. K. Thomas, M.A. St. John's; E. T. Williams, B.A. Exet.

St. David's, Lampeter.—J. Morgah.

By BP. OF KILDARE.

PRIESTS.

G. Cuthbert, A. Davis, W. Deering, J. Dru-

itt, W. Gabbett, E. Harper, J. J. J. Harrison, W. P. Hemenger, E. Hemphill, T. Henry, D. H. Lewis, J. Limerick, J. A. Malet, M. M'Namara, T. F. Miller, B. Neville, J. B. Ormsby, N. Proctor, J. Rowley, H. L. Sandes, F. Smith, J. W. Sproule, H. Tottenham, F. J. Trench, W. Vickers.

DEACONS.

W. Atwell, F. Barber, J. W. Benn, J. Berkeley, J. Bunbury, H. Carleton, W. Cooper, H. Cosgrave, T. Dawson, T. E. Evans, J. Gore, M. Hewson, R. Jeffares, R. Johnston, T. Knott, J. B. Lowe, W. M'Dermott, P. Marsh, A. A. Nickson, J. C. Smith, R. Tagert, J. G. Vance, G. W. Welsh.

Preferments.

Name.	Parish and County.	Pop.	Pat.	Value.
Adams, D. W.	{ Haroldstone, St. Isel's (P.C.), Pemb.	286	J. Higgon, Esq.	£56
Atwood, H. A.	{ Ashelworth (V.), Glouc.	540	Bp. Glouc. & Bristol	187
Bourk, S. G.	{ Hatherop (R.), Glouc.	339	Lord de Mauley.	274
Boys, C.	{ Wing (R.), Rutland	307	Lord Chanc.	*340
Brodrick, W. J.	{ Bath (R.), Somers.	20744	Simeon's Trust.	*750
Connor, J. R.	{ St. Stephen's (P.C.), Liverpool, Lanc.	..	Rectors	126
Day, R.	{ Dunwich, St. James's (P.C.), Suffolk	232	{ Lord Huntingfield, and M. Barne, Esq.	40
Dene, A.	{ Bittadon (R.), Dev.	57	W. A. Yeo, Esq.	60
Evans, D.	{ St. Keverne (V.), Cornwall	2437	{ — Bennett, Esq., and others	*383
Garrett, T.	{ East Pennard (V.), West Bradley (C.), Somer.	726	Bp. Bath & Wells	*193
Garston, C.	{ Drumballyowney, dioc. of Dromore.	..	Earl of Egremont.	..
Greetham, J. K.	{ Stamford Brett (R.), Somerset	..	Earl of Egremont.	..
Hale, M. B.	{ Stroud (P.C.), Glouc.	8607	Bp. Glouc. & Bristol	132
Hanbury, J.	{ St. Nicholas, Heref.	1134	Lord Chanc.	188
Iremonger, T. L.	{ Goodworth Clatford (V.), Hants.	414	W. Iremonger, esq.	*180
Jackson, —	{ Bentley (P.C.), Hants	728	Trustees	*106

Appleton, R. master Reading Gram. School.
Clarke, J. chap. to Lord Howden.

Name.	Parish and County.	Pop.	Pat.	Value.
Jessop, P.	{ Wighill (V.), Yorksh.	273	R. F. Wilson, Esq.	114
Jones, J.	{ Wrockwardine (D.C.), Salop	..	..	..
Karr, J. S.	{ Berkeley (V.), Glouc.	3899	Lord Segrave.	..
Kenney, A. R.	{ Barton on Duns- more (R.), Warw.	208	Trin. Coll., Oxon.	*364
King, J.	{ St. Benedict's, Norwich (P.C.), Norf.	1424	Parish	95
Pettat, C. R.	{ Great Whitcombe (R.), Glouces.	265	{ J. Browne, Esq. Rev. W. Hicks, J.C. Stratford, Esq.	*97
Powell, W. F.	{ Cirencester (V.), Glouces.	5420	Bp. Glouc. & Bristol	*443
Philpot, B.	{ Cressingham Magna (c. Bodney (R.), Norf.	449	Lord Chanc.	*607
Pole, E.	{ Sheviock (R.), Cornw.	453	R. P. Carew, Esq.	*412
Poore, W. H.	{ Kevil (P.C.), Wilts	692	D. & C. Winton	250
Smith, E. L.	{ Barton Hartshorne (C.), and Chetwode (P.C.), Bucks	100	{ W. H. Brace-bridge, Esq.	80
Smith, W.	{ Overbury (V.), Worc.	559	D. & C. Worc.	*421
Sparkes, R.	{ Alford (R.), Surey	514	Rev. L. W. Eliot	205
Sutton, T.	{ Marton (V.), Linc.	496	Bp. of Lincoln	*115
Thomas, M. B.	{ Carew (V.), Pemb.	1168	Bp. of St. David's	*182
Ward, G. T.	{ Stanton St. Bernard (V.), Wilts	320	Earl of Pembroke	*222
Wray, H. B.	{ Tawstock (V.), Dev.	1342	Sir B. P. Wray, Bt.	*783

Glyn, G. L. chap. to Earl of Shaftesbury.
Weight, G. chap. to March. of Northampton.

Clergymen Deceased.

Walsingham, Right Hon. Lord, Archdn. of Surrey, and Rec. Fawley, Hants.—Pat. Bp. of Winton.

Benson, W., D.D., rec. Hampton Poyle and South Weston, Oxford (Pat., Queen's Coll., Oxford); and vic. Ashby Ledgers (Pat., Lady Senhouse), 77.
Copner, C. rec. Naunton Beauchamp, Worc. (Pat., Lord Chancellor).
Dowell, J., rec. Martinhoe, Devon.
Eaton, H. C., at Leamington.
Fiske, R. rec. Wendon Lofts c. Elmdon; vic. Great Chishall.
George, J. late cur. of Home Lacy.
Gould, H. can. resid. of Wells; rec. of East Chinnock, Somerset (Pat., Lord Chanc.);

vic. of Pucklechurch, Glouc. (Pat. Dean and Chap. of Wells); vic. of East Pennard, Somerset (Pat., Bp. Bath and Wells), 85.
Hodgkinson, H. rec. Arborfield, Berks (Pat., Lord Braybrooke).
Miles, R. rec. Lydiard Tregoge, Wilts (Pat., Lord Polingbroke).
Nurse, J. at Long Sutton, Somerset, 42.
Parke, T. rec. Hatheron, Leicest.
Portman, D. at Firth Gill-house, Yorksh.
Rendlesham, Rt. Hon. Lord, 43.
Saunders, J. mast. Colchester Gram. Sch., 46.

Sheppard, T. rec. St. James's, Pentonville, London (Pat., Parish), 76.
Tuberville, G. rec. Whichford, Warw. (Pat., Earl Beauchamp); vic. Hanley Castle, Worc. (Pat., Sir A. Lechmere), 83.
Underwood, R. T. can. resid. Hereford; vic. of Upton Bishop, Herefordshire (Pat. Dean and Chap. of Hereford); rec. of Ross, Herefordsh. (Pat. Bp. of Hereford), 65.
Wrey, B. W. rec. of Coombinteignhead, and rec. of Tawstock, Devon; and incumb. of Temple Grafton, Cornwall.
Wright, W. at Haxey, 66.

Proceedings of Societies.

PRAYER-BOOK AND HOMILY SOCIETY.

The following is the substance of the twenty-seventh report, for 1839:—

In laying before their friends an account of their proceedings during the past year, the committee commence

with an account of their operations. The exertions made on behalf of sailors will first occupy your attention. The following is the report of their agent for visiting ships in the London river, to which they subjoin several extracts from his journal:—The visiting secretary begs to report, that during the year commencing April 1838, to 31st

CHURCH PASTORAL-AID SOCIETY.

The following are some general results, in a tabular form from the Report for 1839, page 102.

March, 1839, 3650 ships and other vessels have been visited or revisited in the London river and docks; that, of 943 commanders of vessels spoken with particularly, 725 entirely neglect the duty of prayer with their men when the Sabbath is spent at sea; that, during the same period, 1590 books of common prayer, and 200 books of family prayers, taken from the Liturgy, in English; also 15 books of a selection of prayers from the Liturgy, in German and Spanish; and 6 whole books, and 15 books of select homilies, have been purchased by the sailors at reduced prices; also, that 696 books of select homilies in English, 20 ditto in French, and about 500 homily tracts, have been distributed gratuitously on board the ships visited. In addition to which, by aid of a donation from a kind lady, the following gratuitous supply of books was left on board the ship Buckinghamshire, for the express use of emigrants on board, bound to South Australia—namely, 4 prayer-books, 25 books of family prayers in large type, 14 books of select homilies, and 50 homily tracts. Other emigrant-ships have likewise been supplied with books. The grand total of vessels visited or revisited in the London river and docks, and at Gravesend, by this society's agents, and of books sold at reduced prices, or distributed gratuitously, may usefully be reported on the present occasion; and, it is hoped, will shew the importance of this part of the society's labours, and its claims on Christian liberality, for aid to pursue its work not only in the London river, but in every sea-port and canal station in England, where agents may be found to carry forward its labours, not only by supplying our maritime population with the formularies of our Church, but also by calling their particular attention to a proper use of them. From May 1824, to 31st March, 1839, there have been 27,960 ships and other vessels visited or revisited in the London river and Gravesend only. During the same period, the sailors and boatmen have purchased, at reduced prices, of this society's agents, 16,040 prayer-books, 200 books of family prayers, taken from the Liturgy, and 217 books of homilies. There have also been distributed gratuitously, during the above-named period, 13,910 books of select homilies, for the use of seamen, on board their ships.

Issue of Books.—During the past year there have been issued as follows:—Prayer-books, psalters, and books of homilies, bound, 23,040; homilies, festival services, and articles of religion, 87,787; also, collects, catechisms, baptismal service, family prayer-books, service for consecration of churches, and forms of prayer used in both houses of parliament, 33,308; making a grand total issue, from the commencement of the society, of 365,972 bound books, and of tracts 2,336,737.

Funds.—It is with feelings of pleasure that your committee announce an increase of nearly 100% in the receipts of the society during the past year. The total amount of moneys received is 2523*l.* 16*s.* 9*d.* Still the liabilities of your society are very, very heavy, and they most earnestly and affectionately appeal to their friends and to the religious public, and to all lovers of our venerated Church, to come forward to extricate them from their difficulties.

If principles subversive of truth are being widely disseminated on the right hand and on the left, then, if support be given to that society which circulates exclusively the formularies and standard works of that Church, to whose authority we profess, as Churchmen, to bow, as far as she bows to the authority of Christ, it cannot but follow, that in proportion to men's acquaintance with the Scriptural expositions of our Church, concerning doctrines, ceremonies, and practice, will be their attachment to our venerable establishment, and their conformity to her principles: thus we shall see the maxims of order, truth, and holiness, disseminated throughout the length and breadth of the land, and we shall behold the Church of England, that blessing to our country in particular, to Protestantism and true religion generally, and to the world at large, which, as a Church founded on the apostles and prophets, Jesus Christ himself being the chief corner-stone, it is intended she should be, and which she is capable of becoming, and which her extended dominion and commercial intercourse throughout all parts of the world appear to point her out as the instrument destined by Providence to become.

COUNTIES.

COUNTIES.	Number of Incumbents aided.	Population under their charge.	Number of Churches and Chapels.	Number of Persons accommodation for.	Number of officiating Clergy.	Additional Curates.	Additional Lay Assistants.*	Miscellaneous.†	Additional Churches or Chapels opened, built, or proposed, in consequence of aid.	Additional licensed rooms, &c. used as Chapels.	On Lord's Day.	On Week Days.
Northumberland, 1; Durham, 1; and Westmorland, 1	5	36,000	6	4,200	7	3	0	1	2	5	11	3
Yorkshire	43	345,610	66	42,120	48	68	7	2	6	15	48	29
Lancashire, 36; and Cheshire, 11	47	433,750	53	58,088	57	50	1	8	6	29	56	42
Derbyshire, 9; and Staffordshire, 15	24	169,010	29	32,630	28	24	1	4	6	8	27	25
Herefordshire, 2; Shropshire, 1; Worcestershire, 2; and Warwickshire, 5	10	86,200	15	14,150	15	3	0	1	1	4	11	5
Nottinghamshire, 1; Leicestershire, 1; and Northamptonshire, 2	4	23,600	4	4,660	5	3	0	1	0	4	4	2
Norfolk, 4; Suffolk, 2; and Cambridge, 1	7	50,400	11	9,340	10	12	6	0	1	4	3	3
Buckinghamshire, 2; Bedfordshire, 1; Middlesex, 10; and Essex, 1	14	144,200	18	21,760	21	12	4	2	2	0	10	10
Kent, 2; Sussex, 1; Surrey, 7; and Hants, 5	15	108,200	19	16,800	19	12	2	6	2	6	17	5
Gloucestershire, 4; and Somersetshire, 6	10	68,948	15	14,160	14	9	0	1	2	2	11	6
Cornwall, 2; Devon, 6; and Dorset, 1	9	62,200	15	13,646	16	6	1	3	3	1	12	12
Isle of Man	2	6,000	2	1,700	2	2	0	0	1	0	2	2
Wales, North, 1; and South, 12	13	70,340	23	12,175	15	13	0	1	4	2	12	7
203	1,598,458	254	245,329	257	186	24	32	40	80	224	139	

STATISTICS OF PARISHES, &c. BEFORE AID.

OBJECTS AND RESULTS OF AID, BESIDE PASTORAL VARIATION, &c.

Beyond the foregoing grants to incumbents of parishes in respect of their regular charge, grants have been made for five clergymen to be employed in charge of railway-labourers.

* A lay-assistant is simply to be employed as a district-visitor and tract-distributor, and by no means as a public instructor or preacher.—See *Circular to Applicants for Aid*, p. 106.

† This column includes grants for clergymen to give up tuition, and be wholly devoted to the work of the ministry; towards main-

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST
THE JEWS.

The following interesting details, from the lately published abstract of the thirty-first report, cannot fail to prove peculiarly interesting:—

"The aggregate amount of contributions received during the past year is 17,504*l.* 19*s.* 2*d.*, being a decrease of 1,549*l.* 9*s.* 6*d.*, as compared with the receipts of the preceding year. Your committee have, however, to state, that of this decrease, the sum of 999*l.* 19*s.* 11*d.* occurs under the head of the Jerusalem Church and Mission account, leaving only a deficiency of 546*l.* 9*s.* 7*d.* in the amount contributed to your general objects; and when they add, that there is a diminution of 857*l.* 6*s.* 3*d.* under the head of legacies, you will rejoice to perceive that there is an actual increase of 310*l.* 16*s.* 8*d.* from the aggregate sources of your income for the ordinary purposes of your society. The contributions from auxiliary societies exceed those of the past year by the sum of 655*l.* 4*s.* 6*d.*, a most gratifying indication of the progress of your society. Of the gross amount mentioned, the sum of 16,275*l.* 17*s.* 8*d.* was contributed to the society's general fund; and 1,229*l.* 1*s.* 6*d.* to the Hebrew Church and Mission at Jerusalem, and objects connected therewith. In referring to the contributions received from Ireland, your committee are happy to state, that they have amounted to the sum of 1,467*l.* 13*s.* 9*d.*, applicable to the general purposes of your society; and 81*l.* 14*s.* 11*d.* in aid of the fund for the Hebrew Church and Mission at Jerusalem; making a total of 1,531*l.* 8*s.* 8*d.*, exhibiting an increase of 58*l.* 2*s.* 8*d.* over the remittances from your Irish auxiliaries during the preceding year. Your committee have in hand, to carry on the work of the society, the sum of 4,000*l.*, vested in exchequer bills, and 1,289*l.* 14*s.* 3*d.* in the hands of the treasurer, on account of the society's general designs; and further, on account of the Jerusalem Church and Mission, they have 700*l.* in exchequer bills, and 893*l.* 14*s.* 10*d.* in the hands of the treasurer. In estimating the progress of the Jewish cause, your committee cannot leave out of the question the decided increase of contributions on various local appeals which have arisen out of the success of your labours. The real advancement of the cause of your society can only be based upon enlarged views of the place which the destinies of Israel occupy in the purposes of God as revealed in holy Scripture; and to the gradual diffusion of such views, your committee can confidently trace the past increase of exertions; whilst from the same cause, under the Divine blessing, they expect a growing addition to their means of usefulness. It has not been by any extraordinary excitement, or by means of any extended agency, that your cause has gained ground; but simply through a growing conviction on the minds, both of clergy and people, that it is the cause of God's truth. The clergy in their respective parishes have been its chief promoters; they have called the attention of their people to the promises of God to his people Israel, and to their scriptural claims on Gentile Christians; and have then recognised in your society the best means of discharging a portion of their obligations to that people. Your committee regard this method of promoting their object as being at once most effective and most conformable to the order of the Church of England. They desire to see the great principles which they advocate adopted by the national clergy upon the basis of the Word of God, as that which is most calculated to secure efficiency to your labours, and to bring down a blessing upon the Church established in this land, even the blessing of Him who said, 'Blessed is he that bleareth thee.' Your own agency is needed in diffusing that information which is necessary as to your plans and proceedings, and in responding to the calls now made from all parts of the kingdom for detailed statements of your operations, of the condition of the Jews, and of the results of your past labours; and whilst your committee have to acknowledge with thankfulness the valuable assistance that has been rendered in this department of labour by several clergymen, they look to Him who has all hearts at his disposal, to raise up more

tenants of clergymen for churches built, but unable to be opened for want of endowment, or sufficient means of support for the minister; and towards the erection or purchase of chapels, and the fitting-up of school-rooms, &c. to be used as chapels.

labourers in this work, deeply imbued with a knowledge of Divine truth on the subject of the Jews, and able to instruct the Church in the knowledge of that great mystery respecting the state and prospects of this people, concerning which God himself would not have us to be ignorant. It has been the desire of your committee, and is still their persevering endeavour, to carry out their designs, and to establish their missions as much as possible in strict subordination to the doctrine and discipline of the Church to which they belong. As ministers or members of that Church, your missionaries, whilst they abstain from all interference with foreign churches, incur less danger of being mixed up in the disputes which agitate them. The ministrations and liturgy of our Church are peculiarly suited to the minds and habits of the Jews; and the establishment of a regular Hebrew service, first in your episcopal chapel in London, subsequently at Liverpool, and more recently at Jerusalem, has led your committee to anticipate the period when it can be introduced at all your chief missionary stations. Your principal missionaries at Jerusalem, Tunis, and Constantinople, were all ordained to their respective stations by the Bishop of London, under whose episcopal authority they still continue. Your committee earnestly trust, that the day is not far distant when, by God's blessing, your missions to the Jews shall be so far recognised in their scriptural object, in their wise and regular administration, and in their evidently beneficial results, as to enjoy the countenance and the approving patronage of the bishops of our Church. They believe that such an event would be a means of giving increased efficiency to the labours of your society, and of bringing a blessing upon the Church we love. Nor can they hear of the recent measure adopted by the general assembly of the Church of Scotland, of sending a deputation to investigate the state of the Jews in Europe, and along the shores of the Mediterranean, preparatory to further exertions, without indulging a hope that the Church of England may be permitted to stand foremost in this holy cause, and with one united voice to say to the daughter of Zion, 'Behold, thy salvation cometh!' In closing their report, your committee would recall your attention for a few moments to the consideration of the general results of your past labours under the blessing of Almighty God. To consider a particular mission in its immediate effect, may appear sometimes discouraging; but when we review the past, and survey the general results of the whole, it excites astonishment and thankfulness. Your committee, therefore, venture to report some statements which have been previously made, but which will come before you with growing evidence of their truth and importance. The increasing acquaintance with the Word of God, the growing desire for the Scriptures, which has urged influential Israelites recently to publish editions and translations of their own, and widely spreading knowledge of Christian doctrines, and the animated discussions now carried on amongst this people, are becoming matter of general notoriety. Numerous conversions also attest that the Gospel is not preached, nor the Word of God distributed, in vain. The baptismal register of the Episcopal Jews' Chapel contains a list of two hundred and seventy-nine individuals of the Jewish nation received into the Church of Christ by baptism, 190 having been baptised in the chapel, and seventy-nine previously to its having been opened for divine service. Of the whole number, ninety-six were baptised as adults, and the rest as children. Besides these, many Israelites have been baptised in different parts of the kingdom, of whom we have no accurate account. There are now, at least, eight clergymen of the Church of England who are of the Hebrew nation; and twenty-three of the missionaries and agents of the society are converts from Judaism. Dr. Tholuck, an eminent professor in the Prussian university of Halle, has stated with reference to the continent, that it is undoubted matter of fact that more proselytes have been made during the last twenty years, than since the first ages of the Church. Not only in Germany, but also in Poland, there has been the most astonishing success; and he bears testimony to what has come under his own observation in the capital of Silesia, his native place, where many conversions have taken place. In the University of Breslaw there are three professors who were formerly Israelites,—a professor of

philology, a professor of chemistry, and a professor of philosophy; there is, besides, a clergyman who professes the Gospel, and he was a Jew. In Halle there are no less than five professors formerly Jews; one of medicine, one of mathematics, one of law, and two of philology. Some of the Jewish conversions have taken place amongst men of the highest literary attainment; and, amongst others, he mentions Dr. Neander, of Berlin; Dr. Branis, of Breslaw; and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ. The city of Berlin is said to number upwards of 700 resident baptised Jews, many of whom are known to be truly converted; and the Rev. Mr. Kuntze alone, who has always taken such a lively interest in the cause of Israel, stated three years ago that he had himself baptised eighty Jews. The Rev. W. Ayerst baptised forty adults at Berlin in less than three years; and the records of the Protestant Consistory attest that 326 were baptised in eight years. It is well known that your missionaries are not usually called to baptise converts. This is the proper work of the local clergy; and in the authentic registers preserved by them in some districts of the continent, your committee discern a striking evidence of the Divine blessing. They are not of course acquainted with all the individuals referred to in these statements; but they lay before you the documentary evidence they contain, as of the most important and interesting nature. The Royal Consistory of Silesia state that, from 1820 to 1834, no fewer than 347 individuals of the Jewish nation were baptised in the Protestant communion; and 108 in that of the Roman Catholics, making a total of 455 in fifteen years. In 1835, thirty Israelites were baptised, and twenty-seven in 1836, of whom only three were baptised in the Romish communion. In 1837, the number of baptisms was forty-three. A similar official statement from Königsberg, gives a total of 234 baptisms in twenty-four years; of which 217 are in the Protestant Church, and seventeen among the Roman Catholics. In 1836, thirty-nine were baptised, only one being in the Romish communion; and in 1827, there were twenty-two, all in the Protestant communion. In the whole Prussian dominions, 1888 Israelites were baptised in fifteen years. The missionaries at Warsaw have furnished a list of 130 persons baptised by themselves. Your committee are expecting to receive official statements of this kind from several other places; and they ask, Is there not abundant evidence that a blessing rests on the work of the society? They are prepared to expect difficulties, but they desire to go forward in humble reliance on Divine grace. They are urged on by every motive of gratitude, justice, and humanity; they are encouraged by the sure word of prophecy—“All Israel shall be saved;” and they are sustained by the promise—“They shall prosper that love thee.”

NEWFOUNDLAND AND BRITISH NORTH AMERICA SOCIETY FOR EDUCATING THE POOR.

In adverting to their home proceedings for the last year, the committee feel there is cause both to thank God and take courage. During the year new associations have been formed at Clapham, Preston, Newcastle, Shrewsbury, and Kendal, which places, with several others, were visited by Mr. S. Codner, to whom the committee desire to express their sincere thanks for his zealous labours on behalf of the society. Many of the old associations have made larger remittances to the parent society, more especially the ladies' associations in and near the metropolis. To them the thanks of the committee are eminently due; and it is hoped that not only may they be still increased, but similar ones may be formed in other parts, both in London and in the country. The committee have much pleasure in acknowledging the following various grants.—From the British and Foreign Bible Society, 3,000 copies of the Scriptures; from the Religious Tract Society, tracts and books to the amount of 80*l.*; from the Sunday-school Society, school-books to the amount of 27*l.* 1*s.*; and homilies to the amount of 5*l.* from the Prayer-book and Homily Society. Several other grants of religious books have been received from private individuals; and the committee would take this opportunity again to notice, that such gifts are extremely valuable for the use of the loan-libraries more especially,

and for reading to the people. The remittances for the past year from donations, subscriptions, and association have amounted to 2,048*l.* 7*s.* 2*d.*, being an increase of 361*l.* 7*s.* 7*d.* In addition to this, in answer to an appeal which the committee sent forth, the sum of 674*l.* 3*s.* was raised for the specific purpose of repairing, enlarging, and erecting school-houses in Newfoundland. The contributions in Newfoundland, including 300*l.*, the grant of the local legislature, and part purchase-money of the Central School-house, amount to 1,055*l.* 6*s.* reduced to sterling money. The entire receipts, therefore, of the society available for its current expenses (exclusive of 674*l.* 3*s.* the building-fund) have amounted to 3,103*l.* 13*s.* 2*d.* The payments during the same period have amounted to 3,475*l.* 0*s.* 11*d.*, leaving a balance due to the treasury of 371*l.* 7*s.* 9*d.*; and the committee deem it necessary to add, that relying with full confidence on increased support, their expenditure this year, in consequence of the society's extension to Canada, will considerably exceed what it has hitherto been. They have elected four additional teachers, two of whom, with the superintendent are on the eve of proceeding to Canada. Consequently upon this step, the entire liabilities of the society cannot be estimated at less than 3,000*l.* for the current year exclusive of the amount raised in the Colonies. But surely the society will not be crippled in its energies, or suffered to close a single school for the want of a sum so trivial, when the necessities and claims of our colonial fellow-subjects are considered, the blessings and advantages which the society offers, and the privileges and responsibilities of Christians at home. Let the condition of Newfoundland be deeply pondered. Well nigh half the island already Roman Catholics, and vast numbers, deprived of Protestant instruction, gone over to popery; the large majority of its churches closed for want of pastors; hundreds amongst its population who never see a minister of Christ; and whole districts without a school or a teacher—too poor and too unconcerned to provide for themselves; while immortal souls, whose value no created mind can estimate, are passing into eternity, none caring for them. Nor scarcely less appalling is the condition of thousands of our fellow-subjects in the Canadas, a name the very mention of which carries with it an irresistible argument for the necessity of the inculcation of moral and religious truth to the rising generation; the Canadas, into which every year is pouring forth its thousands, for whose spiritual necessities no adequate provision is made. Surely the time is not far distant when a Christian and Protestant government will acknowledge its highest and paramount duty to be to provide for the moral and spiritual well-being of all its dependencies. A religiously educated people is the stability and glory of a nation. Let the Bible be taught, and the fabric of the commonwealth is secure; let that be neglected, and it may soon be said, England was the first of the nations; but her latter end shall be that she perish for ever. But your committee would strongly urge the duty and responsibility which devolve upon individual Christians. “Am I my brother's keeper?” is the voice of selfishness and sin. “Freely ye have received, freely give,” is the language of Christian benevolence. The society needs but to be more known and more examined to receive its due portion of support in this day of Christian philanthropy and benevolence. Its simple object is to furnish an education on a well-organised plan, according to the principles of the Bible and the religious institutions of our country. Any other system it believes to be defective, as it deals not with man's moral disease, and therefore is alike unfitted to form a just and righteous character on earth, or prepare for a happy eternity in heaven. The society, then, looks with confidence to the advocates of a Bible education in this day, when attempts are making to separate the instruction of youth from the direct superintendence of Christianity. Let it be remembered, as regards the field of its operations, there is no general system of a religious education furnished; the clergymen are too few and too scattered to establish or superintend schools; while your society offers, after being tried and approved for sixteen years, to supply this deficiency. Shall it be supported, or shall it resign the children of the destitute settlers in our North American colonies either on the one hand to ignor-

ance and irreligion, or, on the other hand, to an instruction which, by representing all opinions as unimportant, must go far to sap the doctrine of man's responsibility.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN
FOREIGN PARTS.

Letter from the Bishop of Nova Scotia.

109 Piccadilly, Sept. 4, 1839.

Rev. and dear Sir,—I have much pleasure in sending you another report of a gratifying visit on behalf of the Society for the Propagation of the Gospel. It was made to Huntingdonshire and Essex, whence I have lately returned—having been most kindly received as a representative of the society at Huntingdon, St. Ives, and Braintree, where public meetings were very respectfully attended; and having preached for the society in the two churches at Huntingdon, and also at St. Ives, and St. Neots. The collections at all these places exceeded the expectations of those who seemed best acquainted with them. But there is every reason to believe, with thankfulness, that the benefit will extend far beyond the immediate assistance which has been thus procured for the society. The feelings and the exertions of the clergy are above all praise, and these are now extending to the lay members of the Church, in the most gratifying manner. A growing conviction is pervading the whole body of the Church, that it is the bounden duty of her members to carry out the richest blessing which they enjoy at home, the possession of a pure and holy faith in the Redeemer of the world, to every member of the flock, wherever dispersed, and to be active agents in the holy work of making known the way of God throughout every portion of the world. Indeed, there is a strong and growing persuasion that the very extraordinary facilities which the wealth, and power, and dominion, and commerce, and enterprise of this favoured nation afford for the performance of this work, create extraordinary responsibility in those who are so highly distinguished—and while a solemn duty is thus imposed, the privilege which is mingled with that duty appears to be rightly seen and felt. If God, in his mercy, shall bless the extension of such views and feelings among all the members of the Church, the great objects of the society, or rather the great objects of the Church, (for she must be the distinguished missionary, under the Divine head) will be effectually obtained; and the progress of a knowledge of the saving health which has been revealed from heaven, will soon be manifested, with abundant blessing, in the north and in the south, in the east and in the west, in every

colony and in every clime. Several of the places at which our meetings have been held with the most gratifying encouragement, have hitherto been considered, from particular circumstances, as unfavourable scenes for such efforts. But the zeal of the clergy has disregarded these circumstances; they have made the attempt in a becoming spirit of faith and humility, and hope and love; and the result has exceeded their expectations, and crowned their pious wishes. This fact is important, because it may well encourage similar efforts in other places, where little hope of success has hitherto been entertained. There is evidently a spirit in the Church, and holy feelings among her members, which only require to be called into action by zealous, pious, and judicious exertion; and it is not too much to hope, with humble confidence, that these will be brought into general and permanent effect in every part of the kingdom, in every diocese and ecclesiastical division of the country, until every parish and hamlet has its share in the holy work. It is, therefore, very gratifying to see in the country papers the long lists of places where meetings have been, or are to be held, on behalf of the Church in the colonies, that their religious destitution may be relieved by the efforts of the same Church at home. Parochial associations are forming in numerous places to carry on this good work permanently, and it is felt that every effort to which the members of the Church in this country are thus called, on behalf of the suffering members abroad, facilitates similar exertions for all the important objects of the Church at home. It is the sound feeling of the Church called into active operation, upon sound principle and under Church direction, and looking to that blessing which alone can give it any value. Well, therefore, may we all join in fervent prayer that such feeling and such effort may abound on every side, and be richly blessed by the mercy of our God, and of his Christ. Much remains to be done, but that blessing will make the accomplishment of it easy and delightful.—I remain, rev. and dear sir, your faithful servant,

JOHN NOVA SCOTIA.

The Rev. the Secretary of the Society
for the Propagation of the Gospel.

Departure of Missionaries.—For Van Diemen's Land: Rev. G. Bateman, M.A., Trin., Camb. For Upper Canada: Rev. R. J. C. Taylor, B.A., Trin., Dublin. For Jamaica: R. Robinson, B.A., Queen's, Oxford.

Appointment of Missionaries.—For Upper Canada: Rev. J. Radcliffe. For Newfoundland: Rev. W. Bowman, perip. cur. of Queenborough, to the mission of Ferryland. Mr. J. Vicars, Mr. T. Boone, Mr. G. A. Addison, B.A., Trin., Camb.

Diocesan Intelligence: England and Ireland.

CHESTER.

Lancaster.—It will be seen that we this week announce the probability of another church being built in Lancaster. It is a startling thing, we dare say, and no doubt many persons will ask the necessity of another church. The necessity is simply this—that we have now a population of 6,000 or 17,000 persons, with church-accommodation for only 4000 or 5000, Skerton Church included; and we may be sure that if we of the Establishment do not build places of worship to meet the wants of an increasing population, the papists, or the dissenters, perhaps both, will. Indeed, with the former it is a favourite device to build upon population even. That is the secret of the vast and otherwise unaccountable increase of Romish chapels all the country over. We do not believe, we never have believed, that there has been any increase of Romish worshippers at all commensurate with the astonishing multiplication of chapels which we witness, not only in this county—so unenviably famous for the great proportion of Romanists its population presents,—but in almost every part of Great Britain. We should say it was desirable to take a leaf out of the same book in general, but with regard to Lancaster in particular the suggestion does not

apply. Here we have a very large portion of the inhabitants positively unprovided for in respect of church-room. We have said that there is only accommodation for between 4000 and 5000; that includes every class. We doubt whether as many as 500 of the poor are provided for. And besides, we must remember that our population is an increasing one—so much so, that it is supposed by the next census it will not be far off 20,000. Let us remember that the want of church-room has been one great means of augmenting the congregations of other communions; and so remembering, let us omit no opportunity of retrieving the past, and of removing the reproach that certainly clings to us in this particular. Owing to the liberality of certain kind and munificent friends in the town, such an opportunity now presents itself, and, for the character of the place, we anxiously hope it will not be lost.—*Lancaster Gazette.*

*Protestant Operative Association, Liverpool.**—An address, of which we subjoin a copy, was lately forwarded from this valuable association to the Archbishop of Canterbury, expressive of their gratitude for his grace's firm and Christian defence of scriptural education; and we now

* From the "Liverpool Standard."

present to our readers the reply of his grace, together with the letter of the Rev. J. R. Connor, which accompanied the address:—

"To his Grace the Abp. of Canterbury, and those other lords, spiritual and temporal, who supported his grace's motion, for an address to her majesty, upon the late ministerial proposal for an education grant.

"We, the undersigned members and friends of the Liverpool Protestant Operative Association, desire to express to your lordships our most earnest and heartfelt sense of gratitude for your firm and Christian defence of scriptural education, more especially at a time when the enemies of the pure word of God are making such efforts to break down the barriers which exist between truth and falsehood. The temperate and dignified, but at the same time uncompromising, course which your lordships felt it your duty to pursue in opposing the late attempt to force upon the country (contrary to the wishes of nearly one-half the House of Commons, and the general sense of the nation as expressed by more than 3000 petitions) 'a grant for a system of education not only unscriptural in its character, but opposed to the established Church and the Protestant institutions of the land,' demand from the nation at large their most grateful acknowledgments, and for which we first offer our hearty thanks to our heavenly Father for his over-ruling providence to this our native land. We rejoice to have the opportunity of thus expressing our gratitude to his grace, who stood forth as the first prelate of the Church, and to your lordships, both spiritual and temporal, who so faithfully supported him in resisting the encroachments of those opposed to the true principles of Protestantism, which have existed for so many years as the bulwark of the English constitution."

The Rev. J. R. Connor's Letter.—"My lord archbishop, —at the request of the Protestant Operatives of Liverpool, I have the high honour of enclosing to your grace an address unanimously carried at their last public meeting.

"The address has been presented through the medium of the press to the other spiritual and temporal peers who voted with your grace on the motion alluded to; but a special allusion having been made to your grace in the address, as the originator of the motion, the operatives conceive that they are bound to transmit their address to your grace personally. They do it, presuming upon the high and holy feelings ever manifested by your grace for the spiritual welfare of the country, and humbly hoping it will be received as the ebullition of hearts grateful to God, the Giver of every good and perfect gift, and to his bishops, the instruments by whom he guards the towers of Zion. It may not be irrelevant to add, that the Liverpool Protestant Operative Association is strictly a religious society, established to support our national Church—the glory of our land.—I have the honour to remain, your grace's humble and obedient servant,

"J. R. CONNOR, Chairman,
"Minister of St. Simon's, Liverpool."

Lambeth, September 5.

The Archbishop's Reply.—"Rev. Sir,—I trust that my absence from home on official duties, which occupied the whole of my time during the last three weeks of August, will plead my excuse for having so long delayed my acknowledgment of your letter, and of the address which accompanied it, from the members and friends of the Liverpool Protestant Operative Association. I am exceedingly gratified by the approbation thus expressed of my conduct, and the attachment implied in that approbation to our national Church; and I beg you to assure the parties who have signed the address, that I consider it as an imperative duty to oppose every measure which may have the effect of depriving any portion of the people of that early instruction in the faith and fear of the Lord, which is only to be found in the Scriptures, and to which every child that is born in a Christian country has an undoubted right.—I remain, reverend sir, your humble and obedient servant,

"W. CANTERBURY."

DURHAM.

Sons of the Clergy.—The anniversary meeting of the Society of the Sons of the Clergy in the diocese of Durham, and of Hexhamshire in the diocese of York, was held on Thursday last, at the Assembly-rooms in this town, and

from thence the rev. gentlemen present proceeded to St. Nicholas' Church, where a sermon was preached by the Right Rev. E. Maltby, D.D., lord bishop of Durham. The rev. the vicar of Newcastle read prayers; after which the lord bishop delivered a discourse from the 6th chapter of Paul's Epistle to the Galatians, v. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." After discoursing on these words in their application to all cases in which man may convey relief to his fellow creatures by Christian sympathy, and by the exercise of charity, his lordship referred at length to the society in whose behalf he appeared. This society has subsisted for upwards of a hundred years. It has for its objects the relief of the widows and orphans of those clergymen who have devoted themselves to a profession in which they have been cut off from the power of providing for their families in the ordinary roads to wealth, and after having laboured to maintain the respectability of their office, and promote the interests of religion and virtue, have been obliged in death to leave their families to the care of charity. Of objects of the above description, the society during the year 1838, aided or supported one infirm clergyman, twenty-eight widows, eight sons, and thirty three daughters of clergymen deceased; upon the pension and allowances made to whom, and other casual disbursements, the sum of 962l. 3s. was expended—a sum which could have been enlarged in affording relief to many individuals in real distress, had the amount of the society's funds enabled it to fulfil its wishes. The balance remaining in the hands of the treasurer on the 1st of January, this year, was only about 77l. Upon the present occasion the attendance was by no means numerous, the weather being very unfavourable. In the afternoon, upwards of forty of the clergy dined in the Assembly-rooms, where Archdeacon Thorp, presided, being supported by the Rev. Mr. Green, as vice-president.—*Newcastle Journal.*

ELY.

Bedford.—A most satisfactory meeting of the county of Bedford was held Sep. 10, (after a sermon at St. Paul's Church, by the Bishop of Ely), for the benefit of the Society for the Propagation of the Gospel in Foreign Parts. The collection after the sermon and meeting amounted to nearly 100l., independent of annual subscriptions, equal almost to another hundred. The resolutions approving of the objects of the society, and pledging the district of Bedford to further exertions in its behalf were moved by Lord Charles Russell, Baron Parke, Rev. Dr. Russell, Rev. H. Hayne, Rev. J. H. Brooke Mountain, &c.

LONDON.

Sunday Trading.—It is gratifying to know, that in many parishes in the metropolis, Sunday trading is likely to be discontinued, as it must of course be by all who have regard to the glory of God, and the welfare of their fellow creatures. Sep. 6th, most of the tradesmen in the parishes of St. Clement Danes posted notices in their shops, that no business would in future be done on Sundays. Similar arrangements are being made in the parishes of St. Ann Soho, and St. Martin-in-the-Fields. Other parishes are following the example.

King's College Hospital.—The Rev. J. H. Fisk, of Norwich, has presented the munificent donation of 1000l. to the funds of this institution. Every one who wishes to see education conducted on sound and religious principles, must rejoice at the success which this institution is receiving. It is intended to supply a defect which, it must be admitted, did exist in the Medical School at King's College, and which it is to be feared debarred many from availing themselves of the advantages which that institution affords to students in all its departments. At all times, but most especially at the present, a collegiate establishment in which pure and orthodox religion is interwoven, with all its educational advantages, is deserving of support, and it is to be hoped that the noble example of Mr. Fisk will meet with many imitators.—*Conservative Journal.*

RIPON.

Bowling.—The Bowling Iron-Works Company, near Bradford, have given a munificent donation of 4000

towards the erection and endowment of a church in the vicinity of their works. The company, consisting of G. Paley, T. Mayson, J. Pollard, and J. and J. Sturges, Esqs., have very handsomely placed the presentation in the hands of the vicar of Bradford.—*Leeds Intelligencer*.

Scissett Church.—The new church at Scissett, in the parishes of High Hoyland and Elmley, which has been rector by subscription, and which will be endowed with 300*l.* by T. W. Beaumont, Esq., of Bretton Park, was opened on Wednesday afternoon, the 4th of September, by license from the Lord Bishop of Ripon. The Rev. J. Birch, M.A., curate of High Hoyland, read prayers, and the Rev. J. Robinson, M.A., incumbent of Woolley, preached an appropriate and impressive sermon, to a very crowded and attentive congregation, in which he demonstrated the benefit of the Established Church, and her claims upon our support and extension. In the evening another service was held, and the church filled a second time. The Rev. J. S. Bull, minister of St. James's Church, Bradford, officiated. Collections, amounting to nearly 10*l.*, were made in aid of the endowment. The church is an exceedingly neat and substantial building, with a tower. It is in the early Gothic style, and does great credit to Mr. Richardson, of Bretton, the architect. It stands in the bosom of a beautiful valley, where "the sound of the church-going bell" has not hitherto been heard; and we trust it will prove, like many similar erections, an inestimable blessing to generations yet unborn.—For particulars connected with the laying of the first stone of this church, in September 1837, we beg to refer our readers to our "Monthly Register of Ecclesiastical Intelligence" for January 1838.

WINCHESTER.

Channel Islands.—On August 24 the bishop held an ordination at St. Helier's, Jersey, when Mr. S. Wright was admitted to priest's orders. On the same day, being the anniversary of the horrible massacre of St. Bartholomew, when 70,000 French Protestants were ruthlessly massacred in cold blood by the Roman Catholics, by order of Charles IX., the Rev. Dr. Jeune, Dean of Jersey, preached an eloquent sermon, specially relating to that fearful outrage on humanity, when priestcraft stained the altar of a God of love with hecatombs of his creatures who could not subscribe to the mockery of transubstantia-

tion. On Monday, the bishop confirmed several hundreds of the youths of both sexes in the parochial church of St. Helier and in All Saints' chapel. On Tuesday, the same ceremony was performed at St. Lawrence, for the parishioners of St. Lawrence, and St. Mary's; and at St. Peter's, for those of St. Peter's, St. Ouen, and St. Brelade. On Wednesday, a confirmation was held at St. Martin's, for that parish, and the parishes of Grouville and Trinity. On Thursday, his lordship preached at St. James's Chapel, in favour of the children's school.—*Guernsey Paper*.

CHURCHES CONSECRATED.

Chichester.—Titchhurst.

Exeter.—Noss Mayo, Revelstoke, August 8.

CHURCHES OPENED.

Exeter.—St. John's, Polperro, Cornwall, July 30.

Ripon.—Rawmarsh.

York.—Monk Breton.

FOUNDATIONS LAID.

Down and Connor.—Portrush, near Coleraine.

Gloucester.—Broadway, Gloucester, August 13.

Ripon.—Crooks, near Sheffield.

Tributes of respect have recently been presented to the following Clergymen:—

Barker, W., late cur. St. Mary's, Coffsnewell.

Chadwick, J., late curate of Eccles.

Corser, T., par. Stand, Lanc.

Davies, L. C., par. of Eckington, Chesterfield.

Dover, G., par. Huddersfield.

Flamank, J., par. St. Mary's, Wallingford, Berks.

Greenhow, E., par. Great Ouseburn, near Boroughbridge.

Higton, W., Checkley, Stafford.

Hook, W. F., vic. Leeds.

Inge, J. R., par. Seamer, Yorkshire.

Sherwood, W., cur. Holybourn, Hants.

Simpson, G. P., late cur. Keinton Mandeville, Somerset.

Smith, J., cur. Bradford, Wilts.

Smith, W. R., cur. St. George, Sheffield.

Whittingham, R., vic. Potton.

Whitter, W., par. of Thorverton, Devon.

COLONIAL CHURCH.

AUSTRALIA.

The South Australian Church-building Society.—At a meeting held on Monday evening, March 25, in the Sunday-school adjoining Trinity Church, Adelaide,—the Rev. C. B. Howard, M.A., colonial chaplain, in the chair; prayer having been offered up, the following resolutions were passed unanimously:—

1. That owing to the great and increasing population of this colony, it is incumbent on the members of the Church of England to use every effort to provide for its members, and others who value its ordinances, sufficient church-accommodation, and means of religious instruction. 2. That a society be now formed, under the designation of the "South Australian Church-building Society," having for

its object more particularly the erection of churches and Sunday-schools, and the maintenance of clergymen in the province of South Australia. 3. That supplicating the blessing of Almighty God, without which nothing can prosper, this meeting would recommend to the friends and members of the society fervent prayer for its success, and pledges itself to regular, and (as God has prospered them) liberal pecuniary assistance to carry into effect its proposed objects. 4. That a subscription be forthwith entered into for carrying into effect the objects of the society. Many contributions have already been obtained.

[Our readers will find a special appeal in behalf of Church-extension in this colony in No. 188 of this Part. We beg to refer them to it.—*ED.*]

SCOTTISH EPISCOPAL CHURCH.

On Monday, August 8, the Right Rev. the Bishop of Moray, Ross, and Argyle, finished his laborious progress through the greater part of that recently united diocese. After prayers, read in the chapel of the Holy Trinity, Elgin, by the Rev. Mr. Williams, of Jesus Coll., Oxford, who had accompanied the bishop throughout his tour in the capacity of chaplain, a few persons were confirmed. A sermon was then preached by the minister of the chapel on part of the second verse of the first lesson of the day, Jer. xliiii.: "Then spake all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee;" the preacher attempting to shew that objections to the truth and mission of the apostolical ministry proceeded from pride, and were to be answered

by an appeal to Catholic tradition and to the succession of episcopal ordinations. The bishop then delivered an admirable charge; and concluded the service of the day with prayer and the benediction. During this progress, his lordship held an ordination at Balachulish, near Fort William; admitting to deacon's orders, according to the form prescribed in the English ordinal, Mr. D. Mackenzie, licensed to a congregation in Ross-shire; and had also, on July 30, consecrated a portion of ground for the family burial-place of D. Davidson, Esq., of Tulock.—*Conservative Journal*.

Scottish Episcopal Church Society.—The stated annual meeting of the general committee was held in the Hope-toun Rooms, Edinburgh, on Sept. 4, 1839,—the Right

Rev. Bishop Skinner in the chair. When the returns hitherto received from the several dioceses were laid before the meeting, they exhibited the following results, viz.:—Donations subscribed for, 1,908*l.* 15*s.* 6*d.*; annual contributions, 507*l.* 3*s.* 2*d.*; from treasurer of Gaelic Episcopal Society, 710*l.*; collections and congregational offerings, 1,138*l.* 19*s.* 2*d.*: total, 4,264*l.* 17*s.* 10*d.* Making allowance, therefore, for sums retained in the several dioceses, agreeable to Rule 8, and for expenses of advertising, printing, &c., it appeared evident that at least 4,000*l.* was at the credit of the society. The meeting then resolved to remit the appropriation of money for this year to a sub-committee, consisting of the Rt. Rev. Bishops Skinner, Low, Russell, Moir, &c., with instructions to distribute a sum not exceeding 1,200*l.*; and of this to apply a sum not less than 600*l.*, nor greater than 700*l.*, in aid of clerical incomes; the remainder of the 1200*l.* for other objects of the society.

The sub-committee met in the Episcopal Library, Hill Street, Sept. 5,—the Right Rev. Bishop Skinner in the

chair, when the following grants were resolved upon: To thirty-one incumbents of the Church whose income stand most in need of aid from the society, 696*l.* 5*s.* 2*d.* towards three episcopal schools at Glasgow, in connexion with chapels, and for the use of the poor and destitute episcopalians of that city, 45*l.*; towards five schools in the highland districts, 65*l.*; towards repairing school-houses and erection of a clergyman's dwelling, 60*l.*; towards providing assistant clergymen in three congregations where they are absolutely necessary, 125*l.*; grants to five congregations struggling with pecuniary difficulties, 225*l.*; Bibles and Prayer-books for the schools, 20*l.*: total, 1,236*l.* 5*s.* 2*d.* The remaining sum to meet any other claims which may occur, and to form capital or stock, the interest of which will go to keep up the increase of the society.

The annual meeting of the society will be held in Edinburgh, Dec. 4, 1839, when the report of the past year will be received.

Miscellaneous.

The Bristol Channel Mission.—The attention of a clergyman of the Church of England (the Rev. J. Ashley, L.L.D.) was some time ago directed to the islands in the Bristol channel, of which there are four—Lundy, Caldy, and the two Holmes. Having ascertained that none of the islands enjoyed public worship, he visited Flat Holme and Steep Holme, which lies between Weston-super-Mare and Penarth, and repeatedly performed divine service in both these islands, which was well attended by the inhabitants and pilots. The result of the rev. gentleman's Christian labours has been the formation of the Bristol Channel Mission Society.

His Grace the Archbishop of Dublin, the Bishops of Down, Ferns, and Cork and Cloyne, are the four Irish representative bishops for the ensuing session of parliament.—*Limerick Chronicle.*

New Churches.—The following is an account of charges and expenses paid by her majesty's commissioners, in and about the execution of the several acts of parliament, for building and promoting the building of additional churches in populous places, from 25th March, 1838, to 25th March, 1839:—

<i>Salaries.</i>	£	s.	d.	£	s.	d.
Secretary, from 25th Dec., 1837, to 25th Dec., 1838	700	0	0			
Surveyor ditto	700	0	0			
Clerks' ditto	937	14	6			
Office-keeper ditto	80	0	0			
Do. (allowance for 2 servants) do.	80	0	0			
Messenger ditto	31	16	0			
Carried forward	2,565	10	6			

Brought forward £2,565 10

Rent and Taxes.

Rent from 29th Sept., 1837, to 29th Sept., 1838	105	0	0
Taxes paid from 25th March, 1838, to 25th March, 1839	55	14	11
Repairs during the year 1837	13	16	1
Furnishing, and small supplies in the house	42	7	
Surveyor's travelling expenses for the year 1838	99	19	
Coals to Christmas 1838	42	5	
Law charges for the year ending 31st March, 1838	434	18	
Gazette advertisements for the year 1837	73	2	
Candles for the year 1837	9	16	
Stamps, postage, and parcels	33	14	

£3,476 5

Less.

Proportion of rent, taxes, and office-keeping, received of her majesty's commissioners for inquiring into charities in England for the education of the poor, who occupy part of the premises engaged by her majesty's commissioners for building new churches, from 29th Sept., 1837, to 29th Sept., 1838 111 11

Church Commissioners' Office,
Aug. 6, 1839.

£3,364 13 1
GEO. JELF, Sec.

NEW PUBLICATIONS.

The Journal of the Rev. Joseph Wolff, L.L.D., containing an Account of his Missionary Labours from 1827 to 1831, and from 1835 to 1838. 8vo. Burns.

New General Biographical Dictionary. Edited by the Rev. Henry J. Rose, B.D. Part II. 8vo. Fellowes.

The Antiquities of the Church. By the Rev. Joseph Bingham. New edit. Vol. VII. 8vo. Straker.

Ancient Christianity, and the Doctrines of the Oxford Tracts. By the Author of "Spiritual Despotism." No. III. Jackson and Walford.

Sermons. By the Rev. C. F. Childe, M.A., Principal of the Church Missionary Institution, Islington. 8vo, cloth. Seeley.

An Apology for the Doctrine of Apostolical Succession; with an Appendix on the English Orders. By the Hon. and Rev. A. Perceval, B.C.L., Chaplain in Ordinary to the Queen. 12mo. The Appendix includes a Chronological List of the Names of 439 English Bishops (from Archbishop Crammer,) with the Dates of their consecration, and the Names of the Consecrators; together with a Table of the Episcopal Descent of the present Archbishop of Canterbury for four successions. Rivington.

The Primitive Doctrine of Regeneration. By the Rev. G. S. Faber, M.A., &c. Seeley.

Meditations on the Lord's Prayer; with Four Discourses on different subjects. By A. Bonnet, late Pastor of the French Protestant Congregation in London. Fcp. 8vo, cloth. Nisbet.

The Voice of the Church; or, Selection from the Divines of the Church in all Ages on subjects relating to Doctrine, Religion, Practice, and Ecclesiastical History. Part VIII. Royal 8vo. Burns.

Hindoo Female Education. By Priscilla Chapman. Post 8vo, with Engravings. Seeley.

Prayers for Private and Family Worship founded upon the Primitive Liturgies. By the Rev. Henry Allen, B.A., Vicar of St. Mary-le-Wigford, Lincoln; and Chaplain to the Sussex County Gaol. 18mo, cloth. Rivington.

Friendship with God illustrated in the Life of Abraham: a Series of Discourses. By the Rev. R. P. Buddicom, M.A., F.A.S., Minister of St. George's, Everton. 2 vols. 12mo cloth. Seeley.

TO CORRESPONDENTS.

The Editors have frequent complaints that no notice is taken of contributions, which, in fact, have never reached them. They especially request that all contributions may be forwarded to Mr. BURNS, 17 Portman Street; or Mr. EDWARDS, 12 Ave-Maria Lane. Anonymous contributors cannot, of course, expect to receive an answer,—the non-insertion of their articles is a sufficient evidence that they have not been deemed suitable. The Editors feel grateful for the increasing interest taken in the prosperity of their Work, and for the valuable papers transmitted to them.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 192.

NOVEMBER 2, 1839.

PRICE 1½d.

DIVINE REVELATION—A LIGHT SHINING IN A DARK PLACE.

BY THE REV. THOMAS PRESTON WRIGHT, M.A.
Hackney.

THE apostle Peter beautifully compares a revelation from heaven to a light shining in a dark place, in these remarkable words—"We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. i. 19); and though this passage may have a primary reference to prophecy, yet it is fully applicable to revelation in general; and there is, we shall find, a singular propriety in this similitude as relating to it.

Our state in this world is often spoken of in Scripture as one of comparative darkness: "Now we see through a glass darkly" (1 Cor. xiii. 12); and again, St. Paul says, "The night," that is, the darkness of our terrestrial state, "is far spent; and the day," the brightness of the heavenly state, "is at hand" (Rom. xiii. 12): and no one who has at all reflected upon our present condition, can deny that a considerable degree of obscurity hangs over us, and that many and awfully interesting are the objects to which we in vain turn the exploring eye to find out their shape and consistency. The origin of evil, the compatibility of divine foreknowledge with human free-agency, and the slow progress of religion and happiness in the world,—are difficulties which meet us at every turn, and baffle our utmost curiosity to penetrate them; they are the mountains surrounded with clouds and darkness, with

which we are hemmed in on all sides. Well, therefore, is our present condition termed a dark place: for how deep are the shadows which conceal spiritual and eternal things from our view, and prevent us from having any adequate idea of their nature and magnitude!

But, lo, into this darkness a light shines; it is clear, it is steady, it is progressive, for it beams from heaven itself; it is fixed in the lamp of God's word, and it becomes brighter and brighter the more perseveringly we follow its shining track, "till the day dawn, and the day-star arise in our hearts;" till the full light breaks in upon the soul, invigorating, cheering, animating it.

But, after all, it is not in our present state the light of perfect day—at its best here it is but the dawn of it; and though it be not enough to gratify our curiosity, it is quite sufficient for our safety: it shines clearly and distinctly upon the path of duty, so that the wayfaring man, though a fool, may not err therein: but if we leave this path, to explore the labyrinths into which the pride of intellect would seduce us, we shall find that we are receding further and further from this heavenly light; and shall, if we retrace not our steps, be enveloped in gross darkness.

But the unhumbléd spirit of man will be apt to say, Why are we thus stinted of the light of heaven? why are we not favoured with the blaze of noon-day, so that no object should be obscure, no prospect concealed from us? Truly it would be quite as reasonable to ask why we are ninety millions of miles from the sun, instead of basking in the glory of his full-orbed brightness. The same answer will suffice for both inquiries. God tempers

both the natural and the moral light to the capacities of his creatures to receive it. Our eyes would not bear to be nearer the sun, and our intellectual sight could not endure the full revelation of celestial glory. This St. Paul experienced when he was caught up to the third heaven, and "heard unspeakable words, which it is not lawful," or rather, according to the marginal reading, it is not possible "for man to utter" (2 Cor. xii. 4); and what it was not possible to communicate, we may infer it was not possible, without a miracle, to receive. We are not, therefore, to presume that moral difficulties cannot be cleared up; much less are we to suppose that they are arguments against the truth of divine revelation, or the perfection of the divine attributes; but rather we should conclude, that if any explanation were to be given, we could not, with our finite faculties, comprehend it; in fact, that the defect is in ourselves, in our contracted and consequently mistaken views, and not in the arrangements of an almighty and all-wise Providence.

But, further; the clearing up of all difficulties would be unsuitable to our present probationary state, inasmuch as it would give no scope for the exercise of the moral discipline which we need. If all the doctrines of religion were forced upon us by irresistible evidence, we should receive them, not because God hath revealed them, not upon his authority, but because we could not withhold our assent to what had been clearly proved to us. Now here would be no trial of faith, no test of obedience, no room for filial confidence,—consequently no means for the formation of those important principles which constitute the Christian character: but all would be cold, calculating demonstration,—a religion of the intellect, not of the heart—a religion which would give light indeed, but not heat, for it would leave the motives, the affections, and the principles untouched. Who does not see that this speculative scheme would be inconsistent with the state of probation or trial, which we evidently require, or God would not have placed us in it? for there can be no trial without difficulties, and there can be no difficulties where all is plain and clear to us:—at the same time, it would be totally inadequate to the improvement of our moral faculties; for on this purely intellectual scheme there could be no inculcation of those holy feelings of faith, hope, and charity, which Christianity is so eminently calculated to call forth.

That almighty God is willing to impart spiritual light as far as we are able to bear it, and in the manner and degree which will be best for us, we may learn from his past dealings with mankind. When our first

parents had yielded to the temptation of the evil one, and suffered the eyes of their understanding to be darkened, so that they could no longer enjoy the brightness of the Divine presence,—a glimmering light, just enough to keep hope alive, was vouchsafed in the promise that the seed of the woman should bruise the serpent's head; and this light gradually increasing, as man was able to bear it, shone with a growing though mysterious lustre under the veil of the ceremonial law,—an emblematical dispensation adapted to the infancy of the human race; and yet, again, as time rolled on, this light became more clear and distinct, when the prophets pointed to the rising of the Sun of Righteousness, till at length the day-star stood over the manger at Bethlehem, and that light which lighteth every man beamed upon a benighted world.

Now let us not be guilty of the egregious folly of rejecting the light of divine revelation, because we have not more of it. The traveller does not put out his lamp in a dark night, because he cannot have the light of the sun, but he makes the most of what he has, and carefully walks by its guidance; and so we should do well to "take heed" to that light from heaven which shineth in a dark place, cherishing it, watching it, following it; for though it be but a taper, compared to that flood of light which God, if he saw fit, might pour upon us, let us remember that it is the only light we have to guide us through this dark world. Nor let us indulge in idle lamentations that more is not vouchsafed to us; for we may be assured, that God has made every thing suited to its purpose, "good after its kind;"—we have enough for our safety, if we will but take heed to it; more might only bewilder us. We have enough to guide us to our journey's end; if we had more, it might only allure us out of the way, and induce us to linger over the barren fields of unprofitable speculation; we might be for clearing up this doubt and that difficulty, instead of taking heed to our ways, that our footsteps slip not, which, after all, is the great practical purpose for which we need light.

For this end—to fix our attention on practical points—it doubtless is, that we are always disappointed when we search the Scriptures to gratify mere curiosity; in vain do we interrogate the sacred oracles on such subjects—they maintain a portentous silence, or the only response returned is, "Secret things belong unto the Lord your God." Or do we impatiently press the matter further, and pry into the new dispensation, in hopes of discovering what is denied to us in the old, we are meet with the mild rebuke of our

Lord, "What is that to thee? follow thou me." And if we receive the rebuke as we ought, and endeavour humbly to follow our Lord, by taking heed to the light he has vouchsafed to us, we shall, as we advance, perceive it shining more and more upon our path, till the dawning gleam of holiness and the morning-star of purity will usher in that resplendent day, of which it is said, "There shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. X.

"Father, thy hand
Hath reared these venerable columns; thou
Didst weave this verdant roof; thou didst look down
Upon the naked earth, and forthwith rose
All these fair ranks of trees: they in thy sun
Budded, and shook their green leaves in thy breeze,
And shot towards heaven." C. W. BRYANT.

WHEN the stem of a plant is designed to be of a greater duration than one or two years, a provision must be made for its progressive increase in size and solidity. Why is this necessary, and how is it accomplished? It is requisite, because in vegetable structures the same part rarely serves a second time for the fulfilment of its object, it being one of the leading distinctions between animals and vegetables, that the former are nourished by a constant renewal of all parts through the energy and combined action of the whole; while in plants, parts once completely formed, and which may be regarded as the scaffolding or ground-work of subsequent structures, become merely rigid, and are not again dissolved, but augment in thickness and opaqueness, so that nutrition can only be accomplished by the continual formation of fresh elementary parts, or organs. Thus it is that an animal, having reached maturity, remains stationary in size, having a definite form according to its kind, and only exhibiting variations within certain limits; a tree, on the opposite hand, goes on increasing in height and the extent of its branches year after year, till it covers a large space of ground. The rate of increase diminishes in all species of trees after a certain period, from a variety of causes; but still, so long as the tree is a living structure, some new growth occurs, and in the winter-season it is only at its minimum, a slight increase happening even then—for the complete cessation of this process in a tree is equivalent to its death. Hence the visible addition to the size of trees, which is one of the most familiar phenomena of nature.

All the functions or actions of plants are begun or excited by heat, and completed by light; when, therefore, a seed (in which a germ or embryo, that is, a new plant on the most reduced scale, is contained) is placed under ground, when the temperature is sufficiently high, it is stimulated to the development of its miniature organs; one set penetrating deeper into the earth, the other rising above it. The ascending shoot, or *plumule*, is slender, generally pale or very light green, and scarcely capable of standing erect. If it bring not with it above ground the cotyledonary leaves, or seed-lobes, its growth is for a time arrested, a thickening of its summit occurs, and at this point,

after the upward development is resumed, a leaf will be found to be formed, and which will project from the axis in a direction more or less horizontal. The point where the thickening occurred is termed a *nodus*, or joint; and, owing to the connexion which subsists between the stem and the leaf attached to it, a portion of the crude sap collected by the extending root is conveyed into the tissue of which the leaf consists. Being thus diffused over a large surface, which is also thin and permeable by the air, it is freely exposed to the action of air and light. The horizontal position of the leaf allows the solar ray to impinge upon it, and its delicate texture permits the chemical rays to reach the fluid distributed through the cells. This fluid contains carbonic acid in various states, and the leaf has besides the property of absorbing carbonic acid gas from the atmosphere. This carbonic acid consists of oxygen and carbon, or charcoal. The advantage of light to the plant arises from its peculiar power of removing oxygen; and when the direct solar ray falls on the leaf, the carbonic acid is decomposed, *i. e.* resolved into its constituent elements, the oxygen being thrown into the atmosphere, and the carbon retained by the plant. By the vital action of the vegetable tissues, aided by the light, fresh combinations are formed; and though the ultimate products of plants differ, owing to essential differences in their structure, also age, soil, climate, and other causes, yet their first actions seem limited to uniting the carbon with water, so as to form a class of compounds termed hydro-carbonates, viz. gum, sugar, starch, and lignin. According to chemical analysis, 100 parts of

	Consists of	
	Water.	Carbon.
Gum (pure gum-arabic)	58.6	41.4
Sugar (pure crystallised)	57.15	42.85
Starch	56	44.00
Lignin	50	50.00

Of these, the latter requiring more carbon for their formation, need a longer exposure to light to accomplish this combination; so that all young plants, or recently formed parts of old plants, are generally gummy or sweet. The ear or head of wheat, as well as the young stalk or shoot, is at first extremely sweet, a quality which these parts ultimately lose when exposed sufficiently long to the solar ray to permit the additional quantity of carbon to be fixed, which converts sugar into starch. In plants of a woody texture a still longer exposure of the leaves to light enables *lignin* to be formed, which gives stability and durability to plants; and the more powerful the solar ray, the more rapidly and efficiently is this combination brought about. Hence the greater density as well as deeper colour of woods of tropical countries, compared with those of temperate and northern climes.

From containing merely gum or sugar, young plants are not only softer and more easily digested than old ones, but even poisonous plants are generally innocuous at an early period, and may be eaten with impunity. The same is the case when the light is excluded, for then the stem is feeble and creeps along the ground (as may be observed when potatoes sprout in dark cellars), or in the process of blanching adopted by gardeners, by which celery and lettuce are kept soft and wholesome, which, if freely exposed to light, would become tough, thready, and poisonous.

To return to the progressive development of the stem. A portion of the nutritive materials elaborated by the leaf returns through a set of vessels with which it is provided into the stem, there contributing to its support and consolidation. A corresponding, or even greater, extension has taken place in the root under ground, by which additional crude sap is absorbed. To elaborate this, more green leaves are needed. The upward growth of the axis is resumed, a space intervenes between the first node or joint, and one which will be formed on a similar plan, with its leaf attached—this space is termed *internode*.

It deserves to be remarked, that the leaf of the second node is not exactly above the former, but a little to the one side. This process is repeated several times in succession, the leaf being in each instance placed somewhat laterally with respect to the preceding one, till at last one is found to be placed perpendicularly over the first leaf. The intervening leaves constitute a *helix*, or spire; and if the temperature has not fallen by the advanced state of the season, from the time occupied in this growth, a repetition of what has been last described will occur, so that two, or in trees of very rapid growth, three or more spires of leaves shall have been formed before the winter repose takes place.

From these consecutive developments of vegetable tissue, a simple stem or rod devoid of branches results. The provision for the growth of the subsequent year, and for the formation of branches, takes effect in this wise:—The upper point of the axis is occupied by a bud, which, from its position, is designated *terminal* bud, and which, but for the reduction of temperature, would have been developed the first year, adding then another internode to the length of the stem; but the cause just assigned having retarded its growth, it is necessarily postponed till the rise of temperature the following spring. The result of its development, however, would only be to elongate the axis; the branches found proceeding like so many radii from the centre, during the second year, originate in buds termed *lateral*. Wherever, during the first year's growth, a nodus was formed, and a leaf developed, in the axil of that leaf a vital point, or leaf-bud, was also formed. When, at the conclusion of the autumn, the leaves are detached from the stem, the leaf-buds remain. "As a seed is the rudimentary state of the entire plant, so is a leaf-bud of the branch. The origin of these buds is one of the mysteries of physiology, which it appears to be as far above the power of human knowledge to explain, as it is to account for the creation of an entire organised being. But the cause which operates as a stimulus to their development in one part of the vegetable structure rather than in another, is probably owing to an accumulation of nutriment in that part, originating in some check which is there given to its general diffusion through the system. Thus the nutriment prepared in the leaf may be supposed to meet with a check at the axil, in its course into the stem, and the immediate consequence is the increased activity of one or more of those latent germs of vitality from which a leaf-bud results."*

Before considering the results of the development of these lateral buds and the diverging branches, it is necessary to examine the internal structure of the portion formed during the first year.

When a transverse or horizontal section is made of the young stem, there is observed a centre of pith with a thin circle or zone of wood around it, exterior to which is a zone or circle of bark. The figure of the entire stem or shoot is conical, which is owing to the circle of wood being thicker near the base than towards the apex. This greater diameter is occasioned by the leaves having sent from the base of each number of fibres of wood, and as the leaves diminish towards the summit, the thickness is greatest below. The pith consists of vegetable tissue termed *cellular*, radiations from which pass through the stratum of wood, dividing it into wedge-shaped pieces, and so maintain a communication between the pith and the bark; originating in the pith or medulla, they are termed *medullary rays*. The wood during the first year, and in most trees for several years after, is of a light colour, hence called *albumum*, and of little den-

sity or durability. But in the greater number of instances it ultimately acquires a deeper colour and greater density, when it is termed *duramen*, or heart-wood.

Such is the state of things at the commencement of the spring of the second year. Every part of the plant is soft, every cell or vessel clear and easily permeable by fluids, especially by the new or crude sap to be transmitted to the stem by the renewed activity of the roots. Instead of having a seed under ground, as at first, with only one germ or vital point, we have above ground an elongated axis, on which are found numerous buds, one terminal and several lateral. These are strictly analogous to seeds, with this exception, that a seed germinates best in the dark, (for reasons which can be best explained when the structure and chemical composition of seeds shall have been described); buds develop themselves most readily in the light. The increased temperature of spring, with the increasing intensity of the solar light, stimulates these buds to action.

The terminal bud, from its more elevated position, and being in a more direct line with the base of the stem, along which the ascending sap flows, not only generally precedes the others in the order of development, but, in almost all instances, makes a longer shoot or greater growth in the course of the season; thus extending or elongating the axis, from which subsequent branches are to proceed. So great, indeed, are the advantages of position of the terminal bud, that it would absorb the whole sap, and form one long shoot, completely robbing the lower ones, were it not for a contrivance which must now be explained. Where the arrestment of growth took place during the first year, and wherever it occurs during all the subsequent years, for the formation of a nodus, with its leaf and leaf-bud, there a peculiar interlacement of the tissues of the plant happens; a process or projection from the pith, extending into the lateral bud, being the result, so that each lateral bud is as perfectly connected with the pith as the terminal bud itself, which may be looked upon as the extremity or summit of the pith: but to effect which for the lateral buds, a deflection of the fibres descending from the buds or leaves above is occasioned, (as may be at once seen in a knot of wood, which has the curved state of its fibres occasioned by the passage required for the pith,) by which the ascending sap is for a time delayed in its course, and a portion of it forced off laterally for the nourishment of the bud in the first instance, and to be aerated and exposed to the light in the leaves with which each branch is clothed, precisely like the perpendicular shoot or stem. The system of distribution of the sap through the lateral branches is as complete as that accomplished in artificial systems of irrigation, by which the main channel being temporarily closed, and the side-slucies opened, the entire territory receives an equal share. That this is the primary use of the nodi can be shewn by an appeal to the stem and habitudes of endogenous plants, such as palms, which are to be presently detailed; but, with that consummate skill which reigns through all the works of the supreme Artist, we shall find that they serve another use in arresting the descent of the elaborated sap, and forcing it off laterally into the flower-buds and fruit. Thus they not only produce their first end,

"But serve to second too some other use."

The consequences of the renewed growth of all parts, found existing at the end of the first year, at the end of the second season are, the increase in height, and the projection from the axis of radii or branches, each provided with its leaf-buds, in reserve for the following spring, the development of which will produce, in respect of every branch, the same effects that the development of the lateral buds had on the primary axis or stem. Each branch has its terminal bud, the

* Henslow, in the Guide prefixed to "The Botanist." To Mr. Maund, the conductor of that beautiful work, I have to express my obligation for the use of the woodcut illustrating this paper.

growth of which will lengthen the radius, while the development of its lateral buds will constitute so many radii around the secondary axis.

The condition of the internal parts is now to be examined. From the point whence the upward growth was resumed to the summit, an exact counterpart of what was found in the stem of the first year exists; but below that point will be found two cones of wood, one overlapping the other, so that a horizontal section exhibits a centre of pith and two zones of wood, exterior to which is the bark; and a close inspection of that will likewise shew that a thin stratum has been added to its internal side. The third year similar phenomena occur, so that there are then three strata of wood at the base, two above, and one at the upper part. Up to this period, and even later, the pith will be in general found precisely in the centre, so as to constitute at once the botanical and mathematical centre of the tree. If, however, the tree have stood in a field or park, so that no external interference, such as the proximity of other trees, as is the case in crowded woods, shall have influenced its development, rendering it difficult in one direction, but easy in another; and if at the end of twenty or twenty-five years a horizontal section of the stem be made, the pith will be found to be eccentric, that is, though still the botanical centre of the stem, it will not be the mathematical centre, owing to the annual strata of wood being thicker on one side than the other. The side of the tree which was exposed to the south and the south-east (in northern latitudes) will be found of considerably greater diameter from the thickness of the zones on that side, than that which faced the north and north-west. The beautiful symmetry which characterised the tree while a sapling is lost, and the branches will be found not only more numerous, but longer on the one side than on the opposite. The superiority in number and length will, in a solitary tree, always be observed to be on the south-east, provided the soil was of uniform quality around the stem. The cause of this must now be explained. The buds of plants, it has been already stated, are stimulated to growth by light; the side exposed to the south-east and south receives a greater amount of light, *i. e.* not only during a greater number of hours, but generally of a greater intensity; and more buds are therefore developed on that side. The consequence of this is, that more leaves are spread out on the side of the plant where, by the greatest increase of surface, the greatest advantage will accrue to the tree. Thus we find the power which caused the development of the buds, operating to ensure the utmost augmentation of surface where the most beneficial effects will result. This is one among the number of striking instances which the works of creation afford of the end being obtained with the greatest economy of means. More diversified agencies might have been employed, and

the object attained as effectually; but that simplicity, so characteristic of the operations of the Deity, would not have prevailed, to arrest the attention and impress the minds of his intelligent and reflecting creatures.

The condition of the opposite side of the tree merits observation. On it, in the majority of cases, will be found a greater number of cryptogamic or cellular plants, such as mosses, lichens, and jungermannias, than on the other. These plants can vegetate under a fainter light than vascular plants, and flourish best where considerable humidity exists. The northern side of the tree is therefore most suitable for them, and their prevalence on that, in preference to the southern, furnishes a guide not only to the savage when tracking his way through the forest, but travellers have been enabled to regain their lost route in many instances by attending to this sign, which thus served them instead of a compass.

The seed performs its office in supplying the first shoot; all subsequent shoots are derived from buds; their importance is therefore obvious; and it would only be consonant with the general care which is manifested throughout creation to find special provision for insuring their safety, particularly during the winter. Accordingly the buds of deciduous-leaved plants of cold countries are in general wrapped up in certain rudimentary leaves or scales, so folded over the tender point in the centre as to defend it from cold and wet. These scales are always definite in number, and arranged according to a uniform plan, not only in every bud of the same plant or tree, but in every individual of the same species. Their form, position, and number, not only completely encase the important vital part within, but they are frequently coated with a resinous or glutinous and insoluble juice, which renders them impenetrable by rain, and often have a soft down or woolly coating internally, which preserves the warmth of the bud. The buds of the horse-chestnut (*Æsculus hippocastanum*) have both the resinous juice externally and the down within; several poplars, such as *Populus balsamifera*, willows, &c., are either glutinous or woolly. So long as these scales remain closed, the growing-point is safe, even under a great reduction of temperature;* and when the return of warmth in spring stimulates them to action, we uniformly see them "burst their cerements and awake." It deserves to be stated (more especially as one object of these papers is to shew that the utmost precision is displayed in the organisation of plants), that each kind of tree has a definite number of scales in every bud, and that the shoot which results from the development of all of them never possesses beyond a certain maximum of internodes. Thus, the ash (*Fraxinus excelsior*) has in each bud two pairs of scales, five pairs of leaves, and, at the utmost, three internodes in each shoot of the same year; the horse-chestnut has seven pairs of scales, five pairs of leaves, and five internodes; the *Acer campestre* (or field-maple), six pairs of scales, five pairs of leaves, and ten internodes; the *Sorbus (pyrus) aucuparia*, three pairs of scales, five pairs of leaves, and eight internodes.†

Such are some of the peculiarities of structure of the trees of high and temperate latitudes, which are of the kind termed *exogenous*. We must now direct attention to those of tropical and subtropical latitudes, many of which are of the kind termed *endogenous*. When a seed of a palm (which is one of the most convenient examples) begins to germinate, one leaf appears rather external than above the first,

- "He marks the bounds which winter may not pass,
And blunts his pointed fury; in its case,
Russet and rude, folds up the tender germ
Uninjured, with inimitable art;
And, ere one flowery season fades and dies,
Designs the blooming wonders of the next."—COWPER.

† See Ohlert, Einige Bemerkungen über die Knospen unserer Bäume und Sträucher,—in the Journal called "Linnæa," 1837, pp. 632-640.



the increase being horizontal more than perpendicular, till suddenly from the centre there shoots up a stem, of a nearly cylindrical form, from which, as well as the diameter it possesses at first, it scarcely ever deviates. The tendency of these stems is rather to increase in length than breadth, and the new matter is added to the interior of the cylinder, which is originally hollow, or of a loose texture, the old matter being pressed towards the sides. Thus these stems increase in solidity, the hardest portion being outwards; and, if they are not extremely slender, they can stand erect even when 110 feet, though only three inches at the base; if very slender, they trail over the tops of other trees, sometimes even being 300 feet long and not half an inch in diameter, such as the *Calamus rotang*, or cane. In these plants the terminal bud alone is developed in general, the whole of the ascending sap being consumed by it, the lateral ones not having the advantage of nodi, as seen in the exogenous stems; the consequence of this is, that the stem of a palm is a simple branchless cylinder, with a tuft or rosette of leaves at the top. Grasses, such as the bamboo, have nodi or joints, and also lateral leaves and branches, a fact by which they not only approximate to exogens, but which demonstrates the use and office of nodi. In some palms, such as the doom-palm of Egypt (*Cucifera thebaica*),* two terminal buds on the same plane uniformly develop themselves, and give rise to a stem presenting a succession of forks, or a dichotomous stem. The internal structure of endogenous plants never exhibits the stratified character of exogenous stems, there being no pith with concentric zones around it. The peculiar adaptation of these stems, with their solitary bud at the apex, to the climes where they predominate, becomes manifest when we reflect upon the direction of the rays of light between the tropics, which is not only more perpendicular,† but the rays invariably fall upon the stems on two opposite sides in the course of each season.

It is impossible for the European to imagine the effect on the scenery of these chiefs of the vegetable kingdom, whether they grow in masses, or present solitary stems towering above the other mighty trees of the equinoctial regions. The foliage is often of the same gigantic character as the stem, and one trunk, with its majestic crown of leaves, affords shade and shelter to the weary traveller sinking under the scorching sunbeams, which yet are the means of bringing to perfection these gorgeous attributes of tropical climes.‡

The fluids which, collected by the roots, permeate the more superficial layers of exogenous plants, especially of the leaves, would escape by the rapid evaporation, were it not for an arrangement which requires to be noticed here. Organised structures differ from unorganised, which are mostly angular, and of uniform composition externally and internally, by having an external envelope or covering,

which gives them a definite shape, and renders them compact, and which in animals is termed the skin, in plants the bark. The outer portion of plants exposed to the atmosphere exhibits a stratum of cells, colourless and distended with air, having below them one or more strata of cells containing green particles. When the branch or shoot ceases to increase in length, but continues to augment in diameter, the cuticle, made up of colourless cells, frequently splits, either longitudinally, as in the case of the vine, or horizontally, as in the case of the birch. A similar state of things occurs with the subjacent strata which form the epidermis, which either cracks, as in the Scotch fir and cork-tree (*Quercus suber*), or falls off in large scales or plates, as in the American plane-tree (*Platanus occidentalis*), the sycamore, and other trees. Below these, even in annual plants, such as the lint (*Linum usitatissimum*), the hemp (*Cannulus sativa*), and still more in shrubs and trees, is a stratum of woody fibres, generally of great length, and in certain plants of extreme tenacity, which is the liber or true bark. The fibres of which it consists have a vertical direction in all upright-growing plants, but are intermixed or crossed by cells which have a horizontal position, analogous to the cells proceeding from the pith already spoken of as constituting the medullary rays; one stratum of bark is added to the inner surface as uniformly as a stratum of wood is added to the exterior stratum of wood of the trunk. In some plants the layers of bark cohere very firmly together, as in the cinnamon-tree (*Cinnamomum zelaniticum*); in others they can only be separated by maceration in water; while in others they peel off, or at least are separable by a very slight degree of force, as in various species of tilia or lime-tree, and particularly in the lace-bark-tree of the West Indies (*Lagetta lintearia* or *Daphne lagetta*). The outer layers of wood in the stem or branch are in general the only permeable ones, and the protection of this part of a tree is an object of primary importance to the continuation of the living functions of the structure. All injurious influences are warded off by means of the arrangements just detailed—the organisation, the position, and the chemical composition of the bark, all contributing to this end.

The epidermis is well contrived to hinder excessive evaporation, being destitute of pores (or stomata). It likewise prevents the penetration of external moisture, which would occasion the decay or putrefaction of the subjacent tissues. The earthy and often flinty (siliceous) nature of this part helps to ensure this object. Many plants, particularly the equisetia (or horse-tails, Dutch rushes), contain a great quantity of silex, forming a regular coat under the cuticle, so that by slow maceration in water the vegetable matter may be removed, and a tube or perfect cylinder of siliceous crystals remains. The large proportion of silex in the stems of grasses, such as bamboos and the cereal plants, aids also in keeping them erect, notwithstanding the weighty head of grain they have to support.

The bark, moreover, abounds with carbon, or charcoal, which strongly resists the tendency to putrefaction.* The bark of the birch has as much as 62, and that of the cork-tree 64 per cent of carbon, which is at least 10 per cent more than any wood yet examined is known to possess. Hence the bark of trees which have been felled, and allowed to lie in humid places, often remains entire after the central part has mouldered away. So thoroughly, indeed, in a growing tree, does the bark prevent the destruction of the sub-

* See La Description de l'Égypte; ou, Recueil des Observations et des Recherches qui ont été faites en Égypte, pendant l'Expédition de l'Armée Française. Planches. Histoire Naturelle, tom. deuxième, Bis. Botanique, par M. Delile, Planche I. Palmier Domm.

† "Those blazing suns that dart a downward ray,
And fiercely shed intolerable day."—GOLDSMITH.

‡ "Palms," says Martius (the distinguished traveller and illustrator of this order of plants), "the splendid offspring of the earth and the sun, chiefly acknowledge as their native land those happy regions where the beams of the latter for ever shine. Inhabitants of either world, they hardly range beyond 35° in the southern, or 40° in the northern hemisphere."

"While some," observes Humboldt, "have trunks as slender as the graceful reed, or longer than the longest cable, others are three or even five feet thick; while some grow collected in groups, others singly dart their slender trunks into the air; while some have a low trunk, others exhibit, such as the *Cerozylon andicola*, a towering stem 160 to 180 feet high; and while one part flourishes in the low valleys of the tropics, or on the declivities of the lower mountains, to the elevation of 900 feet, another part consists of mountaineers bordering upon the limits of perpetual snows."

* An imitation of the natural protecting covering of plants is attempted to be bestowed on stakes and piles, which are intended to be driven into the earth, by previously charring them. And when the branch of a tree is lopped off, a substitute for the epidermis is had recourse to, in order to preserve the remaining portion of the tree, by covering the cut surface with a sheet of lead, or coating of paint,—expedients far short in efficacy of the original, which has been aptly designated by Sir J. E. Smith as "a fine but essential barrier between life and destruction."

jacent structures, that upon the death either of a branch or of an entire tree, when it becomes an object with nature to hasten its decomposition, that its elements may be again turned to use, the removal or at least the breaking up of the epidermis is one of the first steps in the process. This is accomplished in a very singular and interesting way. Various fungi (or minute mushrooms) develop themselves under the epidermis, and, by increasing in size, either perforate it by several small points, according to their form, or cause it to give way extensively, and separate in large portions. Many plants have peculiar fungi attached to them, which only appear when the death of the plant, or some part of it, is impending. These facilitate the decay of the original structures, not only by appropriating to themselves the nutritive juices, which are immediately under the bark, but by permitting the escape of the vital fluids (the blood, as it might be figuratively termed) of the plant, such as the gummy or saccharine liquids of trees. Thus the kind of gum which exudes from the stems of plum and cherry trees, makes its escape through openings effected in the bark by a fungus which passes from within outwards, after the fashion of a screw, and called *Nemasporea crocea*. So long, however, as the integrity of the bark is preserved, the juices essential to the growth of the tree are retained within it.

Further, the epidermis in many cases prevents the frost injuring the bark and internal parts of the tree. This is most manifest in trees which have numerous layers of epidermis. Not only is the carbon, which has been stated to abound in the bark, a very bad conductor of caloric, serving the double purpose of confining the internal heat in winter, and excluding the external heat in summer, but likewise a layer of air is retained captive between each layer of epidermis, which thus form as it were so many coats, and prevent the establishment of an equilibrium of temperature between the interior of the tree and the surrounding atmosphere, which, if very low, would freeze the juices, or, if very high, would, by over-exciting the actions of the plant, induce exhaustion—states alike prejudicial, and, when in extremes, fatal. A peculiar appropriateness will generally be discovered between the number and texture of the epidermal layers, and the place of growth of the plant. Thus the birch (*Betula alba*), which, of all European trees, has the greatest number of layers of the epidermis, is also the one which approaches nearest to the snowy summits of the Alps, and extends farthest towards the icy regions of the pole. Specimens of the *Abies* (*pinus*) *Douglasii* have been found with an epidermis nearly two feet in thickness. This tree forms immense forests in N. W. America, between 43° to 52° N. lat. In South America a very remarkable tree is mentioned by Don Ulloa, under the name of *quinales*, as having about 300 epidermal layers; and several trees in New Holland have barks with layers scarcely less numerous.*

Nor is it merely by these means that the bark is enabled to impart security to the inner structures, since in several instances the superficial layers have

the power of secreting materials which conduce in various ways to the object proposed. The leaves and green parts of the stem of many plants, particularly such as grow along the sea-coast, are observed to be covered with a fine coating of a bluish-green colour (on which account they are termed *glaucous*), and which is of a waxy or resinous nature, and therefore neither soluble in water, by which it could be washed away by rain, nor easily penetrated by the moisture more or less present in the air surrounding the plant. The same delicate coating forms the bloom seen on many smooth-skinned fruits, such as plums, nectarines, and apples, and which, when once rubbed off, is never renewed by the leaves, though it is so by the fruits before they are ripe. It constitutes an important protection against the injurious effects of the spray of the ocean to some plants, such as the yellow-horned poppy (*Glaucium flavum*), and the cabbage (*Brassica oleracea*), which is originally native of the cliffs on the coast, and which has retained the power of forming this secretion even when growing in gardens far inland. Fruits are likewise protected against the absorption of water from the atmosphere, not only when growing, the introduction of which into their tissues would interfere with their ripening and diminish their flavour, but also aids greatly in the preservation of the fruit when plucked, if it be intended to keep them. The bloom should therefore never be wiped off the surface of apples which are wished for winter-use, but, on the contrary, carefully retained, by the most cautious handling of them.

The wax-palm of the Andes (*Ceroxylon andicola*),—which inhabits the side of the mountain called Quindiu, in lat. 4° 35' north, occupying a zone from the height of 7538 to 9843 feet above the level of the sea, and where the mean temperature varies from 52° to 64½°, according to its height, thus soaring far above the usual locality of its kindred, which rarely exceed 3000 feet,—is exposed to a degree of cold unknown to the others, and consequently to the deposition on its surface of a quantity of moisture, which would be extremely pernicious, were it not protected by a natural covering of a most efficient kind. The stems of this palm, which are often 150 to 160 feet tall, are coated with a varnish of wax and resin, so thick that it can be scraped off, and which effectually defends the inner portion from wet. "And if," as observes Bonpland, "it be a phenomenon to find a palm growing at the height mentioned, it is much more wonderful that there should exude from it a mixture of wax and resin. This substance, extremely inflammable, which covers all the plant, is the produce of a vegetable juice as insipid and as watery as that which is obtained from the trunk of the cocoa-palm." It consists of two-thirds of resin and one-third of wax. Where the leaves have fallen off, and where the internal tissues would be exposed, the coat of wax is often about a quarter of an inch in thickness; and as this part has not the power of secreting the compound, it must have flowed from the entire surface immediately above, and so formed a shield against the atmosphere over the wounded portion, which it completely seals.

The arrangements for the protection of aquatic plants are equally remarkable. However necessary a certain quantity of water may be to the well-being and exercise of the functions of a plant, an excess of it is destructive; and to prevent such a casualty, plants which grow under water, and which are devoid of cuticle (though all parts of such plants as rise above the surface are provided with that coat), are surrounded with a glairy liquid, which not only facilitates their movements in the water, and prevents the stem or foliage from being broken by the agitation of the waves, but actually hinders the water from coming in immediate contact with the tissues of the plant. If the flower or leaf-stalk of the water-lily, or any similar plant, be taken up, it can be drawn through the hand

* One species (of *Leptospermum*) was remarkable for its bark, which was about an inch thick, and composed of a great number of flakes, lying one over another, very easily separable, and as thin as the finest Chinese paper. This singular organisation of the bark occurs only in New Holland: it is nearly the same in the *Eucalyptus resinifera*; and I had observed it also on the south-west coast of this country, on two large trees, one belonging to the family of *Proteaceae*, the other to the *Myrtaceae*.—LABILLARDIERE'S *Voyage in search of La Perouse*, p. 284. London, 1800.

The strata of the bark are in general finer, even in the same species of plant or tree, when growing in cold regions. Thus the layers of bark of the *Tilia europæa*, or lime-tree, are softer and of closer texture when produced in Russia and Sweden than in Britain, and are therefore preferred by gardeners for matting; just as the fur of animals inhabiting northern countries is softer and denser than those of warm regions, and consequently employed for winter-clothing.

with the greatest ease, being covered with this lubricating material. All aquatic animals, even frogs, have an analogous secretion. The spawn of the frog is preserved against the dissolving power of the water by the like external envelope; and the feathers of swans, ducks, and sea-fowl, have an oily coating over them, which not only keeps them from being saturated with moisture, but enables them to dive with greater facility. In all these winged creatures the sebaceous glands near the surface are of unusually large size.

The stems of plants thus protected progressively extend into the medium in which they are intended to exist for a time; and there unfolding their leaves, which are annual thin expansions of the bark, they exercise an influence on the atmosphere of a most important kind, while they are in turn influenced by that fluid, their reciprocal actions producing the most beneficial results. The length to which the explanation of the mere structure of the stem has proceeded, renders it impossible to detail on the present occasion even a few of the useful effects which flow from the harmonious interchange of their properties, the one gaining in solidity, and the other in purity and fitness for the respiration of animals. These I must reserve for the following paper; only observing at present, that the exposition of them will lead every humble investigator to the conclusion, that they could only have been contrived, as they are maintained in order and perfection, by Him of whom it has been said, "He doeth all things well."

Biography.

LIFE OF REV. H. SCUGAL.

[Concluded from Number CXCI.]

It is the mark of wisdom to know what are the duties to which each particular relation in life calls us, and to address ourselves to those duties. Mr. Scougal possessed this faculty. When he became a professor in the university of which he had been so lately a student, he shewed that "even in this station, 'to him to live was Christ.'" Conscientious in all that he undertook, he strove so to behave himself, that he might not only have the satisfaction of knowing that he had done right in each stage of his duties, but he was anxious also to gain the esteem of the youths. This he accomplished by a union of freeness and authority in his intercourse with them. He never had any separate interests of his own; nor did he foment any of those misunderstandings which will spring up in every society of persons; but he always tried to allay and settle them; and when he could not accomplish this, he stood aloof. He was quite uncorrupt in respect of gain, as he shewed when on one occasion some disorderly conduct had been committed by his pupils, for which they were sentenced to pay a fine, and give assurance of their future good conduct. The proud spirits of those young men would not permit them to consent to the payment of the fine; but if Scougal had chosen to have paid it in their name, the matter might have ended. But, kind as he was, he would not be a party to such a transaction, which would have been a connivance at misdemeanour, and would have offered a premium for the commission of offence. The youths were expelled for holding out in their refusal, though their departure was a serious loss to Mr. Scougal's income, as but few were left behind.

One of the principal studies to which he directed the

minds of his pupils was natural philosophy; for he felt that it would give them enlarged notions of God, to consider his immensely grand works, and the marks of design exhibited by the very smallest creatures. He had another aim in directing them to this class of studies, besides the intrinsic worth of the studies themselves: he wished to take them off from a disputatious, wordy philosophy, and from the conceit of being able to skirmish with the mere terms of an ambitious philosophy, while the principles of solid truth were unknown. He used to employ the evenings of the Lord's day in pious conversation; and he would talk privately with the students, according to the case of each. The ill-disposed he would warn; and where he saw in any the buddings of what was good, he would cherish the opening grace.

When, after due deliberation, Mr. Scougal had entered into holy orders, he was stationed, by God's providence, at Auchterless, a small village about twenty miles from Aberdeen. His stay here was destined to be short; but during it, he gave abundant proofs of his fitness for, and his zeal in, that holy function he had undertaken. He was extremely circumspect in his personal conduct, that his "good might not be evil spoken of," and that no hinderance might arise to the work of his Master from himself. Catechising was a branch of the minister's duty, of which he both felt the necessity, and discharged it with the utmost effect. He was very plain and affectionate in his catechetical teaching; and he found, as many other pastors have done, that parents may be obliquely reached through the instruction which is expressly directed to their children. He took pains to study the dispositions of the people, and adapted himself to each as he found it; and wherever he saw a spark of goodness, he was cheered and encouraged. He endeavoured to bring his people into the habit of attending public worship in good time, because he had a sense in his own mind, not only of the decorum, but of the privilege attaching to an early resort to the Church-service; "thinking it very unfit that the invocation of Almighty God, the reading of some portion of the holy Scriptures, making a confession of our Christian faith, and rehearsing the ten commandments, should be looked upon only as a *prælude* for ushering in the people to the Church, and the minister to the pulpit." Scougal felt that God's house is a "house of prayer;" and though preaching, as a divine ordinance, is added to worship, it can never be regarded as the principal object for "assembling ourselves together." It is neither expedient nor lawful to draw comparisons between prayer and preaching, to represent one as "more important" than another. Both are to be used, for both are of God's appointment: but since the service of the Church is constructed upon an orderly principle, that notion will be violated (if it ever has been learned,) by those who make a habit of entering the Church when the service has begun. Mr. Scougal's preaching has been thus particularly described by the friend who drew the picture of his character at his funeral:—"A wise man hath lately written an essay how to make a good use of bad sermons: and it were to be wished we were instructed in making good ones; such I mean as might have an influence on men's hearts and lives. And sure I think all that heard him will acknowledge

his practice to be no contemptible pattern. He thought that it should be a minister's care to choose seasonable and useful subjects, such as might instruct the people's minds, and better their lives, not to entertain them with debates and strifes of words;—that he should express himself in the most plain and affectionate manner; not in airy and fanciful words, nor in words too big with sense, which the people's understanding cannot reach; nor in philosophical terms and expressions, which are not familiar to vulgar understandings; nor in making use of an unusual word where there could be found one more plain and ordinary to express the thought as fully. He looked upon it as a most useful help to make the Sunday's sermon the subject of our meditation and mental prayer for the foregoing week, that it may thereby sink deep into our own spirits, and affect our hearts, which would make us more capable of teaching others. He thought it a fit expedient for composing us to a serious and affectionate preaching, to propose to ourselves, in the meditation of it, purely the glory of God and the good of men's souls, and to have this always in our eye. And how conformable was his practice to these rules! The matter of his discourses was always so useful and seasonable; his words and expressions so plain and well chosen. I cannot here omit the deep sense he had of true eloquence, professing he would give all the other human learning in exchange for it: and he judged there were two essential defects in our best kind of eloquence; the one was, that we did not enough reflect upon the temper of the persons we were to speak to, and what kind of words and expressions would make the best impression upon their minds, and therefore it was nothing strange that words let fly at random touched them so little. The other, that our hearts were not thoroughly endued with those dispositions we would work on others by our words, and therefore it was no wonder all we said made so little impression on them."

The history of Scougal is not filled with events; what has been recorded of him is rather a delineation of his character, than a lengthened account of important occurrences. We are accordingly now introduced to the last period of his life. He had ministered at Auchterless but one year, when he was called to Aberdeen, and promoted to the professorship of divinity in King's College there, though not more than twenty-four years old, obtaining that appointment, not by a contested election, but with the unanimous voice of the clergy of the diocese, who choose the professor. So modest was he, that he would not consent to accept the office as soon as he was elected, but took until the next meeting of the clergy to deliberate upon the matter. He entered upon its duties, feeling that "all his sufficiency was of God," and fulfilled them with an assiduity and an efficiency not to be surpassed. He who had "delighted to honour" this young man of such rare excellence, now thought fit to confer upon him unfading distinction among the ranks of the blessed saints in glory. In his twenty-seventh year "he fell into a consumption, which wasted him by slow degrees, and put an end to his valuable life on the 13th of June, 1678. He was buried in King's College church, Old Aberdeen; and a Latin inscription, in the following terms, was put upon his tomb:

Sacred to the memory of
HENRY SCUGAL,
Son of the Right Reverend Father in Christ,
PATRICK, Bishop of Aberdeen:
For four years Professor of Philosophy in this Royal University,
And during an equal period Professor of Divinity:
For one year that intervened between his acceptance of the
above offices,
Pastor of the Church in Auchterless.
Much in the very brief space of his life
Did he learn, bestow, and teach:
"For heaven eager, and for heaven ripe."
He died in the year of our Lord 1678,
Aged 28;
And deposited here his mortal remains.

His works are, 1. *The Life of God in the Soul of Man.* 2. *Nine Discourses on important subjects.* 3. *Occasional Reflections, and Moral Essays,* written while he was a student at the university. 4. *Three manuscripts in Latin, viz. A short System of Ethics, or Moral Philosophy; A Preservative against the Artifices of the Roman Missionaries; and, a Treatise of the Pastoral Care—the last unfinished.*

SUPPORT AND PROTECTION IN THE DAY OF TRIAL:

A Sermon,

BY THE REV. EDWARD EDWARDS,
Curate of Wrexham; and formerly Perpetual Curate of Marsden.

ISAIAH, xliii. 2.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

IN the holy Scriptures threatenings of deserved wrath, and promises of undeserved blessings, are intermingled;—the threatenings to excite in us salutary fears, the promises to inspire us with hope. Of this wise intermixture, the text, viewed in connexion with the close of the last chapter, is an instance. From the 22d verse to the end of the 42d chapter, there is a prediction of punishment to be inflicted on the nation of Israel for its repeated sins and provocations, and especially that crowning sin, the rejecting of the Messiah. Of this sin that nation would at last be guilty, and this would fill up the measure of Divine wrath to be poured out on God's ancient people. This sin—the rejection of Christ—is the most aggravating of all sins, and surely seals the final damnation of an individual or a people. For if you reject Christ, whether by practice or profession, you reject the only remedy which the great God of heaven and earth hath provided for a ruined world—a world lying in iniquity; if you reject Christ as your Saviour, "there remaineth no more sacrifice for sin."

The prediction of wrath against Israel, as contained in the latter part of the last chapter, is succeeded by very rich and consoling promises in the text, which comes in here just

like the breaking out of the bright and cheering sun from behind a dark and lowering cloud. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." We shall notice—

I. The people to whom these promises were addressed.

II. The condition of that people, as supposed in the text. And,

III. The promises themselves.

I. The people to whom these promises were addressed.

From the context we learn that Israel was the people to whom the promises were made. The name Israel was given to the patriarch Jacob. It was given to him when, on wrestling with the angel, he prevailed. The name signifies a prince with God, or prevailing with God. "And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed" (Gen. xxxii. 28). Jacob was at the time in deep distress, from fear of his brother Esau; and the angel of God appeared to him to comfort him. In that distress, Jacob had prayed to his God. The distress that drives us to the throne of grace is a blessed affliction. May we, whenever the name Israel occurs to us, remember the value and efficacy of prayer, and be led, especially in our troubles, and distresses, and undertakings, to strive mightily with God in prayer, as Jacob wrestled with the angel and prevailed! "Call upon me in the day of thy trouble," is the instruction; "and I will deliver thee," is the gracious promise; "and thou shalt glorify me" (Ps. l. 15), is the grateful return which we are to make. How consoling to the perplexed and distressed mind is it to know that there is a throne of grace, and that on that throne sits the Father of mercies, dispensing his various and needed blessings to all such as, like good old Jacob, call upon him by prayer and supplication! It was the recorded saying of that great man of God, Elliott the missionary, "Prayers and pains, through faith in Christ Jesus, can do any thing."

The name "Israel," by way of distinction, was afterwards given to the descendants of Jacob—the people of Israel: that people was elected and called to be the people of God. To that people "were committed the oracles of God;" and the pious portion of that people looked by faith, through types, promises, and prophecies, to the Messiah who was to come; not only "to be a light to lighten the Gentiles, but also to be the glory of his people Israel." They looked

forward, by faith, to Christ who was to come, and they were saved by him, as we look back to Christ through the records given of him; they believed the prophecies and promises of Christ to come, we believe the records of Christ having come; and thus in Christ both believing Jews and believing Gentiles meet, and both are made one in Christ. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 28).

Israel of old were primarily the people to whom the promises in the text were made. But as all who believe in Christ are said to be Abraham's seed, or children of Abraham, so they are called Israel—"the Israel of God." "Know ye, therefore, that they who are of faith, the same are the children of Abraham." Indeed, the Church of God under both the old and new dispensation is the same Church, passing under different external modifications. Hence, many of the promises, primarily made to ancient Israel, have an ulterior application to the Christian Church, and to individual members of that Church. We conclude, therefore, that the promises contained in the text apply to God's people in all periods of his Church—apply to each one of his people—apply to you and to me, if we are among the true Israelites—if we are among those who worship God in spirit and in truth—if we are among those who are not only received by baptism into the visible Church of Christ, but are also lively members of the same—if we are among those who have not only an outward form of godliness, but who also enjoy the power of godliness—if we are among those who not only call Christ "Lord, Lord," but who also do his holy will. For we may have been admitted by baptism into the Church of Christ; yet if the Spirit of Christ be not in us, we belong not to him. "If any man have not the Spirit of Christ, he is none of his." And if the Spirit of Christ be in us, the fruit of that Spirit appears and abounds in our walk and conversation. What is that fruit? The apostle tells us (Gal. v. 22), "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

We proceed to notice,

II. The condition of the people as supposed in the text. Great dangers and afflictions, represented as passing through waters and fire: "when thou passest through the waters, through the rivers, through the fire." The various and heavy oppressions which the people of Israel endured at the hands of their

enemies, especially their captivity in Babylon, which the Jews would suffer for seventy years, and the subsequent overthrow and scattering of the nation by the Roman power, were as water-floods overwhelming the people, and threatening their entire destruction.

Waters are frequently mentioned to represent troubles, afflictions, distresses; and fire to represent severe trials or temptations. To pass through waters, rivers, fire, represents in the text the enduring of heavy afflictions and trials. Thus, the Psalmist speaks of the sorrows which heavily pressed on him; "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overflow me" (Ps. lxix. 1, 2). "All thy waves and billows are gone over me" (Ps. xlii. 7). Again, in writing to the Christians, forewarning them of approaching trials, St. Peter represented those trials as fiery: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. iv. 12). So again: "Thou, O God, hast proved us; thou hast tried us, as silver is tried;" "We went through fire and water" (Ps. lxi. 10, 12).

The Christian's afflictions and temptations from without and from within are aptly represented by water-floods and fire. Fire and water, which have destructive qualities, have also cleansing and purifying qualities. Hence the Christian's trials, which tend to improve his graces, as well as to prove the sincerity of his professions and the value of his principles, are spoken of as the fire which refines the gold and silver, but does not destroy them: "Though now, for a season, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire,"—the gold, though tried and purified with fire, and though the fire does not destroy the gold, yet the gold itself is among the perishable things of this world, and is not to be put in competition with the grace of true faith. And yet, strange as it seems, men pursue, grasp, and idolise the gold that perisheth, while they neither value nor seek that faith without which they must perish everlastingly. Ah! what if you could amass and retain to death's dark hour all the gold and the silver which the most greedy heart can covet; what if you could command all the wealth of this world,—all could not avert the hour of death; it could not prolong your lives one day; it could not open for you the gate of heaven; it could not close against you the gate of hell; and it would leave you to sink into the grave under the pressure of disease, and to

sink into eternal perdition and woe, beneath the tremendous guilt of idolatry—for covetousness is idolatry—the guilt of having neglected, if not despised, the Gospel of the grace of God. O, be wise, and seek that faith which is more precious than tried gold; that faith which in the day of adversity will cheer you; which in the hour of death, when heart and flesh must fail you, will support you, and bear you triumphantly through death's dark and dreary valley, into the realms of light and life everlasting. From a cursory notice of the condition supposed in the text, we proceed,

III. To the promises made to God's people in that condition.

God's presence is promised: "I will be with thee." Support, protection, and deliverance, are also promised—"the rivers shall not overflow thee;" the fire shall not burn thee—"the flames shall not kindle upon thee."

By God's presence with his people, we do not mean any visible presence or visible divine agent, though sometimes the divine presence with his people in ancient times was visible. Instances of this are recorded in the Old and New Testament. By the presence of God, the text seems to mean his superintending care, his controlling power, and comforting influence,—that invisible power of the divine Being which not only sways the vast and numberless bodies that compose the planetary system, and which directs the affairs of the most mighty empires among men, but which also governs the affairs of individual men, even to the numbering of the hairs of their heads; and which also directs, controls, and measures the trials, dangers, sorrows, and consolations of his beloved and redeemed children.

Protection and deliverance were experienced by God's ancient people when literally passing through fire and water. In their exodus from the land of their bondage, with Pharaoh and his host behind them, and the Red Sea before them, destruction seemed inevitable. The divine command was, "Go forward." But, whither? To be drowned in the depth of the sea? No; but to see "the salvation of your God." In obedience to the Divine will, the people marched forward, and, through the interposition of the Divine power, they passed "through the waters" as on dry land: when, having sojourned full forty years in the wilderness, they came to Jordan, the same power was there exercised on their behalf.

Were the people to pass through a great wilderness and through hostile lands to take possession of the promised land of Canaan? what was the promise? "Behold, I send an angel before thee to keep thee in the way, and

to bring thee into the place which I have prepared" (Exod. xxiii. 20). Was Joshua commissioned to succeed Moses as the leader of Israel? the promise to him was, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee" (Josh. i. 5). Was Elisha the prophet besieged by the Syrian army, and his life in jeopardy? who was invisibly present to protect and deliver him? "The Lord of hosts" (2 Kings, vi. 13). When the three holy children were cast into the fiery furnace for their faithfulness to God, who was present to protect and deliver them? "The king answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God" (Dan. iii. 25).

It was confidence in God's promises, of his presence and protecting care, that enabled the Church of God, though in the prospect of imminent dangers and distress, to sing so triumphantly in the 46th Psalm, "the Lord of hosts is with us," &c.

The promise of the Divine presence is renewed in the New Testament. Take this one, made not only to Christ's ministers in their arduous duties and discouragements, but also, we opine, to all the faithful in Christ Jesus: "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20). When St. Paul, for having preached the Gospel at Rome, was cited before the emperor Nero, and forsaken by all his friends, who was present to support and to deliver him? It was the Lord, ever faithful to his promise: "At my first answer no man stood with me; but all men forsook me. Notwithstanding, the Lord stood with me; and I was delivered out of the mouth of the lion." Paul and Silas found the fulfilment of the promise of God's presence to comfort and deliver them when they were thrust into the inner prison at Philippi, their feet made fast in the stocks, and their persons smarting from the stripes which had been laid on them; for at midnight they sang praises unto God, and sang so loudly as to be heard by their fellow-prisoners (Acts, xvi.). The promised Divine presence it was that sustained and consoled the noble army of martyrs for the truth as it is in Jesus. It is on the promise of God's gracious presence with his people that those two comprehensive ejaculations are grounded and reciprocated between the minister and the congregation,—“The Lord be with you;” “And with thy spirit.”

Now the rich and precious promises contained in the text are applicable to all God's children at this day—applicable to each one of us, if we really are the children of God by faith in Christ Jesus. When you pass through

the deep waters of affliction and sorrow, God will support you, that you may not sink; he will bear up your heads above the water-floods of tribulation and distress; he will even comfort you in the midst of your sorrows. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation” (2 Cor. i. 3). When you pass through fiery trials, which are to try and improve your faith and patience, your submission to God's will, and perseverance in the path of life, the Lord will defend you, for there shall no temptation happen to you but what is common to man; and the Lord, “who is faithful, will, with the temptation, make a way for your escape, that ye may be able to bear it” (1 Cor. x. 13). When you pass through the last and deepest waters, the Jordan of death, the Lord will carry you through, and safely land you on the shores of the heavenly Canaan.

NECESSITY OF ATTENDING THE SERVICES OF RELIGION.*

MEN engaged in active labours for the good of their fellow-creatures often find it exceedingly difficult to understand the grounds upon which we urge them to cultivate those habits and attend to those services which are technically, perhaps not very happily, distinguished as religious. They ask whether God has not given them an important work to perform, and whether they are not likely to please him better by discharging it faithfully, than by occupying themselves in acts of devotion to him? They ask whether it is not acting more in the spirit of Christ's commands, more in imitation of his example, to be doing deeds of mercy, than to be offering sacrifices. I do not think these questions are always fairly met by those to whom they are addressed. I fear that we are sometimes guilty of confusing men's minds respecting the nature of their obligations to God, and even of converting religion, which should be the great instrument for overthrowing selfishness, into a means of encouraging it. But I think that the remarks which I made respecting the kind of blessings which it is your privilege and your duty to impart to those whom you visit may, perhaps, assist in extricating you from the difficulty. If to attend the bed-side of a patient were merely a mechanical act; or if nothing more were required of you than that you should give sound advice, I do not know that I could establish any very clear connexion between your ordinary tasks and those exercises of which I am now speaking. But it is degrading the dignity of your profession to think this. Your consciences tell you that more, much more than this, is required of those who are brought into constant experience of the woes of humanity; you feel that the kindness, and sympathy, and sincerity, of which I was discoursing, under my last head, are as much demanded of you as scientific knowledge itself; and you feel that these qualities cannot be acquired at the moment, cannot be got up for exhibition at the bed-side; you feel that the man who merely presents counterfeits of them is an impostor and hypocrite, far less to be esteemed than he who honestly shews

* From “The Responsibility of Medical Students: a Sermon preached in the Chapel of Guy's Hospital. By the Rev. F. Maurice, A.M., Chaplain to the Hospital.”

forth the indifference or unkindness that are in him. It is necessary, then, that these should form the very substance of your characters, that they should be worked into your very selves. But, now, consider how this can come to pass. Can you trust to the ordinary influences of society to do it? Do not you know perfectly that these influences are adverse to the cultivation of such a character; that they tend to form in us habits of confirmed selfishness? Can you trust to the mere sight of pain and suffering to do it? Have we not said already, that the repetition of these sights deadens the impression which they at first produced? Can you trust, then, to your belief and recognition of the principles which I have been endeavouring to assert,—to your conviction that the Spirit of God has indeed endowed you with all your gifts and powers; that the Lord of man has appointed you to administer these gifts for the good of men? But do you not feel that commerce with the world is continually corroding these convictions, changing them from practical realities into mere formal phrases; and that if they be honestly held, they must imply something more; they must imply the desire and necessity of seeking continual help from that Spirit, of holding intercourse with that Lord? Do you not feel that all gifts, all administrations, must be profitless unless there were also operations of God to renew our minds and characters, and form them into the likeness of his own?

But you wonder that God should require of you acts of prayer and praise. My brethren, ask your own hearts if they do not require these acts. I cannot think of a fellow-creature merely as the author of certain gifts and blessings to me; I cannot think of him merely as making certain provisions and arrangements for me. The moment I believe he is the source of these blessings, the author of these arrangements, that moment I desire to know what he is, and desire to think of him as a person in himself; I desire to commune with him, to contemplate his character, to enter into the feelings in which these kind acts to me originated. Unless I can do this, I feel that I shall never really preserve a recollection of his benefits; I shall never feel any relationship to him; I shall never connect him with others as well as myself; I shall care for him only for my own sake. This is the case with us in reference to our fellow-men; and is it not still more emphatically the case with us in reference to the most high God? If we believe him to be the source of every blessing to us, the ordainer of every scheme of life for us, we must carry our thoughts beyond these gifts, beyond that scheme of life, to himself. We must desire to enter into holy and awful intercourse with him. We must desire to think of him, and to utter our thoughts to him as a distinct Being. We must desire to adore, and wonder, and worship.

Here, then, is the meaning of all the offices and ordinances of Christianity. All those ordinances are built upon the idea, that an actual communion has been established between God and man; that it is possible for man to express his sorrows and his wants to God; that it is possible for God to communicate his own life, his own character, to men. This is the meaning of prayer; this is the meaning of the teachings of the commissioned minister of Christ; this, above all, is the meaning of the sacrament of the Lord's supper. Of the deep mystery which is involved in all these ordinances, and especially in the last, I will say no more than this, that were there no mystery, every reasonable man would feel that it was not the thing he was seeking after, the thing he was wanting. He wants something which shall bring him into intercourse and fellowship with the invisible and eternal God; and the man who says that there is no mystery in such a fellowship is not worth listening to; he is mocking and deceiving us, because he has first

delighted to mock and deceive himself. You cannot be staggered at mysteries in this highest region; you are encountered with them at every turn in the region of your own experience. You will only ask, "Would any other than this suffice me? Can I live without this?" Can there be any other way into the presence of Him who is perfect love, but through Him with whom he is perfectly well pleased? Will any thing less than a participation of his substance, of his life, of that love which overcame death, and sin, and selfishness, enable me to do his meanest work here on earth, enable me to behold his glory in heaven?

Do not suppose that I am limiting the operations of God on the hearts and minds of men to these ordinances; I am urging you to take the privileges which they offer you, because I am sure they interpret to us all his other operations; because they enable us to feel his presence, to hear his voice in all the common events and accidents of life; in sickness and in health; in the daily pleasures and the daily crosses of life; in the wonders of nature; in the wonders of our own frame; in the sufferings of our fellow-men; in the acts which we are permitted to do for the relief of them. The persons whom I ordinarily address from this place are men who have neither science nor a profession; they have this only, they are men carrying about with them the signs of Adam's curse, the marks of suffering and death. Yet I am bound to look upon them as the objects of God's love; I am bound to tell them that all the privileges of the kingdom of Christ are theirs; I am bound to believe that they are as able to enter into the deepest mysteries as the wisest man upon earth; I am certain that they may, if they will, know God and love him, and dwell with him for ever. In these ordinances you will learn to feel yourselves one with these poor creatures; you will learn to feel that what you possess in common with them is more precious and permanent than that which separates you from them; you will learn that you, and they, and all God's creatures, have desires which nothing but God can satisfy; you will learn to love them, and to care for them, as sharers of the same glory with yourselves; you will rejoice to meet them in the last day, when all other voices shall be silent, but when this one shall be heard by every true and faithful man, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

A REMARKABLE INSTANCE OF A REVIVAL OF RELIGION IN THE AMERICAN EPISCOPAL CHURCH.*

AN incident occurred in the course of Bishop Moore's ministry on Staten Island so remarkable, that it deserves to be recorded. The bishop was never at any time disposed to countenance the unnatural and feverish excitement in congregations, which, often the result of animal emotion powerfully wrought upon, perhaps by artificial machinery of man's inventions, sometimes passes current for a work of the Spirit of God. He did not, however, perceive why the same Spirit, which, by its blessed influences, operates on the heart and conscience of one sinner, bringing him to repentance towards God, and a living faith in the Redeemer, might not also operate simultaneously on many sinners with the same happy result; though, for the production of such an end, he knew of no means except such as were sanctioned in the orderly services of the Church to which he belonged. Prayer, public and private, the stated worship of the Church, her com-

* From Dr. Hawks's Contributions to the Ecclesiastical History of the United States.

fortable sacraments, and the faithful preaching of the Gospel, were all the machinery of which he knew either the lawfulness or the use. He had been perseveringly engaged in the use of these for a length of time, until, at an hour when nothing unusual had seemingly occurred to produce any solemn effect, the minds of his people seemed to be simultaneously awakened to the infinite value of divine things.

It was at one of his stated lectures in the church, that after the usual services had concluded, and the benediction been pronounced, he sat down in his pulpit, waiting for the people to retire. To his great surprise, he soon observed that not an individual present seemed disposed to leave the church; and after an interval of a few minutes, during which a perfect silence was maintained, one of the members of the congregation arose, and respectfully requested him to address those present a second time. After singing a hymn, the bishop delivered to them a second discourse, and once more dismissed the people with the blessing. But the same state of feeling which had before kept them in their seats, still existed, and once more did they solicit the preacher to address them. Accordingly he delivered to them a third sermon; and at its close, exhausted by the labour in which he had been engaged, he informed them of the impossibility of continuing the services on his part, once more blessed them, and affectionately entreated them to retire to their homes.

It was within the space of six weeks after the scene above described, that more than sixty members of the congregation became communicants; and in the course of the year more than one hundred knelt around the chancel of St. Andrew's, who had never knelt there before as partakers of the sacrament of the Lord's supper.

It is not wonderful that in the retrospect of the facts we have here related, the bishop should entertain an opinion best expressed in his own words: "That although we have the promise of Heaven to be always present with the Church, still there are particular seasons in which the Almighty displays his power in a manner so overwhelming as to command the attention of his rational creatures; to dispel that coldness which makes them indifferent to the calls of duty; to excite their gratitude to God for his mercies; to melt obdurate offenders into contrition; and to oblige them to sue for forgiveness at the throne of grace."

Nor is it matter of surprise that the good bishop should be led by this incident in his own ministerial experience often to impress, as he does, upon his younger clergy, the duty at seasons in which the Almighty manifests his presence in a more than ordinary way, gladly to avail themselves of such propitious times to put forth redoubled efforts in their Master's cause.

The Cabinet.

HERESY.—Many are the heresies which have sprung from a learned pride: from ignorance alone scarcely perhaps a single one; none certainly from ignorant humility.—*Rev. S. Wilberforce.*

FORGIVENESS.—He that means to communicate worthily, must so forgive his enemy, as never to

upbraid his crime any more. For we must so forgive, as that we forget it; not in the sense of nature, but perfectly in the sense of charity. For to what good purpose can any man keep a record of a shrewd turn, but to become a spy upon the actions of his enemy, watchful to do him shame, and by that to aggravate every new offence? It was a malicious part of Darius, when the Athenians had plundered Sardis; he, resolving to remember the evil turn, till he had done them a mischief, commanded one of his servants, that every time he waited at supper, he should thrice call upon him, "Sir, remember the Athenians." The devil is apt enough to do this office for any man; and he that keeps in mind an injury, needs no other tempter to uncharitableness but his own memory. He that resolves to remember it, never does forgive it perfectly, but is the under-officer of his own malice. For as rivers that run under ground do infallibly fall into the sea, and mingle with the salt waters, so is the injury that is remembered: it runs under ground indeed, and the anger is hid, but it tends certainly to mischief; and though it be sometimes less deadly for want of opportunity, yet it is never less dangerous.—*Bp. Taylor on Forgiveness.*

GOD'S FORBEARANCE.—If by the light of nature it be judged a crime worthy of a burning fiery furnace, to refuse the worship of what it esteems to be God, although it be but the work of men's hands, how shall we escape the far more dreadful punishment, if we neglect the worship of the living and only true God? On the other hand, if we compare the judgments of almighty God, in regard to this life, and the hasty and passionate sentence of this enraged king, "Ye shall be cast the same hour," &c., how infinitely more patient is the great God of heaven towards men, than man generally is to man! How forbearing is the Divine justice, though provoked every day by the most enormous crimes, nay, by repeated profanations and contempt of his holy name, as well as righteous laws; and especially by refusing honour and worship to that image, that only image of himself, the Lord Jesus Christ, which he hath set up, and commanded all people, nations, and languages to fall down and worship! Yet he still forbears, still respites the punishment, not only for hours, but for days and years! Experience, then, must needs teach us how full of compassion and mercy, how long-suffering and gracious the Lord is. And can we forbear to love the Lord our God, who so loveth us? Such men only taste not the sweetness of his mercy, who feel not their own misery. Such only are insensible of his goodness, who hate not their sins, who love not their own souls, who choose death. Did we but know thee, did we but know ourselves, we could not choose but love thee. O, may we so know and love thee here, that hereafter we may know thee as thou art, and love and enjoy thee for ever! Amen.—*Wogan.*

DECEITFUL RICHES.—Usually, when a worldling is dead, we ask how rich he died? "Oh," say many, "he died rich; he hath left a great estate." Alas, the poor man has slept his sleep, lost his dream, and now he awakes, he finds nothing in his hand. Where lies his golden heap? only the rust of that heap is gone to witness against him: his mansion fails him; only the unrighteousness of it follows him; others have the use of it, only the abuse of it he carries to judgment with him: he hath made his friends (as we say), but he hath undone himself; so that I may justly write this motto upon every bag, "This is the price of blood." Shall I then treasure up the price of blood? No; Christ hath entrusted me as a steward: therefore what I have, and need not, Christ shall have in his members that need, and have not. So the transitory creatures, when they shall slide away, shall not carry me with them; but when I shall pass away, I shall carry them with me.—*Lucas's Divine Breathings.*

OUR BLESSINGS MORE THAN OUR CROSSES.—Consider that our good days are generally more in number than our evil days, our days of prosperity (such, I mean, as is suitable to our condition and circumstances) than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days (of at least competent) health have we enjoyed for one day of grievous sickness! How many days of ease for one of pain! How many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But, alas, we write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former. And this is the greatest cause of our unthankfulness, discontent, and murmuring.—*Bp. Bull.*

SIN IN THE WILL.—"When the blood of thy martyr Stephen was shed," says St. Paul, "I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" (Acts, xxii. 20). God chiefly inspects the heart; and if the vote he passed there, writes the man guilty, though he stir no farther. It is easy to murder another by a silent wish or a passionate desire. In all moral actions God values the will for the deed, and reckons the man a companion in the sin, who, though possibly he may never actually join in it, does yet inwardly applaud and like it.—*Cave.*

THE CHRISTIAN CONFLICT.—The Christian has advanced but a little way in religion when he has overcome the world, for he has still more powerful and importunate enemies—self, evil tempers, pride, undue affections, a stubborn will. It is by subduing these adversaries, that we must chiefly judge of our growth in grace.—*Rev. R. Cecil.*

LET those who are instrumental in bringing one sheep into the fold of Christ on earth, remember that they add one harp to the chorus of heaven.—*Rev. W. Marsh.*

Poetry.

GOD'S PROVIDENCE.

BY CHARLES BAYLY.

(For the Church of England Magazine.)

Oh, think not God is only here,
To guard and bless thee on thy way;
His gracious eye is every where,
Alike intent by night and day.

Experience bids thee firmer trust,
Dear friend, wherever thou may'st be,
In Him who, merciful and just,
Has ever lov'd and car'd for thee.

Then go content where duty calls,
Firm on his love and word rely;
Remember, "not a sparrow falls,"
But God Almighty sees it die.

Think, then, if with such tender care
The Lord regards the feather'd race,
How dear to him his people are,
Who humbly seek his pardoning grace.

Nor God alone shall watch thy way;
Angels with trembling hope look down,
And will thy devious course survey,
Till thou hast won the promis'd crown.

Frome.

"THY KINGDOM COME."

BY ALEXANDER STAMMERS.

(For the Church of England Magazine.)

HASTEN, O Lord, the long-expected time
When every nation at thy throne shall bend;
When from each kindred, people, clime,
Hosannas loud the liquid air shall rend;

When gods of gold and silver, wood and stone,
As once Philistine Dagon, down shall fall
Before thy awful presence, Thou alone
Be all-ador'd, acknowledg'd all in all;

When man no more shall yield to carnal sense
The honour that alone belongs to thee;
When vile affections shall be banish'd hence,
And those once blind thy radiant light shall see:

Then shall each warrior drop the martial spear,
No more be heard the deep-ton'd cannon's roar;
Widows shall cease to shed the plaintive tear
For those they lov'd, o'erthrown in barbarous war.

Love then shall reign supreme. Man nought shall learn
But arts pacific; battle's din shall cease;
And states, by mutual hatred sway'd, shall turn,
And form strict union in the bonds of peace.

Haste, Lord, O hasten that propitious morn,
When thy believing servants shall rejoice
To see thy universal kingdom dawn,
And hear thy praise from earth's united voice.

No more shall Ephraim envy Judah's lot,
Judah shall vex her sister-land no more;
But Jew and Gentile then shall be forgot,
And Jesus' kingdom stretch from shore to shore.

Uttoxeter, Sept. 17th, 1839.

LAYS OF PALESTINE.—No. IV.

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God."—*Psalms xlii. 1.*

THE trembling hart, with toils beset,
Pants for the cool bright rivulet;
So longs my soul, great God, to see
Thy greatness, power, and majesty.

When morning gilds with orient beam
Each lofty bower, each rippling stream;
When western skies encrimson'd glow,
My tears in large abundance flow,
While heathen hosts, insultingly,
"Where is thy God?" unceasing cry.

When on these things I silent muse,
Mine eyes their copious floods diffuse;
For with the multitude I went
To hymn thy praise with glad intent,
And 'neath thy temple's sacred wall
To keep the solemn festival.

Why sink, my soul, in deep distress,
While cares afflict and foes oppress?
I yet will in my God rejoice,
His praise shall swell my raptur'd voice:
His love hath been, and e'er shall be,
A fortress, a defence for me.

THE JUDGMENT.

ALMIGHTY JUDGE, how shall poor mortals brook

Thy dreadful gaze on that appalling day,
When thou shalt take each man's peculiar book,
Where all his deeds are set in dark array?

I cannot tell how others hope to gain
Their peace and pardon, and deliverance win;
Is there one page so free from spot or stain
That their own merits shall absolve their sin?

My trust shall be, when thou demandest mine,
To let thy holy Gospel speak for me;
Then wilt thou find all my transgressions thine,
And borne in thine own body on the tree.

HERBERT.

Miscellaneous.

GOVERNORS AND THEIR GRAVES AT SIERRA LEONE.

—Whilst at Sierra Leone I visited the grave of Denham the traveller, who after his many wanderings in Central Africa, died a Lieutenant-Colonel and Governor of Sierra Leone. He lies in the new burial-ground behind the barracks, under a young plum-tree; and beside him lie also three other governors—Sir Neil Campbell, Col. Lumley, and Major Temple. A house built by Sir Charles Macarthy, who fell in the Ashantee war, looks down from a neighbouring hill on the "field of the dead." Besides the above, General Turner, who lies under the plum-tree in the old burial-ground, is to be added to the list of governors who have died since 1825. Poor Denham, after long braving the climate of Africa, said that his fate was sealed when he was appointed governor here. He then imprudently exchanged his residence from Government House to a wooden building beside the creek, the mud of which at low-water was most offensive. He also took to physicking himself, became soft and fleshy, and gradually sunk under the fever. His grave is covered almost entirely with grass and bushes, and I was obliged to remove them before I could see the simple superstructure of brick and lime raised over the mouldering remains of a traveller of first-rate enterprise. The governors of Sierra Leone have, in general, when they arrived, been men past the meridian of life, and whose constitutions were not sufficiently vigorous to struggle through either form of the seasoning fever—"the lion," the severe attack—or "the jackal," the milder variety of the disease. As I before remarked, they are harassed with excess of duty and responsibility; and also, like most Englishmen, they will not alter their previous habits, and despise the advice of old residents. Thus, Sir Neil Campbell, an officer of high reputation, said to the colonial surgeon, "Doctor, there are two things which I wish you to do: tell me when I am really in danger, but give me no calomel whatever." A few months after assuming office he was attacked with fever. The surgeon immediately gave him twenty grains of calomel (disguised), and told his honour to keep the house. Next day the surgeon saw him dressed and out walking! But the same night he was laid on his back, and was quickly transferred to the fatal plum-tree. The last governor, Major Temple, said, when he arrived in the dry season, "It is all nonsense to talk of the unhealthiness of Sierra Leone. I have been in much worse in the Greek Islands. The reason why the climate here is so deadly to Englishmen, is to be found entirely in their indolent habits and dissipation." Accordingly, his honour was very temperate, though formerly he had been a free liver, was of a gross habit, and past fifty years of age. He was very attentive to his duties, was much liked and esteemed, and would have been a great benefactor to the colony

if he had lived. But whether the season was foul or fair, he took exercise in the middle of the day. In the rains he has been known to ride forty or fifty miles with his daughter; and the day before he was taken ill, in the fatal month of August, contrary to all advice, he set out to ride before a tornado, and got drenched to the skin.—*Captain Alexander's Narrative of Western Africa.*

THE ASIARCHS.—Asiarchs, the official designation of the pagan pontiffs of Asia Minor. In the Acts of the Apostles (xix. 31), the Asiarchs are particularly mentioned. In the commotion which Demetrius the silversmith excited at Ephesus, when the citizens were exclaiming, "Great is Diana of the Ephesians!" and the whole city was in confusion, two of St. Paul's companions, Gaius and Aristarchus, natives of Macedonia, were seized by the people, and were dragged into the theatre. St. Paul intended to proceed thither, for the purpose of making a public defence of himself and his two friends; but the Christian converts there would not permit him, while "certain of the chief of Asia, or Asiarchs, which is the literal meaning of the word in the original, 'who were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.'" From this circumstance, it has been supposed by some that the public games were then celebrating in the theatre; and it is not unlikely that St. Paul and his companions would have been in danger of being thrown by the populace to wild beasts. The Asiarchs united the functions of the magistracy with those of the priesthood; they were entrusted with the care of the temples and sacred edifices; they had the charge of all religious solemnities, and were obliged to celebrate at their own charges the public games in honour of the gods. The expense of the office was considerable, and consequently the Asiarchs were always persons of great wealth and reputation. The Asiarchs were selected from the principal provinces and cities of Asia at the commencement of the Asiatic year, or about the autumnal equinox. In proconsular Asia, assemblies were convened in all the towns, from each of which a deputy was sent to a general assembly of the whole; and of ten persons returned to the proconsul, one was appointed by him to the office of Asiarch. The Asiarchs wore a crown of gold, and a toga ornamented with gold and purple. They were continued under the Christian emperors, although the games were abolished, and the temples supplanted by churches. "Sometimes," says Mr. Arundell, "the dignities of high-priest, and prætor, and Asiarch, were united in the same individual. When St. Polycarp was seized at Smyrna during the celebration of the public games, probably for bearing too faithful a testimony against them, the people tumultuously demanded of Philip the Asiarch that he would let loose a lion to devour the Christian. Philip excused himself, on the ground that the spectacles of the amphitheatre were at an end. This Philip was of Tralles, and united the offices of Asiarch and high-priest. The etymology of the name would lead to the belief that the Asiarch was the governor-in-chief of the province of Asia; and perhaps in the earlier period of history he might have been so; but latterly he was only a public officer, invested with a dignity partly magisterial, and in part sacerdotal, who presided over the games of a particular province."—*Edinburgh Scriptural Gazetteer.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 193.

NOVEMBER 9, 1839.

PRICE 1½d.

ON THE ORIGIN, NATURE, AND PROGRESS
OF DIVINE WORSHIP.

BY THE REV. W. G. MOORE,
Rector of West Barkwith, Lincolnshire.

I.

THE worship of a supreme Being has been the practice of every age and country. Whatever the mode of worship, or the object worshipped, the fact is clear, and a most important one it is, that man, believing in the existence of a Deity, leaned upon him with that feeling of dependence with which a feeble creature would naturally regard its Protector and its Guide; that he either felt the necessity of communion with him in order to make his felicity perfect, or sought to avert that indignation which conscience told him he had incurred. The intercourse which existed between our first parents and their Maker seems to have been carried on by personal interviews, as well as by prayer and praise. So long as they remained obedient to the Divine command, the path from earth to heaven was cheerfully pursued; man was an angel in the garb of flesh, waiting for the time when he should be allowed to put off this mortal coil, and join those blessed spirits whose society he had been permitted to enjoy in the fairer world on high. God was not then afar off, not seen dimly through the cloud of sin and sorrow which now hangs heavily over his prospects; but he was one with whom from "morn to dewy eve" he held sweet converse;—prayer was the connecting link between man and God, that which proved him capable of better things, though he followed worse. The capability of drawing nigh to Him who gave him birth, who crowned him with his loving-kindness and tender mercies, who

gave him dominion over the earth, air, and sea,—it was this which gave him moral elevation, which raised him so vastly above those creatures whose end was but to vegetate and die.* We read, during the sojourn of Adam in paradise, of no slaughtered victims, whose smoke ascended as a sacrifice to heaven, apt emblem of the forfeiture incurred of life and happiness; there was then no allusion made to a bleeding Saviour, nor to the necessity of an atonement; no need for the cry of contrition, though that of humility would ever become him. Now, alas, the case is widely different,—the wants and weaknesses, the temptations and trials of our fallen state, demand our constant application at the throne of the Almighty, not only for mercy to pardon, but for grace to help in every time of need. There was, therefore, it is evident, this remarkable distinction between the worship offered by an innocent and a guilty creature,—the former was spontaneous, natural, free, unburdened by ordinances of any description; while the latter was attended by the presentation of gifts, by the offering of sacrifices, and by numerous ceremonies, all which it is impossible to imagine were self-appointed, or the natural dictate of a mind conscious of right. And if those expensive rites and ceremonies which once obtained, and were divinely appointed (generally during the period from Adam to Moses, and specially from that of Moses to the coming of our Lord); if they are now abolished, that circumstance points to the commencement of a new dispensation,

* Some have imagined, that had not man become degenerate, all animated nature, as it shared in the misery of his fall from God, would have shared in the happiness consequent upon his steady obedience to him, and would have been ultimately raised to a higher grade in the scale of existence.

and an apparent approach to a purer form of worship; but it does not fail to exhibit in still deeper colours human guilt and Divine benevolence. The atonement of Christ, as the one sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; the necessity for his mediatorial office, and of his intercession with the Father, inculcated in the New Testament,—shew more clearly than all the institutions which contained or embodied the creed, and constituted an essential part of the faith and practice of the Old Testament saints, that man was a guilty creature, and needed pardon; that God was merciful, and waited to be gracious. It is indeed impossible, on any other supposition than that man did once enjoy personal communication with God, or delighted in presenting to him the tribute of prayer and praise, and that by some grievous offence he was deprived of such a glorious privilege; it is impossible, I say, on any other supposition, to account for the prevalence of worship in any form,—such worship at least as, being onerous in its demands, and rigid in its requirements, was very far removed from the simple offering of innocence and a mind at ease. But if we look at the very nature of that worship which became a duty when the garden of Eden was closed to our first parents, does it not strike us as being exactly such as would be instituted upon a breach taking place between man the creature and God the Creator, particularly when we consider that the life of the one party had become forfeit, that Satan claimed him as his servant, and death as his prey? From the very institution of such a mode of access to God as by sacrifice, the necessity of that blood of sprinkling was signified, which should not, like the blood of Abel, call for vengeance, but, speaking far better things, should bring peace *to*, by making atonement *for*, the soul. It further signified, that as the blood was accounted the life, man's life was demanded; he was like the victim, with flowers encircling its head, moving on to inevitable death. In the way appointed by the Almighty for approach to him are clearly represented distance and alienation; we are thereby impressed with the truth, that man had been a wrong-doer, that he and his Maker were no longer one. Nor can we imagine that those feelings of distance and alienation were the effect of any humbling view which he might take of his relative position with regard to his Creator—from reflecting how great, and good, and holy was God, and how poor and abject was man; this might indeed account for the humility of his posture when bowing before the footstool of the Most High, but neither for his backwardness in approaching it, nor for the practice of presenting an offering as a propitiation.

There is no necessity that the poorest subject, whose heart knows its own innocence, should come reluctantly to the throne of his sovereign and offer gifts, in order that mercy might be extended toward him: it was clearly guilt that made man a coward, and forbade his presuming to enter the Divine presence without a sacrifice which testified that he felt himself obnoxious to wrath, or without some offering which intimated his persuasion that every blessing was forfeited, and that the supply of his daily necessities was matter of free gift, not of right. The origin of any other form of worship than that of prayer and praise, the simple dictate of innocence and peace, must be ascribed to an impression stamped upon the heart, that there was One to whom man must look as the great sacrifice for sin: and now that clearer light has fallen upon the Divine decrees, now that we can see with the eye of faith the Lamb slain from the foundation of the world presenting himself before the altar of justice as the Victim for man's transgression, and the Intercessor for those gifts and graces which are needful for his guidance into the way of salvation,—we know that the heart and the affections are the offerings due from a weak, sinful, and dependent creature to an offended but placable Creator.

Now, immediately after intimation is given of human apostacy, we find man bending the suppliant knee, and offering the fruits of the earth and the firstlings of the flock; we see the representatives of the human race acting like criminals under a sentence of wrath, deprecating the righteous vengeance of their Judge; we see them rendering an acknowledgment which innocence would never have dreamed of making, and an atonement which justice could never have demanded; and, to pass by the well-known practice of Enoch, Noah, Abraham, Isaac, and Jacob, we must look upon it as something beyond an extraordinary coincidence merely, that in every age and nation prayers have been made and sacrifices offered to God the Avenger. The Assyrian sage, who directed his practised eye along the paths of the heavens; the Egyptian magi, who were conversant with all the arts and sciences of antiquity; the Grecian philosopher, who explored the world in his search after wisdom,—all alike made it their aim to find out God, to draw near to his seat. If we turn to the wanderer in the desert or the forest, we find him rendering a willing homage to that great Spirit, whose power he acknowledged in the boundless expanse too big for mortal eye to comprehend, or in the unbroken solitude of his own fastnesses. Prayer alone, or simply, it may reasonably be supposed, would form a part of man's natural and delightful employment in his primeval state.

While all other created beings would look for their provision solely from the element in which they moved, this would satisfy their every desire; man, on the contrary, would look to heaven for his support and happiness; august in conscious worth, confident in his innocence, from thence he would feel that all his purest enjoyments issued, and thither he would hope to be translated at some future period, in all the vigour and beauty of tried and matured perfection.

This bright vision was, however, soon to be overcast; and instead of running his appointed course, like the sun in his strength, in one splendid and cloudless track, by his own stupendous folly he was shorn of his beams; he became an outcast in the world, which was created for his dominion and happiness; a lost and ruined creature, "to grief and every ill a prey." But how different from the natural homage paid by man in innocence was that called forth by the exigencies of his fallen condition and present relation to his Maker! And how greatly is the reasoning thereby strengthened, which goes to prove the present nature and object of worship to be, prostration of soul, confession of sin, deprecation of vengeance, supplication for pardon,—all which terms imply the necessity of addressing the divine Being in language suited to the states of mind represented by those expressions; all which too, being directly opposed to the natural pride of the human heart, must be resolved into their first element, the apostacy of our great head and representative!

The consent of all antiquity to the existence and the usage of propitiatory sacrifices, is the strongest corroboration possible of the Scripture-account of the fall; for however easy it might be to impose ceremonies which were expensive, and ordinances which were burdensome, so long as the one captivated by their magnificence, and the other procured for the devotee a reputation for peculiar sanctity, yet the universal prevalence of worship, where such motives could not exist—worship embracing customs in the last degree mortifying to human pride, and, on any other supposition than that of their propitiatory nature, so utterly useless,—warrants the ascription of their origin to the rooted conviction, that man nurses in his own bosom a serpent, whose sting gives constant warning of the presence of guilt and misery; and that tradition here, as well as in reference to numerous other Scripture-events, has its basis upon truth.

SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

No. III.

Giles Fletcher—Sylvester—Drummond of Hawthornden—George Sandys—Wither.

GILES FLETCHER: born about 1588, died about 1623. The life of many authors is the same: devoted to the fascinations of study and composition, they pass their lives in the "studious cloisters pale," or the quiet rural retreat. Apart from the common herd of mankind, their lives do not possess sufficient interest to excite the attention of their contemporaries, and posterity only begin to feel the loss of any records respecting them, when it is too late to remedy that loss. Such is the case with Fletcher. All the material information that we can gather respecting him, may be comprised in a few words. Having been elected a member of Trinity College, Cambridge, he was ordained about 1611. After a considerable period had elapsed, he was presented to the living of Alderton, in Suffolk. The situation was unhealthy; and the extreme ignorance of his parishioners and neighbours seems to have preyed on the spirits of one who had been accustomed to associate with the good and great.† Fuller tells us that Fletcher's "clownish and low-parted parishioners valued not their pastor according to his worth, which disposed him to melancholy, and hastened his dissolution." It appears that he died of something very much like a broken heart.

"Christ's Victorie" was his principal poetical production. Fuller says that it discovered the piety of a saint, and the divinity of a doctor: I can declare that it evinces its author to have been a poet of the highest order. More complete in its plan than "Paradise Regained," and containing passages equal to any in that poem, it has yet experienced a degree of neglect difficult to be accounted for. A brief analysis of the contents will be interesting to the reader.

The invocation is full of "solemn and enraptured piety:"

"O Thou that didst this holy fire infuse,
And taught this breast, but late the grave of hell,
Wherein a blind and dead heart lived, to swell
With better thoughts; send down those lights that lend
Knowledge how to begin, and how to end,
The love that never was and never can be penned."

Canto the first is entitled "Christ's Victorie in Heaven." In it the redemption of man is traced to the pleadings of Mercy with "her offended Father." The passage which describes the interposition of Justice,—

"But Justice had no sooner Mercy seen," &c.

is one of the finest in the whole range of sacred poetry:

* Whenever the *exact* date of any circumstance has not been ascertained, I purposely avoid entering into the disputes of different authorities. The pages of the "Church of England Magazine" are too valuable to be occupied with such discussions as would more appropriately occupy the columns of the Antiquarian Society's Report.

† "From the centre of science and literature, to which he was so much devoted, he was compelled to remove to an obscure curacy in the north, where he could not hope to meet one individual to enter into his feelings, or to hold communion with him upon the accustomed subjects of his former pursuits."—*Memoir of the Rev. C. Wolfe, B.A., in Church of England Magazine*, vol. vi. p. 273.

it is too long for an extract. The description of Repentance is a splendid impersonation:

"Deeply, alas, impassioned she stood,
To see a flaming brand tossed up from hell,
Boiling her heart in her own lustful blood,
That oft for torment she would loudly yell;
Now she would sighing sit, and now she fell,
Crouching upon the ground in sackcloth trust;
Early and late she pray'd, and fast she must,
And all her hair hung full of ashes and of dust."

Canto the second is entitled "Christ's Victorie on Earth," and opens with a description of our Saviour's temptation in the wilderness. The devil having conducted Christ first to the Cave of Despair, and afterwards to the Pavilion of Presumption, finds all his efforts to seduce him vain; and in mingled rage and despair, "himself he tumbled headlong to the flood." Angels bear our Lord to an airy mountain, where a beautiful garden immediately sprang up, the description of which is most exquisite. A classical scholar only can appreciate the beauty of the numerous allusions:

"Not lovely Ida might with this compare,
Though many streams his banks besilvered,
Though Xanthus with his golden sands he bare;
Nor Hybla, though his thyme depastured,
As fast again with honey blossomed;
Nor Rhodope's nor Tempe's flowery plain;
Adonis' garden was to this but vain,
Though Plato on his beds a flood of praise doth rain."

Canto the third is entitled "Christ's Triumph over Death," and is occupied with a description of the crucifixion. One of the most sublime passages in it is the representation of Judas suffering under "the horrors of an accusing conscience."

"When wild Pentheus, grown mad with fear,
Whole troops of hellish hags about him spies,
Two bloody suns stalking the dusky sphere,
And twofold Thebes runs rolling in his eyes;
Or through the scene staring Orestes flies,
With eyes flung back upon his mother's ghost,
That, with infernal serpents all inbost,
And torches quench'd with blood, doth her stern son accost."

Yet off he snatched, and started as he hung.—
So when the senses half-enslumber'd lie,
The headlong body ready to be flung,
By the deluding fancy, from some high
And craggy rock, recovers greedily,
And clasps the yielding pillow half-asleep;
And as from heaven it tumbled to the deep,
Feels a cold sweat through every member creep."

In the fourth canto—"Christ's Triumph after Death"—Fletcher dwells upon "the resurrection of our Saviour, his ascension to the throne in heaven, and the everlasting happiness prepared for the good and virtuous in the kingdom of paradise."

"No sorrow now hangs clouding on their brow,
No bloodless malady impales their face,
No age drops on their hairs his silver snow,
No nakedness their body doth embase,
No poverty themselves and theirs disgrace;
No fear of death the joy of life devours,
No unchaste sleep their precious time deflowers,
No loss, no grief, no change, wait on their winged hours."

I shall conclude my extracts with a passage which has been pronounced, by an able critic, to be "in the true spirit of Hebrew poetry, or rather, perhaps—in the conclusion at least—of that beautiful mysticism,

of which Taylor, in his majestic prose, has furnished such splendid examples:"

"In midst of this city celestial,
Where the eternal temple should have rose,
Lightened the idea beatifical:
End and beginning of each thing that grows,
Whose self no end nor yet beginning knows;
That hath no eyes to see, no ears to hear,
Yet sees and hears, and is all eye, all ear;
That nowhere is contain'd, and yet is every where:

Changer of all things, yet immutable,
Before and after all, the first and last;
That moving all, is yet immovable,
Great without quantity, in whose forecast
Things past are present, things to come are past;
Swift without motion, to whose open eye
The hearts of wicked men unbreastr'd lie,
At once absent and present to them, far and nigh.

It is no flaming lustre made of light,
No sweet concert or well-timed harmony,
Ambrosia for to feast the appetite,
Or flowery odour mixed with spicery,
No soft embrace, or pleasure bodily;
And yet it is a kind of inward feast,
A harmony that sounds within the breast,
An odour, light, embrace, in which the soul doth rest."

The similarity in the subjects of "Christ's Victorie" and the "Paradise Regained," demands a few words on the respective merits of these two poems. The peculiar stanza which Fletcher chose labours under several disadvantages: the number of rhymes required in it gives to the work an appearance of constraint, and we frequently perceive the author compelled to introduce a commonplace sentiment, or redundant expression, by the urgent demands of a refractory rhyme in some previous line of the stanza. There is a certain calm dignity and solemnity pervading every line of "Paradise Regained," which we vainly seek for in "Christ's Victorie." It may be said that Milton was in the highest degree imaginative, Fletcher fanciful. The latter was no doubt much influenced in the style, manner, and metre of his poem, by a repeated perusal of the "Faëry Queen;" and he seems to have been deficient in that judgment which would have told how great a difference should exist in the treatment of a fairy fiction and the description of Him who was "God in man." In some parts of the poem we meet with passages which do not harmonise with those solemn and awful feelings which attend the contemplation of any period in the time of our Lord's sojourn upon earth. Milton entertained a dread of treading too presumptuously on sacred ground; in this Fletcher was deficient. I allege, as an instance, the respective passages in which they both describe that scene when Jesus was led up of the Spirit into the wilderness. Who does not feel the difference between Fletcher's description of our Lord "upon a grassy hillock laid," with "woody primroses befreckled," and Milton's lines, where we are told that he,

"looking round on every side, beheld
A pathless desert, dusk with horrid shades?"

It would be easy to point out many other passages (e. g. the description of our Lord's personal appearance,) in which the "fanciful prettiness" of the former contrasts disadvantageously with the simple dignity of the latter.

Another great defect in "Christ's Victorie" is its

Irregularity. Though it contains passages of surpassing splendour and brilliancy, it shines with an unsteady and wavering flame.

But a truce to criticism. Let the intelligent reader study this poem for himself, and he will then feel that "Christ's Victorie" only requires to be known that it may be appreciated.

Joshua Sylvester (born 1563, died 1618) is chiefly known by his translation of "The Divine Weeks" of Du Bartas.* Few books were more read in the reign of James. Sylvester† was an accomplished scholar; and the author of the "Paradise Lost" is under considerable obligations to his writings.

Drummond of Hawthornden (1585—1649) is the author of "Flowers of Sion." The simile contained in one of his sonnets is so ingenious, that I am induced to quote it:

"Of this fair volume which we World do call,
If we the sheets and leaves could turn with care
Of him who it corrects, and did it frame,
We clear might read the art and wisdom rare;
Find out his power, which wildest arts doth tame,
His providence extending every where,
His justice, which proud rebels doth not spare,
In every page, no period of the same:
But sillie we, like foolish children, rest,
Well pleased with coloured vellum, leaves of gold,
Fair dangling ribbons, leaving what is best,
Of the great writer's sense ne'er taking hold;
Or if by chance we stay our minds on aught,
It is some picture on the margin wrought."

George Sandys was born at the palace of Bishopthorpe, in 1587. In his eleventh year he matriculated at St. Mary's Hall: it does not appear that he took any degree. After leaving Oxford, he visited Constantinople, Greece, Egypt, and the Holy Land, of which tour he published an account in 1615. "It did me good," says Richard Baxter, "when Mrs. Wyatt invited me to see Bexley Abbey in Kent, to see upon the old stone-wall in the garden a summer-house, with this inscription, that *In that place Mr. G. Sandys, after his travels over the world, retired himself for his poetry and contemplations.*" He was gathered to his fathers in the beginning of March 1643.

His feelings of thankfulness to that almighty hand which had, during his long wanderings, preserved his going out and coming in, are finely expressed in the following lines:

"DEO . OPT . MAX .

O, who hath tasted of thy clemency
In greater measure, or more oft than I?

Thy wonders in the deep have I beheld,
Yet all by those on Judah's hills excelled;
There where the Virgin's Son his doctrine taught,
His miracles and our redemption wrought,
Where I, by thee inspired, his praises sung,
And on his sepulchre my offering hung;
Which way so e'er I turne my face or feet,
I see thy glory and thy mercy meet;
Met on the Thracian shores, when in the strife
Of frantic simoans thou preserv'st my life:

* Du Bartas was a French poet, and member of the Protestant communion. His works were extremely popular during his life, though the French now use his name to express "*la barbarie et le mauvais goût de style.*"

† Bishop Hall, in alluding to his own versions from the Psalms, says, "our worthy friend, Mr. J. Sylvester, hath shewed me how happily he hath sometimes turned from his Bartas to the sweet singer of Israel."

So when Arabian thieves belayed us round,
And when, by all abandoned, thee I found.

Thou savedst me from the bloody massacres
Of faithles Indians, from their treacherous wars,
From raging feavers, from the sultry breath
Of tainted aire, which cloy'd the jawes of death;
Preserved from swallowing seas, when tow'ring waves
Mixt with the clouds and open'd their deepe graves;
From barbarous pirats ransom'd, by those taught,
Successfully with Salian Moores we fought;
Then brought'st me home in safety, that this earth
Might bury me which fed me from my birth.
Blest with a healthfull age, a quiet mind,
Content with little, to this worke designed;
Which I at length have finish't by thy aid,
And now my vows have at thy altar paid."

His "Paraphrase" is considered by Dr. Burney superior to any other version of the Psalms. The following lines are taken from the 131st Psalm.

"Thou, Lord, my witness art,
I am not proud of heart,
Nor look with lofty eyes,
None envy nor despise,
Nor to vain pomp apply
My thoughts, nor soar too high;
But in behaviour mild,
And as a tender child
Weaned from his mother's breast,
On thee alone I rest.
O Israel, adore
The Lord for evermore;
Be he the only scope
Of thy unfainting hope."

I should, in justice to Sandys, add, that Pope read his poetry "confessedly with pleasure;" and that Dryden pronounced him "the best versifier of his age."

George Wither: born 1588, died 1667. It would be impossible, as I have before observed, to embrace within my assigned limits the minute details which occupy the pages of more prolix biographies. The above observation is peculiarly applicable to Wither, whose memoir in Mr. Willmott's volume extends to 132 pages. My memorials of his history must be few and brief. He was born at Bentworth, near Alton, in Hampshire, and in 1603 was entered at Magdalen College, Oxford, under John Warner, afterwards Bishop of Rochester. He appears to have derived but little benefit from his academical studies. On leaving "the pillared cloisters and collegiate bowers" of Oxford, he sojourned for a short time among "the beechy shadows of Bentworth;" and thence adventured to the metropolis, there "to seek his fortune." He shortly became a member of Lincoln's Inn, and soon after published his "Abuses whipt and stript," a cutting satire on the men, morals, and manners of the age. Without producing any apparent good effect on the public, it consigned its author to the Marshalsea prison. His most celebrated poem, the "Shepherds Hunting," was composed during his confinement. Some years afterwards he published "Hymns and Songs of the Church," a patent for which was bestowed on him by the king. The successive appearance of "Fidelia," "The Songs of the Old Testament," his "Motto," "Fair Virtue the Mistress of Philarete," "Britain's Remembrancer," "Emblems," and "Halleluiah, or Britain's Second Remembrancer," served to testify the vigour of his mind, the depth of his resources, and his indefatigable industry.

From having been a steady supporter of his Church

and king,* we find him, in 1646, among those who then affirmed that the Church was the source of all the misery and war by which the country was distracted, and that from her

“at first the firebrands came,
That set this empire in a flame.”†

He was the first in Surrey to take up arms for the Parliament, and his pen was soon engaged in the same cause. He lived to write an ode of congratulation on the accession of Charles the Second; and after experiencing many reverses of fortune, marched off “the stage of this vain world” on the 2d of May, 1667.

Few men have witnessed such eventful changes in public affairs as Wither. He lived, as he tells us, under eleven different governments; viz. Elizabeth, James, Charles the First, the King and Parliament together, the Parliament alone, the Army, Oliver Cromwell, Richard Cromwell, a Council of State, the Parliament again, and Charles the Second.

Wither was an honest and fearless advocate of those principles which he “opined to be right;” and the fact that he indignantly returned to Cromwell, when in the zenith of his power, the keys of his private closet at Whitehall, which had been given him as a mark of special grace, testifies strongly in his favour. His political follies proceeded from errors of the head rather than of the heart; and the ingenuous repentant spirit which appears in some of the last lines penned by his hand, evidences that fervent piety which breathed through the poems of his earlier and happier days.

Garsden, 1839.

ON READING LESSONS FROM THE SCRIPTURES.‡

As to the original of our Church's practice in appointing of lessons to be part of her public service, we might go back as far as the original of the sacred canon of Scripture; for if the book of Job was the first extant, and published (as some think) by Moses for the use and benefit of the Church, it was doubtless a most proper lesson for the then state and condition of the Israelites under their sufferings and afflictions in Egypt, and afterwards in the wilderness. When, after this, the same inspired author had written his five books, which we call the Pentateuch, what was the book of Deuteronomy but a kind of prelude to the Gospel, and an apposite emblem of our second lesson; not only as it is, for the most part, an exposition of the moral law contained in the ten commandments, but chiefly as it gives us the spiritual and evangelical interpretation of the mysteries veiled in the ceremonial part of the Levitical law; and therefore was as necessary for all the people of the Jewish Church to hear or read, as it is for us Christians to have lessons set us out of the New Testament, after we have heard one out of the Old.

Thus stood the canon for many years, except we add the book of Joshua, and perhaps Judges and Ruth. And this was all the Scripture which David so often celebrated in his Psalms as his daily study and delight.

* Underneath a picture of the crown and sceptre in his “Emblems,” he wrote these lines:

“Grant, Lord, these isles for ever may be blest
With what in this our emblem is expressed.”

And he frequently, in the same work, reprobates the sectarian spirit which had begun to manifest itself.

† “What Peace for the Wicked.”

‡ From Wogan.

After the return of the Jews from their captivity, God was pleased to stir up the spirit of Esdras, to collect and revise the sacred canon (which by that time had been completed by the addition of the Psalms and the Prophets); and probably in his time, or soon after, was introduced the custom of reading them at their public meetings. That the Scriptures were divided into lessons, and that the custom was on the Sabbath-days to read a select portion of the Law (or books of Moses), and another out of the Prophets, appears from sundry passages in the New Testament. The reading out of Moses, or the Law, was their first lesson; and the voices of the prophets (which were also read every Sabbath-day) was their second.

This method, then, was the established practice of the Jewish Church in our Saviour's time, and in the time of the apostles; a practice our Lord often honoured with his presence, and always joined in; a practice to which the usage of our own Church is exactly conformable. And indeed if we compare the whole synagogue-service with ours in the Church of England, we shall find the frame and model of both to be perfectly alike;—the synagogue-service consisting, as ours doth, of forms of prayer and two lessons; and afterwards a discourse or sermon, when any that was a rabbi or teacher was present, and had any word of exhortation for the people.

Thus we see, the use of reading the Scriptures, and that too by way of lessons, in the public service, grew up by degrees from small beginnings till it became the constant and standing order of the Jewish Church. Thus it certainly was in our Saviour's time; and his presence and practice sufficiently evinced his approbation. No wonder, then, the Christian Church borrowed this, with many other liturgical rites and customs, from the Jewish, and adopted the use of reading the Scriptures by way of lessons into her public service; with this variation only, that she takes her first lesson out of the Old Testament, and her second out of the New.

That this became the early usage of the Christian Church, and probably as soon as the canon of the New Testament was settled, appears from many of the ancient fathers, namely, Justin Martyr, Cassian, Chrysostom, St. Augustin, &c., as cited by Sparrow, Comber, Nicholls, and others. And as this observation cannot but give great satisfaction to the members of our Church, so ought it to undeceive the prejudice of her opposers, when they observe her treading in the steps of God's people in all ages, and conforming herself to the very example of Christ while he was upon earth, and that of his Church in the first and purest times. Nay, we may add, that by her reformation from the Church of Rome she has not only restored the primitive custom, which the Romish Church had vitiated, but in some degree has improved the method used by the primitive Church in the choice of her lessons; as every candid observer who shall examine the rule she has prescribed by her tables and calendar must readily acknowledge.

Biography.

CLEMENT OF ROME.*

THE threshold of ecclesiastical biography is a situation of moving interest to the mind, which will pause awhile to survey the scene presented to it, and converse with the persons that immediately encounter it. These latter are the disciples and companions of the apostles, who now stand alone, without the aid and countenance of superiors, in the high places of the Church to which they had been ordained. Theirs

* Abridged from “Evans's Biography of the Early Church,” by the editor of “The (Coburg) Church.”

was no common charge, they were no common men, nor could they have earned their honourable commission by common services of wisdom and piety. As referred to their predecessors, they appear to us like younger brothers, who, being destitute of the privileges and wealth entailed upon the elder, are left to make their way in the world as well as they can. As referred to their contemporaries, they are the flower of their generation, exceeding all in their beauty of holiness and odour of sanctity. As compared to their successors, they come before us with all the majestic attributes of founders of families; and more especially excite our imagination and feelings where the Churches, at whose foundations they laboured, are still seen towering with their walls and pinnacles. Ephesus has long ago vanished, and carried away with it much matter for reflection, which we might have pleasingly associated with our thoughts on Timothy. But Rome still survives, and her long series of eventful history, leads up to Clement in a frame of mind so affected as to regard him with looks of much greater interest than the few recorded facts of his life are capable of supplying.

Clement was a fellow-worker with St. Paul in the Gospel of Christ; and the Church of Philippi,* among others, was the scene of those services which were ultimately to be transferred with such benefit of experience to Rome. But the thick veil which obscures the history of the early Church, and particularly envelops that of the origin of the Church of Rome in uncertainty, hides from our sight all the facts which intervene between his sojourn in Philippi and his episcopate at Rome. We can only infer the course of unblemished life and unwearied exertion by which he won the suffrages of the brethren, who deemed him not unworthy of presiding in a Church where the words and works of two apostles were still fresh in memory. About three-and-twenty years had elapsed since their martyrdom; and two bishops, Linus and Anencletus, had successively discharged the pastoral office when Clement was summoned to its ministrations.

He thus succeeded (A.D. 92) to a charge of which we can but faintly estimate the exceeding weight; but, in despite of all difficulties, the views presented to this father must have been full of brightness. The kingdom of his Master had given unequivocal signs that it could not be shaken by any powers of earth; and many were the signs of decline which the king of this world was exhibiting to his sight. He went, therefore, on the way of his ministry rejoicing.

He had, however, proceeded but a few steps upon his course before the severity of the times called upon him distinctly as shepherd to be ready to lay down his life for the flock. Such a call would be readily heard and cheerfully obeyed by one who had ministered to Paul, and had probably been an eye-witness when he received, together with Peter, the crown of martyrdom in the last persecution. Domitian, a close and worthy imitator of Nero, now imitated him in stretching forth his hands to vex the Church. The same peculiar situation, which, in later days, proved so favourable to the acquisition and exertion of power, was, in earlier times, one of superior danger and suffering to the Church of Rome. In the capital of the Roman world,

under the immediate eye of Cæsar and his government, she received the first and heaviest strokes of his scourge; and her bishops won by suffering that reverence which their successors exacted by threats. The false and horrible charges, which had been invented against the Christians in the former persecutions, were now revived; and as Domitian never forgot his interests in his cruelties, and made his revenge minister to his rapacity, the Christian name became doubly odious at Rome, by supplying a convenient subject for capital charge against any one whose person was obnoxious or property desirable. At the head of so calumniated a body, Clement must have been severely tried. To confirm the wavering; to cheer the despondent; to prepare the martyr for his suffering; to administer comfort to his bereaved friends; to combat the expostulations of those who wished to drop some badge of their profession, the importance of which they thought light compared with the danger to which it exposed them, or to adopt the screen of some observance which they were unwilling to consider sinful under such pressing necessity; to calm the terrors of the weaker brethren; and, amid this distraction of the crew, to direct, like a good helmsman, a steady look-out upon the course of the labouring vessel,—these were the cares of Clement during this perilous storm. He brought the Church safe through it, himself unhurt, and with not many of his companions, perhaps, lost either to this world or the next.

The relaxation of the violence of this persecution recalled the attention of Clement and his Church to an application which it had compelled them for a time to neglect; and low as the Church of Rome now seemed to the eyes of the world, never since, perhaps, has she stood so high in the eyes of her divine Head, nor has she ever since been regarded with greater deference and respect by her sisters. At the very moment that her bishop was glad to pass unknown and unobserved through the streets of that city, of which his successors are sovereigns, she was extending her hand in aid of a great but distressed Church, and exercising the charitable office of mediation in her distracted body. The Church of Corinth had invoked her assistance to quell those divisions, which, however allayed for the time by Paul, had now been renewed after an interval of about forty years, and with more miserable laceration than ever. There were peculiar circumstances, besides the general one of the high character and influence of the Church in the capital, which directed her appeal in this quarter. An intimacy had existed from the first between the two sisters. They had been nursed by the same apostles Peter and Paul; and some of the first preachers at Corinth, as Aquila with his wife Priscilla, had come from Rome. Clement himself, too, had been among Paul's fellow-workers in Greece; and even if he had never accompanied him to Corinth, yet as he was now probably one among few survivors of the companions of him who had composed their former difference, this would naturally furnish an additional reason for their directing their appeal hither. One of the deputies was Fortunatus, who had been employed formerly, when they gave the account of the distracted state of their Church to the

* Philip. iv. 3.

apostle while he was tarrying in Asia.* With him Clement had probably formed an acquaintance during his sojourn in Greece; and delightful indeed in such a case must have been this meeting. They would mutually recall to mind the scenes of their former conversation with their martyred master; and confirm one another with recollections, struck out like sparks from mutual collision, of his example and precepts.

The tale of Fortunatus was indeed sufficient to make every Church and pastor of a Church tremble. After her recovery from her former distractions, Corinth had enjoyed a season of great spiritual prosperity. Every one who had sojourned there was edified with her discreet discipline, and thankfully proclaimed abroad her bountiful hospitality; so that her name was pronounced in honour and love far and wide. Subjection to spiritual rulers, obedience to parents, meekness of deportment, mutual charity, large and unadulterated Christian knowledge, a zeal in good works, a lively apprehension of Christ's sufferings, a full effusion of the Holy Spirit, earnest and continual prayer, singleness and purity of heart, forgetfulness of injuries, unwearied charity,—these had been the happy bonds of her society.† But, alas! from all this brightness of purity she returned to wallow in the mire. It is with Churches as with nations, their prosperity sows the seeds of their ruin; and the large enjoyment of excellent gifts and blessings by the Church of Corinth was too much (as heretofore) for the weakness of some of its members. "They waxed fat and kicked" (Deut. xxxii. 15). Hence sprang dissent, with all its accompanying evils. Those in no honour rose against those in honour; those of no reputation against those of reputation; the unwise against the wise; the younger against the elder, even to mutual persecution. The fear of God was abandoned; the rule of life in Christ was forsaken; and each one, amid envying and strife, walked according to his own wicked desires.

If any leaven of such uncharitableness were now fermenting in the Church of Rome, this awful example, glaring upon them on the eve of persecution, would naturally reclaim all her restive members, and Clement would have the satisfaction of encountering the storm with his vessel in the best trim, and his crew in the best spirits.‡ It was mercifully provided for Corinth, that Rome should have undergone this trial before she admonished her sister. Evil times make the good better, and the bad worse. The distinction having been thus made broad and clear between the two, the former recognise each other, sink all minor differences, and unite in one compact body, while the latter withdraw in disorder upon their various courses of iniquity. All are now of one mind; and the same Holy Spirit which bound them together in their sufferings, administers to the mutual enjoyment of their prosperity. It was in this condition that the Church of Rome, having left her dross behind in the refiner's furnace, and bright in all the purity of fine gold, took upon herself to answer her sister's application. She had now leisure to look beyond her own sufferings, and she empowered Clement to write the reply. Such is the origin of the only genuine work surviving of this confessor.

With all the undesigned skilfulness of natural good sense and feeling, Clement, at the commencement of his letter, draws an affecting picture of the former prosperity of the Corinthians, and follows it up with the hideous contrast of their present state. Shewing by instances the evil effects of a spirit of envious strife, he exhorts them to repentance, obedience, faith, humility, and charity; enforcing all by a long and bright list of examples. He then demonstrates the necessity of harmony from the analogy of the subordination of the natural world, with all its operations, to Providence; by which means regularity is ensured, and all things are at peace with each other. From practice he proceeds to doctrine, the corruption of which naturally follows that of practice, and shews by analogy the reasonableness of the resurrection of the body, which (it thus appears) was again disputed. Some also had maintained that works were unnecessary to faith; he shews, therefore, their necessity. Others, on the contrary, hold them justificatory; he shews, therefore, their intrinsic vanity. Having thence returned to enforce the necessity of subordination, he proceeds to the duty of obedience to the apostolic succession, shewing how it was ordained for a remedy against schism. He then recommends charity, lauding it in terms similar to those of St. Paul; and having stirred them up with examples of faithful devotion among the Gentiles, concludes with renewed exhortations to subordination, winding up with a solemn prayer to God, the all-seeing Ruler, the Master of spirits, and Lord of all flesh. Great was the reverence paid by the ancient Church to those who had made a good confession of the name of Christ through suffering and imprisonment. Can we wonder, then, at the powerful effect of this letter of Clement and his Church, fresh as they were from the font of a bold confession, which in a manner supplied that authority which Paul had derived from his apostolic character? It was accepted and obeyed; and thus, through God's beautiful economy, the same persecution served the double purpose of confirming the Church of Rome and reforming that of Corinth.

The accession of Nerva suppressed the last sparks of this persecution, and Clement presided over a constantly increasing fold; but the unalloyed enjoyment and liberty of our happy days was unknown to the primitive Christians even at the summit of prosperity. The disciple of Christ was placed amidst surrounding idolatry, whose usages crossed him in all the minute detail of daily conversation. Every moment he was discovered, and pointed out for scoffs or ill treatment. Not only did he reveal his profession, when he refused to join parties of friends in the amusements of the circus, or declined the offer of a magistracy, which was alike honourable and suitable to his talents and fortune, or omitted to put up lights and laurel at his door in honour of Cæsar, but also when in the commonest contract he was required to swear by the name of some heathen god; when, if a carpenter, he refused an application to make an image or some appendage to heathen worship; if, when a smith, he was called upon to gild a statue; if, when a druggist, he refused to send frankincense for sacrifice; if, when a schoolmaster, he appointed no holydays for the festival of Saturn. In short, every day opened and closed a

* 1 Cor. xvi. 17. † See Clement, Ep. ad Cor. 1, 2. ‡ A.D. 96.

series of vexations, if not of dangers; and was a period of at least petty persecution.

The peaceful administration of Nerva was followed by the accession of Trajan; but before the treatment of the Christians had undergone any change in the counsels of this emperor, Clement had breathed his last, in the third year of his reign. Thus his death appropriately marked the close of the first century of Christian suffering and of Christian glory.

GOD IS LOVE:

A Sermon,

BY THE REV. RICHARD MORICE, M.A.

Curate of Cheshunt, Herts.

1 JOHN, iv. 16.

"God is love."

THIS concise but emphatic sentence conveys to us a truth which the greatest exercise of human intellect, unenlightened by Divine revelation, never has, nor ever could have discovered: the admixture of evil with good—of suffering with happiness—in the affairs of this life, has thrown over the subject an obscurity and perplexity which the mind of fallen man never could penetrate or unfold; "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them." Even the Athenians, who spent their time "in nothing else but either to tell or to hear some new thing," proclaimed their ignorance by erecting an altar "to the unknown God;" and St. Paul, in his Epistle to the Corinthians, a people almost equal to the Athenians in civilisation and intellectual attainments, asks, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching" (as the worldly-wise thought it) "to save them that believe." And, my brethren, even among us, in this Christian land, who have the advantage of so clear and simple a revelation as the words of my text, how unworthy are the opinions entertained by some of the infinite and eternal Creator! Some, like the fool, are saying in their hearts, "There is no God;" living practically without God in the world, neglecting his word and worship, slighting his present mercy, despising his future judgments, and forgetting that "the eyes of the Lord are in every place, beholding the evil and the good;" others, degrading the purity and dignity of his holy law, are supposing, by the merit of their own works, to atone for their conscious deficiencies; while others, through want or weakness of faith, are attributing to the Giver of all good the origin of their sufferings. To all these I would ad-

dress the words of my text, "God is love:" not merely that he possesses the quality of love and benevolence towards his creatures, but that he is essentially love itself. It is not possible for us, my brethren, fully to comprehend the infinite attributes of God, or to understand the extent of that love "which passeth knowledge;" but we may, by the light of God's word, discover various ways in which God has been pleased to manifest himself as a God of love.

And, first, let us contemplate the exercise of his love as exhibited in paradise before the fall—the earth spontaneously producing every tree that is pleasant to the sight and good for food, watered with fruitful streams, and abounding in every thing that could tend to promote the happiness of his creatures. Then behold man, made after the image of God in holiness, and happiness, and heavenly affections and desires, placed in the midst of this scene of bounty and of beauty, with no restriction but such as was necessary to preserve him in this state of happiness—the abstaining from the tree of the knowledge of good and evil; blessed with the frequent presence of the Author of all his happiness, and enjoying a hallowed day of rest, a holy Sabbath, in which he would rejoice to pour forth the praises of a full and grateful heart, and delight in more immediate communion with the Author of his happy being. Endeavour to realise this scene to your minds, my brethren, in which every thing was proclaimed by the unerring voice of the great and wise Creator very good, and therefore eminently productive of pure and unmixed happiness, and say, does it not prove that "God is love?" Then the pure image of a God of love was reflected from the heart of man, without a cloud of sin to obscure its brightness: but, alas, such is no longer our state; sin has brought a curse upon the earth, and extended its withering and blighting influence over the mind and heart of man (the seat of his understanding and affections), as well as over the visible works of the creation. But even yet, how many proofs do we see around us in the earth of the mercy and love of God! "The heavens declare the glory of God, and the firmament sheweth his handiwork."

But again; if we have sufficient evidence that God is love from contemplating the condition of man before the fall, how much more cause have we to acknowledge it from contemplating his condition since! If Almighty love shine forth conspicuously in the work of creation, how much more bright and especially interesting does it appear in the work of redemption! Had God left us to the consequences of sin, it would have been no more than the exercise of infinite justice, and quite

consistent with his character as a God of love: but infinite mercy interposed, and devised a scheme by which reconciliation and peace might be effected: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Truly in this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. And this, my brethren, is the great and important subject for us all to learn, not merely as an historical fact, but to apply by faith to our own hearts individually—that in this, especially, is manifested the love of God towards us, in that "while we were yet sinners, Christ died for the ungodly." He did not wait until we were driven, by a sense of our misery, to seek for reconciliation; but while we were yet sinners, wandering farther from him in the ways of sin, instead of seeking to return. He did not leave us in our darkened state of ignorance and misery, to devise a way of salvation for ourselves, for that would have been to leave us in hopelessness; but, in the counsels of infinite wisdom, he provided a way by which God could be just, and yet the justifier of the ungodly; by which his holy law might be fulfilled to the utmost, and yet mercy extended to the transgressor of that law. He did not require of beings sunk in sin, and alienated from him by wicked works, to produce any works of such sufficient merit as might entitle them to hope for restitution to his favour, for that would have been impossible; but "when we were afar off, in due time Christ died for us."

Surely, then, here we have abundant proof that God is love: instead of visiting us with the punishment due to sin, he has provided for us, in Jesus Christ, a full, perfect, and sufficient atonement for sin, that whosoever believeth in him should not perish, but have everlasting life. Herein, indeed, is love; "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And, my brethren, if we are brought to love God sincerely, if our hearts are indeed set upon heavenly things, it is not because there is in us any natural inclination to love God, although he is love itself, but it is "because he first loved us." This is an inexhaustible subject—one which even angels desired to look into: the great mystery of man's redemption, by which the powerful constraining influence of God's love in Christ Jesus to a perishing and sinful world works in the heart of man repentance of sin, faith in the Lord Jesus Christ, and love towards God, is a subject which will never be exhausted throughout eternity; but will continually be calling forth increasing praises, and devotion,

and love, from the hosts of the redeemed, who will ascribe, from the beginning of the dawn of grace in their hearts, till its perfection in glory, from first to last, "salvation to our God who sitteth upon the throne, and to the Lamb: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever!" May you and I, my brethren, be amongst that happy number; and then shall we know by blessed experience "the length, and breadth, and depth, and height of that love which passeth all human knowledge;" then shall we know that "God is love."

But not only has the love of God devised and completed this great mystery of redemption, but it has also been made known to us in his revealed word, and in the various appointed means of grace which he has promised to bless: the public worship of his house, the preached gospel, and that much-neglected, but most strengthening and refreshing ordinance, prepared for as many as are religiously and devoutly disposed, the most comfortable sacrament of the body and blood of Christ. These means of grace, applied by the power of the Holy Spirit to the heart, which God has promised to give to all who seek it in prayer, will produce in us an increase of grace and spiritual strength, which will enable us to resist temptation and sin, and acquire those heavenly graces and dispositions which will make us meet and fit for the inheritance of the saints in light. The humble, and diligent, and prayerful use of them will, through God's grace, enable us to realise in our own experience the great and precious promises of the Gospel, by which we may become partakers of the divine nature; and will afford abundant proof to us, that God, who has appointed them for us, and enjoined them on our observance, is love. Are there any present who undervalue these means of grace, or consider them only as forms, which common consent and the customs of society require to be observed occasionally, as convenience may allow? O, be assured there is something far more important in them; do not deprive yourselves of the privileges they are calculated to afford, and increase your condemnation and guilt, by rejecting or undervaluing the very means which, by prayer and a supply of the Spirit of Christ, are calculated to effect the gracious purposes of a God of love.

But another evidence that God is love is afforded by the character of God's law, which our blessed Lord has summed up as containing unreserved love to God, with all our heart, soul, mind, and strength; and the exercise of love towards our neighbour,

and even our enemies; and St. Paul tells us, that "love is the fulfilling of the law;" that is, to act from a principle of love to others includes all that is contained in the law, which regulates our duties to our fellow-creatures. And, my brethren, do we not see in this law the image of that God who is love? If it were universally acted upon, it would spread peace and happiness in our families and in our neighbourhoods, and go far to convert the strife, and discord, and misery, which sin has introduced into the society of this world, into tranquillity and love.

In the instances which I have adduced, we may see clearly and satisfactorily, if we do but reflect, that "God is love," viz. in his work of creation, and still more in the great work of redemption, and the various means by which he is making known and rendering effectual among men this display of his infinite love. But we may rest assured also that God is love, as certainly, though perhaps not always as evidently to our present perceptions, by the daily events of his providence;—I say we may rest satisfied that God is love, by the daily events of his providence, as certainly, though we are not always permitted to understand or trace the manner in which his love is exercised towards us in this respect: he is pleased to try our faith in the clear assurances and promises of his word, that "all things shall work together for good to them that love him;" "that our light afflictions, which are but for a moment, are intended to work out for us a far more exceeding and eternal weight of glory;" that although "no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." These and various similar passages are intended for our comfort and direction under the mysterious and often inexplicable visitations of God's providence; that "the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

Surely God has given us sufficiently clear evidences that he is love, to induce us to trust in his love, though we may be required "to walk by faith, and not by sight;" and whenever we may be led by a dark and gloomy way, in which we are not able to discover the end to which it will lead us, let us be more anxious to ascertain that the hand of God is directing us, and that we are desirous of following humbly, patiently, and cheerfully, than of curiously inquiring why we should be led by such a path, and whither it will conduct us. Abraham, at the command of God, obeyed, and went forth, not knowing

whither he went. Jacob, yielding to the fears which the weakness of his faith created, declared, "all these things are against me," though he lived to see that the very events which he so much lamented were working together for his good. And thus will it be with every follower of Christ: what the Lord doeth, he may not know or understand now, but he shall know hereafter. He knows, if he can but believe it, that not even a hair of his head can fall to the ground without his heavenly Father's knowledge; and he is assured that "God is love," and that "he that spared not his only-begotten Son, but freely gave him up for us all, will, with him, also freely give us all things:" and with firm reliance on these promises, he should learn, in every thing which concerns him, by prayer and supplication, with thanksgiving, to make known his request to God; and anticipate, with humble confidence, the fulfilment of the promise, that "the peace of God, which passeth all understanding, shall keep his heart and mind through Jesus Christ;" and while in possession of that peace which our Lord bequeathed to his people, he will reflect also upon the admonition which followed, "Let not your heart be troubled." And in the firm persuasion that the very obscurity and mystery which at present conceals the purposes of a God of love from our sight proceeds from love, we should cling more closely by faith to his promises and precepts; knowing that hereafter, when we are permitted to look back on all the way by which God has led us through the course of our earthly pilgrimage, we shall have occasion again and again to renew our praises for those very events which, if possible, we would have avoided, or ordained otherwise, and shall be permitted to see how goodness and mercy have followed us all our journey through. The more this faith is brought into exercise, the more earnestly shall we desire, and the more fervently shall we pray, that our wills may be brought into subjection to the will of God; "not as I will, O Lord, but as thou wilt."

And here, my brethren, we may observe, how consoling and how cheering is the present peace and tranquillity of mind of that man who has this faith under trying and mysterious events! "the trial of his faith worketh patience, and patience experience, and experience hope:" his very trials and afflictions, instead of producing despair, increase his hope; and though all around and without be dark and gloomy, within there is light, which will shine more and more until the perfect day shall dawn upon him, which shall disclose the love which appointed all that has called faith and patience into exercise; and there is

also, in the midst of all his trials, a joy with which a stranger intermeddled not. O, then, my brethren, seek thus to realise to yourselves the truth that "God is love," as the best remedy against hopelessness, and the firmest support in the hour of affliction.

But again; that "God is love," is evident also from considering the effect intended to be produced by those events of his providence which at first sight might convey a contrary impression. When we reflect that our condition in this life is not one either of ultimate reward or punishment, but that it is one of probation and discipline, to fit and prepare us for another,—we shall see an evidence of love even in the afflictions and chastisements with which we are visited; and knowing that "whom the Lord loveth he chasteneth, even as a father the son in whom he delighteth," we shall be more anxious, in the time of affliction, to search and try our hearts, and pray that the correction of a Father's love may produce in us a beneficial effect, than that it may be removed from us. Let us desire that it may produce in us a greater conformity to the mind which was in Christ, more decided separation from the evil that is in the world, its pleasures, its vanities and follies, and more zeal and devotion to the cause of God. And, my Christian brethren, you who, by God's grace, are, as living branches, bringing forth fruit to the glory of God, may expect the pruning-knife of affliction to purge and cleanse you; for our Lord, comparing himself to the vine, and his people to the branches, declares, "Every branch that beareth fruit, my Father purgeth it, that it may bring forth more fruit." The most eminent and distinguished servants of God are those who have been called to endure a great fight of afflictions; but they have ever found the grace of God sufficient for them. And those who are described in the Apocalypse as nearest to the throne of glory, "clothed with white robes, and having palms in their hands, are those who came out of great tribulation." Cast not away, therefore, your confidence, beloved, which hath great recompense of reward; for "ye have need of patience, that after ye have done the will of God, ye might receive the promise." When we reflect, therefore, on the purpose for which afflictions are sent, to correct, chasten, and purify the heart—of the source from which they proceed, from that God who is love, who doth not willingly afflict his people—and of the end which they are intended to accomplish in us, to prepare us for a far more exceeding and eternal weight of glory—and also the gracious promises of Divine support, assured to those who cast their burden on the Lord,—we may safely affirm, that even the afflictive

events of God's providence may be considered as an evidence that "God is love."

And now, my brethren, in conclusion, what do we learn from this subject? If "God is love," it becomes us to adore, and praise, and love God with all our hearts, to submit ourselves with resignation to his will, to desire what he has promised, to love what he has commanded, especially to seek after a saving knowledge of God's redeeming and sanctifying love, recollecting that they only are the sons of God who are led by the Spirit of God. Let us faithfully examine whether we are led by a spirit of love, both towards God and towards our neighbour, more especially those who are the children of God. It is a sad and a fearful thing to be living careless or negligent of God, slighting his infinite love, which sought us even when we were sinners, and freely offered reconciliation and peace through Christ. You, my brethren, who are here, have heard of the love of God to you; and can any of you make up your minds to resist his love, to go away and think no more of your own danger as sinners against God, and of God's love in giving his Son to redeem you from sin? O, recollect that, although I am now privileged to proclaim to you, and you are permitted to hear, that "God is love," that "God in Christ is reconciling the world unto himself;" yet remember, that God out of Christ is "a consuming fire," that shall destroy the ungodly. Now is the accepted time; but, brethren, "the time is short." Come while you are assured of admittance, lest the door of mercy be closed, and your day of grace passed away for ever.

But another lesson which the apostle teaches us from this subject is, "Beloved, if God so loved us, we ought also to love one another." Surely we ought to love those whom a God of infinite purity and holiness has condescended to love; and the best way we can shew our love to them, is to use all the means in our power, with prayer to God, to make them partakers of the blessings of salvation, which, through the unmerited love of God, we have ourselves received. If we did but more justly appreciate the value of the soul, how much more zealous should we be in seeking the salvation of the souls of others! But towards those who reflect the image of a God of love in their hearts, it becomes us more especially to cultivate those holy affections which should ever unite those who are influenced by one and the same Spirit, ransomed by one and the same Saviour, adopted into the same family, and, through the grace of God, are fellow-heirs of the same glory. To you, beloved brethren, I would say, let the love of Christ constrain you; let it bear you down its full

tide. Strive to loosen your souls from the ties which bind you down to earthly things; and let the current of holy love bear you onward in your course towards heaven. Soon will it leave darkness and sorrow behind; and, having burst the opposing gates of death, shall beyond them swell into a sea of holy, heavenly joy, which shall never ebb; when

"You shall bathe your weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across the peaceful breast."

PERAMBULATIONS; OR, WALKING OVER THE PARISH BOUNDARIES.*

"That every man might keep his own possessions,
Our fathers us'd, in reverend processions,
(With zealous prayers and with praisefull cheere,) To walk their parish-limits once a-year,
And well-knowne markes (which sacrilegious hands
Now cut or breake) so bord'ring out their lands,
That ev'ry one distinctly knew his owne,
And many brawles, now rife, were then unknowne."

Wither's Emblems (1635).

THIS formerly was done every year, and, generally, on one of the three first days of rogation-week. It is now not performed so regularly as it was in old time, nor with the same solemnities. But in many places it is still kept, and commonly on ascension-day. Indeed, it is much to be regretted that it should not be more constantly and carefully attended to, as a great deal of wrong, and many lawsuits and quarrels were thereby prevented; as the poet has quaintly stated in the lines with which we have headed this article. But especially may we deplore, that the religious character of this practice should have been altogether abandoned. The custom of processions, at this season, is of very remote antiquity, and by some is considered to have taken its rise from imitating, or perhaps from a desire to present to the converts a better substitute for those processions which the heathens used, at the same season, in honour of their idolatrous deity Terminus, whom they considered as the "guardian of fields and landmarks, and the keeper up of friendship and peace among men. The primitive custom used by the Christians on this occasion, was to accompany the bishop, or some of the clergy, into the fields, where litanies (or supplications) were made, and the mercy of God implored, that he would avert the evils of plague and pestilence, and give them, in due season, the fruits of the earth."† The litanies, or rogations, then used gave the name of rogation-week to this time. After the Reformation these holy purposes were not lost sight of. Queen Elizabeth directed that "the Church, at certain times and convenient places, should admonish the people to give thanks unto God, on the beholding of God's benefits, for the increase and abundance of his fruits, saying the 103d Psalm," &c. It was also among the inquiries of the archdeacons, whether the practice was duly observed in the several parishes; and Ilbert, in his "Country Parson," mentions the pious and sociable uses of this custom.

"The country parson," he says, "loves procession, and maintains it, because there are contained therein four manifest advantages. First, a blessing of God, for the fruits of the field; secondly, justice in the preservation of bounds; thirdly, charity in loving, walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any; fourthly, mercy in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used. Wherefore he exacts of all to be present

at the perambulation; and those that withdraw and sever themselves from it, he dislikes, and reproves as uncharitable and unneighbourly."

And of Hooker, so celebrated for his learning and piety, it is observed, that he was remarkable on these occasions for the benevolence and devotion, mingled with decorous cheerfulness, with which he at once edified and pleased his parishioners, young and old. And in the Book of Homilies, an address to be read to the parishioners when walking their boundaries was published by authority; and we conclude this article with an extract, which will shew the devout spirit in which it was composed. And here, in this, as well as in most of his acts, public and private, the Christian can bring into exercise the social principle of his religion, cherish piety and brotherly love, and feel his relation to both God and man.

"If now, therefore, ye will have your prayers heard before Almighty God, for the increase of your corn and cattle, and for the defence thereof from unseasonable mists and blasts, from hail and other such tempests; love equity and righteousness, ensue mercy and charity, which God most requireth at our hands. Which Almighty God respecteth chiefly in making his civil laws for his people the Israelites, in charging the owners not to gather up their corn too nigh at harvest season, nor the grapes and olives in gathering-time, but to leave behind some ears of corn for the poor gleaners. (Levit. xix. 9, 10; Deut. xxiv. 19.) By this he meant to induce them to pity the poor, to relieve the needy, to shew mercy and kindness. It cannot be lost, which for his sake is distributed to the poor. For he which ministereth seed to the sower, and bread to the hungry (2 Cor. ix. 10), which sendeth down the early and the latter rain upon your fields, so to fill up the barns with corn, and the wine-presses with wine and oil (Joel, ii. 22); he, I say, who recompenseth all kinds of benefits in the resurrection of the just, he will assuredly recompense all merciful deeds shewed to the needy, howsoever unable the poor is upon whom it is bestowed. 'O,' saith Solomon, 'let not mercy and truth forsake thee. Bind them about thy neck,' saith he, 'and write them on the table of thy heart; so shalt thou find favour at God's hands' (Prov. iii. 3). Thus honour thou the Lord with thy riches, and with the first-fruits of thine increase; so shall thy barns be filled with abundance, and thy presses shall burst with new wine: nay, God hath promised to open the windows of heaven upon the liberal, righteous man, that he shall want nothing. He will repress the devouring caterpillar, which would devour your fruits. He will give you peace and quiet to gather in your provision; that ye may sit every man under his own vine quietly, without fear of the foreign enemies to invade you. He will give you not only food to feed on, but stomachs and good appetites to take comfort of your fruits, whereby in all things ye may have sufficiency. Finally, he will bless you with all manner of abundance in this transitory life, and endue you with all manner of benediction in the next world, in the kingdom of heaven, through the merits of our Lord and Saviour: to whom, with the Father and the Holy Ghost, be all honour everlasting. Amen."

THE PREACHING OF THE CROSS.*

ON mere human computation, the preaching of the cross is, of all engines, the least likely to effect a moral revolution amongst men. It would have been easy for Mahomet to predict, that by the processes which should be employed for the promulgation of his

* From the "Penny Sunday Reader."

† Brand, *Popular Antiquities*.

* From a Sermon by the Rev. H. Melvill, preached at the anniversary of the Newfoundland and British North America School Society.

doctrines, multitudes of adherents would be gathered to his standard. When the sword was to hew down the refractory, and the faithful were promised a paradise in which the wine-cup should sparkle and the cheek of beauty smile, it required no vast shrewdness to calculate that the pretensions of the false prophet were likely to be favourably received. Give man a religion which flatters his pride, or which panders to his passions, and you will not be long in surrounding yourself with votaries. But you should carefully observe how little there is in the doctrine of the cross which could seem to adapt it for making way on earth. That all dependence is to be placed on the merits of a crucified Redeemer; that his death is to be our life; his blood-shedding the sole procuring cause of the forgiveness of sin,—these, the glorious and fundamental truths of the Gospel, are practically the great stumbling-blocks to its reception. The words of the apostle have lost nothing of their force in the lapse of centuries; for to them that perish the preaching of the cross is still “foolishness.” We may go the round of nominal Christianity, and wherever we find self-righteousness, or Antinomianism—the idolatry of works, or the neglect of works (which is just as bad)—we shall find, that an imperfect reception of the doctrine of the cross lies at the root of the evil; and even the indifference and opposition to religion in general, which characterise the great mass of our community, are to be traced to repugnance to this doctrine. The doctrine can make no compromise with human pride, and it wages interminable war with human passion. If I receive it, then, from its very nature, I become pledged to the crucifixion of the flesh, with its affections and lusts. If I am an idolator of intellect, I must throw to the ground the censer in which I have burnt incense; if I am an indulger of appetite, I must place a bridle where I have given the reins; if I delight in accumulating the gold and silver, I must count as dross what has engaged my affections. It cannot for an instant be concealed, even from the dullest of calculators, that, in becoming the disciples of a self-denying and crucified Lord, we pledge ourselves to a holy and determined war with sin; and on this simple account, the whole array of carnal emotions is in arms against the Gospel. So that it is not too much to say, that even when the claims of the Christian religion are outwardly admitted, the lifting up of the Saviour is virtually the impediment to his triumphs.

Yea, and if you go back, for an instant, to earlier scenes, and remember the difficulties with which Christianity had to struggle at the outset, you will readily discern that the crucifixion of its Founder was of all things the most calculated to shut up the world to an obstinate rejection of his claims. It would have seemed enough to have told the polished nations of antiquity, that the author of this new faith had died as a malefactor, by the hands of his own countrymen, in order to have riveted them to a contemptuous infidelity, and to have for ever closed all inquiry into the truths of those announcements which apostles were busied in proclaiming in their cities. Yet it was in the face of all this apparent likelihood, nay, of this absolute certainty of vehement opposition, that Christ made the representation in our text. We are not at

present concerned with the fulfilment of his prophecy in its largest sense; we have only to observe, that whilst the preaching of the cross has been and is “foolishness” to them that perish, to them that are saved it has been and is “the power of God.” In spite of what we have advanced respecting the antipathy of the men of every age to this doctrine, preaching has been successful in the exact proportion that it has been the preaching of the cross. When the ministers of Christ have given out the truth in simplicity—when there has been the least of endeavour to smooth down what is rugged, or to varnish over what is distasteful to the natural heart, multitudes both of men and of women have been added to the Church. And if you combine the facts on which we have insisted—the fact, that nothing could have appeared less likely to produce a moral revolution than the preaching of the cross, and the fact, that nevertheless to this preaching must be referred whatever moral revolution has been actually produced—you can hardly fail to allow, that the Being who uttered our text must have had a keener view of the future than could be gained by mere human foresight. He prophesied (if you will allow me the expression)—he prophesied against probabilities; he affirmed that results could be brought round, which, on the commonest principles of human calculation, were sure not to be brought round. He took, as it were, the offensive part of his system of religion,—the part which every one decides must be kept in the back-ground, if you would not have the whole contemptuously rejected; and he declared, that this very part should be the engine for the subjugation of the whole family of man. And by thus freeing himself from all earthly computations, and dealing with the future as none could have dealt who could only have applied to its secret the shrewdness of a guess, or the reckoning of a finite arithmetic, he as powerfully manifested his Divinity as when he poured light upon the darkened eye-ball, or hushed the waters, or broke up the sepulchres: and we commend it to you all, as a line of argument worth following out in your own meditations,—the prediction of improbable results a proof of more than human wisdom. It was quite improbable the Gospel would prove a sword on the earth; it was quite improbable that the preaching of the cross would be effectual and influential preaching. Had Jesus, therefore, spoken only as a man, he would not have spoken in the very teeth of probabilities: he might have predicted what was false, but at least he would have predicted what was likely. And hence we reckon our text amongst those internal evidences of Christianity, which are all the more valuable because indirect; and connecting the prophecy with the fulfilment, we feel, that had not Christ spoken by the Spirit of God, he never could and he never would have said, “And I, if I be lifted up, will draw all men unto me.”

The Cabinet.

INSENSIBILITY.—Never to ask ourselves what our great want is, or what we should ask of God, if we might have the wish of our hearts, is great blindness and stupidity; and yet it is the case, not only of the grossly irreligious, but of all those who are in the practice of an external work only.—*Rev. T. Adams.*

CHRIST.—He who himself put on a crown of thorns, never intended that his followers should wear a crown of flowers: he who has told you to take up your cross daily and follow him, well knew that you would not be able truly to follow him without having daily crosses to take up.—*Rev. H. Bunton.*

CHRISTIANITY.—Wherever Christianity goes, civilisation follows in her train; wherever she goes, the duties and the rights of mankind are practised and recognised—the fetters of the slave are lightened and removed—the female sex are restored to their natural situation and their kindly influence in society; and the profession of godliness is shewn to be great riches, as contributing to the wisdom, the wealth, and the happiness of the nation which receives it. Let us compare our present condition with that of our forefathers, while the Gospel was yet unknown to them. Let us recollect that the poorest man who now hears me is more warmly clad, more comfortably lodged, enjoys a mind better stored with ideas, and greater security of liberty, life, and property, than a king among the wild Americans or the ancient Britons; and we shall feel and understand the blessings of a religion which has been a principal agent in a change so beneficial—a religion by which the ignorance of man is enlightened and his manners rendered gentle; which, by protecting the fruits of industry, has encouraged every useful invention; and which, even amid the increasing luxury of the rich, has lessened the distance between them and the poor, by calling the attention of both to that awful moment when all shall be equal in each other's eyes, as they are now in the eyes of their Maker.—*Bp. Heber.*

HEATHENS.—A large part of the world are heathens. I call those heathens who either have no God at all, or false gods. Whoever is living without God in this world—whoever is walking after his own heart's lusts—whoever is the servant of sin—whoever speaks a good word for it, and says of it, "What can it signify? there is no great harm in it, it is a mere trifle," though he knows that God has forbidden it—whoever has set up his idol in his heart, and is worshipping Belial the god of debauchery and profaneness, or Moloch the god of revenge and hatred and all fierce passions, or Mammon the god of riches and worldly-mindedness,—all these are heathens in spirit. They may have been christened, but they are not Christ's; they have left him, and chosen another master. They may profess to believe in God, and may even draw nigh to him with their lips, but their hearts are far from him. They deny him in their actions and in their lives: what part, then, can they have in Christ? It is the duty of the preacher to tell such men that they must be looked upon as heathens. "Let him be to you as a heathen man," is our Saviour's own sentence (Matt. xviii. 17) against persons calling themselves Christians, yet persisting in an evil course of living.—*Rev. A. W. Hare.*

Poetry.

"MASTER, CAREST THOU NOT THAT WE PERISH?"

BY MISS EMRA.

(For the Church of England Magazine.)

Who dares to ask, thou faithless one,
For whom thy Lord so much hath done?
Thou whom he lov'd and pitied so;
He died, and would not let thee go.
One of his Church, that chosen band,
Heirs of his purchas'd heavenly land;
O canst thou perish? Dost thou dare
To doubt and question of his care?

Lord, dost thou care? The waves are high,
And slumberest thou so peacefully?
The beggar and the leper came,
And learn'd the wonders of thy name:
Dost thou not care for us thine own?
Shall now no miracles be shewn?
Dost thou not care? A watery grave
Is threatening, Lord; canst thou not save?

O, who replies? Some voice must wake,
And answer for that Saviour's sake;
Now by the lowly manger-bed,
Where once was laid his infant head;
By all the varied forms of woe
The Man of sorrows knew below;
By hunger, thirst, and wearied limb,
And fig-tree with no fruit for him;
Ay, by his tossing on the sea,
That very sea of Galilee,
While the same cry was uttered there,
"We perish, Lord! dost thou not care?"
By every wave the bark that toss'd,
And every cloud his sky that cross'd;
By every sacred tear he wept,
And by the very sleep he slept;—
For, O, that very sleep declar'd
Man's feebleness the God-man shar'd!—
Now, by thy shades, Gethsemane,
And, Mount of Calvary, by thee,
He watches o'er our daily lot;
He careth—and we perish not.

THE OMNIPOTENCE OF GOD.

GREAT GOD, may I, a dust-form'd mortal, dare
Essay thy power, thy blessings to declare?
Shall I, when ransom'd spirits, all thine own,
Sing hallelujahs round the eternal throne,
Raise my weak voice to thee? Dare I from hence,
From earth, declare thy vast omnipotence?

But none may all declare—the learn'd, the wise,
May to the height of earthly wisdom rise—
May measure heaven's bright orbs, and ever be
Lost in the mazes of philosophy;
Yet—though their lives were ages, and their days
Spent in untiring search and ardent gaze
Upon thy countless works—nor time, nor sight
Could number them—could view thy all of might.
We stoop to cull the wildest, simplest flower,
The mind is lost in wonder at thy power;
Hues, odours, unity of parts, combine
With life to prove that flower a work divine;
Like man, it hath its infancy, its prime,
Buds, blossoms, withers, and in given time
Sinks to its native earth; and soon we trace
Another gem, that fills its vacant place.

And man succeeds to man as flower to flower;
Each in his sphere demonstrating thy power,
Each drawing nourishment and life from Thee,
Creator of the world's immensity.
The world! we gaze from earth to heaven's vast height,
And worlds on worlds, spheres upon spheres of light,
Shine with their Maker's brilliance as they roll,
Each in his orbit 'neath divine control.

And, O, if such majestic works be given
To gaze of sinful mortals, what is heaven?
If here below, the mind be lost in sight,
How shall we view those realms of glorious light?
If here we marvel at man's curious frame,
Clad in the vesture of his parents' shame,
How shall we view the pure, angelic choir,
Array'd in robes of bright celestial fire,
By His great power, who bled our souls to save,
Burst the strong fetters of the darksome grave;
Awakes our spirits from the sleep of sin,
To bid them soar, a home on high to win;
And as he calls them, purified from hence,
Displays in death as life omnipotence!

M. A. BEALE.

Miscellaneous.

THE ATMOSPHERE.—The atmosphere is a mere mass of fluid floating on the surface of the ball of the earth; it is one of the inert and inorganic portions of the universe, and must be conceived to have been formed by the same Power which formed the solid mass of the earth and all other parts of the solar system. But how far is the atmosphere from being inert in its effects on organic beings, and unconnected with the world of life? By what wonderful adaptations of its mechanical and chemical properties, and of the vital powers of plants to each other, are the development and well-being of plants and animals secured! The Creator of the atmosphere must have been also the Creator of plants and animals: we cannot for an instant believe the contrary. But the atmosphere is not only subservient to the life of animals, and of man among the rest; it is also the vehicle of voice; it answers the purpose of intercourse; and in the case of man, of rational intercourse. We have seen how remarkably the air is fitted for this office; the construction of the organs of articulation, by which they are enabled to perform their part of the work, is, as is well known, a most exquisite system of contrivances. But though living in an atmosphere capable of transmitting articulate sound, and though provided with organs fitted to articulate, man would never attain to the use of language, if he were not also endowed with another set of faculties;—the powers of abstraction and generalisation, memory and reason, the tendencies which occasion the inflections and combinations of words, are all necessary to the formation and use of language. Are not these parts of the same scheme, of which the bodily faculties, by which we are able to speak, are another part? Has man his mental powers independently of the Creator of his bodily frame? To what purpose then, or by what cause, was the curious and complex machinery of the tongue, the glottis, the larynx produced? These are useful for speech, and full of contrivances, which suggest such a use as the end for which those organs were constructed. But speech appears to have been no less contemplated in the intellectual structure of man. The processes of which we have spoken, generalisation, abstraction, reasoning, have a close dependence on the use of speech. These faculties are presupposed in the formation of a language, but they are developed and perfected by the use of language. The mind of man then, with all its intellectual endowments, is the work of the same Artist by whose hands his bodily frame was fashioned; as his bodily faculties again are evidently constructed by the Maker of those elements on which their action depends. The Creator of the atmosphere and of the material universe is the Creator of the human mind, and the Author of those wonderful powers of thinking, judging, inferring, discovering, by which we are able to reason concerning the world in which we are placed,

and which aid us in lifting our thoughts to the Source of our being himself.—*Whevell's Bridgewater Treatise.*

SWALLOWS.—Many are disposed to think, from their disappearance in winter, they secure a retreat in some place of concealment, where they sleep or sink into a torpid state; out of which they are awakened by the influence of spring. I apprehend, however, their migration is annual and regular; and in this we may perceive the wise and beneficent direction of Providence. Of this I had the clearest proof in the immense bodies of these birds I perceived in my voyage to Alexandria, pushing their way in the direction of Egypt from Europe, during the month of October, and they may be compared to some of the vast caravans in the East. On the banks of the Thames, as well as in numerous other parts, they collect their forces, and make arrangements for migration. From the more hospitable regions they return to our climate in the beautiful season of the year; a fact which is expressly alluded to in the oracles of truth (*Jerem. viii. 7*). When they take a departure early, it is considered as a prognostication of severe weather approaching. This bird appears to be of a privileged kind, and was permitted to construct its nest in the cloisters of the sanctuary of Jehovah (*Ps. lxxxiv. 3*); and also ranked among those whose likeness, as an object of idolatry, was reprobated under the Mosaic dispensation (*Deut. iv. 15-17*). These scouts appear as if, like Noah's dove, they were despatched from the main body to spy and report on the appearance of the earth, and ascertain the longitude and latitude of their flight, before the general migration takes place. It is computed they fly upwards of sixty, the crow twenty-five, and the hawk forty-two miles an hour. The flight of the English eagle is 6,000 feet in a minute.—*Rae Wilson's Travels through Egypt.*

MUSIC.—Luther is frequently and fervently thankful for being enriched with a love of music. He says, "It is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrow and the fascination of evil thoughts. Music is a kind and gentle discipline; it refines the passions and improves the understanding. Those who love music are honest and gentle in their tempers. I always loved music, and would not for a great matter be without the little skill I possess in this art." The amiable and talented Hooker, in the fifth book of his "Ecclesiastical Polity," speaking of music, says, "Touching musical harmony, whether by instrument or voice, such is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself, by nature, is, or hath in it, harmony."—*Hampshire Advertiser.*

VERNACULAR DIALECTS.—In the Roman Church, the Latin language; in the Greek, the ancient Greek instead of the Romaic or modern Greek; in the Syrian, the Syriac instead of the Malabar; in the Abyssinian, the Ethiopic instead of the Amharic and other vernacular dialects,—are distinguished by the name of ecclesiastical; being the languages in which the Scriptures are preserved, in opposition to those in which the great body of the people talk and understand one another. In other Churches also the same evil prevails.—*Professor Scholfield.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 194.

NOVEMBER 16, 1839.

PRICE 1½d.

ON THE ORIGIN, NATURE, AND PROGRESS OF DIVINE WORSHIP.

BY THE REV. W. G. MOORE,
Rector of West Barkwith, Lincolnshire.

II.

THE first account we have of any particular act of homage rendered to God, is given us in the words: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." May we not suppose from hence that the acceptance of Abel's offering, and the rejection of that of Cain, was attributable to the nature of the gift presented by each, and to the state of mind exhibited by the worshippers in the nature of the sacrifice made? If, as there is every reason to suppose, the skins wherewith our first parents were clothed were those stripped from animals slain in sacrifice, the only mode of approaching their Creator acceptably after their apostacy was by blood.

Sacrifices were, indeed, of two kinds; first, those strictly so called, wherein the offering made was totally destroyed by fire (and these again differed, as being, in some instances, peace-offerings, in others sin-offerings); and secondly, those which were simply oblations, or in acknowledgment of the Divine goodness for the continuance of life, and for the gift of those numberless mercies which made that life a blessing. In discriminating, therefore, between the nature of the tribute paid to the Almighty by Cain and Abel; in con-

sidering the sacrifice offered by the one, and the oblation made by the other, we shall perhaps arrive at the real cause of the difference made between them by a just and jealous God. The one, Abel, drew near with a sacrifice at once expressive of his guilt, and of his dependence upon the sufficiency of that one great sacrifice for sin, which, in the latter day, should be offered up by the Son of God, and be effective to the release of all who looked to it in faith for the cleansing of their natural pollution, and the gift of perfect righteousness; the other, Cain, drew near with the first-fruits of the earth, which, however worthy of acceptance when preceded or accompanied by a confession of guilt, a deprecation of vengeance, and an acknowledgment of Divine goodness, would, when offered prior to any such confession or acknowledgment, prove only the pride of his heart. A sense of sin is the very first requisite in an apostate creature previous to his re-attaining the Divine favour; and it would surely, therefore, be the intention of the divine Being, in his constitution of a form of worship adjusted to the necessities of fallen creatures, to point out, first, how or in what way such sense of sin should be properly expressed, before he pointed out the means, or would dictate the manner, in which the concomitant feeling of gratitude or praise for daily mercies should be displayed. And as obedience was then the simple rule of life, the summary of the law given for human direction, the transgression of Cain seems to have been a reiterated and gratuitous rebellion against his Maker. This view of the subject is strengthened by comparing the passages wherein the form of worship is mentioned

as used by Noah, Abraham, Isaac, and the patriarchs, with that expressly ordained at a later period, and concerning which there can be no doubt.*

In the early ages of man's existence frequent mention is made of building an altar, and sacrificing to the Lord, though we have no recorded petition for a very considerable period. At the same time, we are naturally led to believe that as sacrifices were but the outward act, they could only be acceptable or otherwise as they were declaratory of the mind of the worshipper, and his desire to renew the dedication of himself, and all his substance (the just forfeit of transgression), to the service of the Almighty.† Sacrifices, indeed, were only offered at some set time, upon some singular event in the lives of patriarchs, upon some signal mark of Divine interference, or upon some striking communication being made to them from on high;‡ while prayer would be a daily duty, without which they could maintain no spiritual communion with the Fountain of light and happiness. The commendation pronounced upon Enoch for walking with God can only be clearly understood by supposing that he worshipped and served God in the prescribed methods, of which sacrifice was one; and in the habitual exercise of prayer and praise, which was the other.

In short, the head of the patriarchal family was the priest, to discharge every religious service, according to those directions, which were as binding upon all, as, we can have no doubt, they were inculcated upon all. Thus it is said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. xviii. 19).

As we descend the stream of time, we find that, independent of sacrifices, of the public acts of obedience and subjection paid by heads of families generally, and by individuals on some special occasions in particular, there were not only stated hours of prayer, but stated prayers for those hours. These were supposed to have been appointed by Ezra, to the number of twenty-two, which number was reduced by Gamaliel, the instructor of St. Paul, to eighteen. It was also a custom among the Jewish doctors to teach their disciples short forms or summaries, which were not put forward with the intention of render-

ing public worship unnecessary, nor were they considered as in any way interfering with or prejudicial to it,—but in order that each one of their disciples might have some petitions suited to his own particular wants and circumstances, perhaps also to his peculiar tenets. That prescribed forms of prayer were also in use in the Israelitish Church, may be learned from the Pentateuch; for the offering of first-fruits and tenths was to be accompanied by a confession of Divine bounty and goodness, and a declaration that the person presenting it had performed what the law required.* Among the psalms and hymns of David, many are (εὐκταί) prayers for common use, solemn addresses to God, adapted to the wants of his people.† Thus Hezekiah, it is said, "commanded the Levites to sing praises to the Lord with the words of David and Asaph the seer; and they sang praises with gladness, and they bowed their heads and worshipped" (2 Chron. xxix. 30).

It must not, however, be supposed, that because our Lord, in compliance with the custom of the Jewish rabbins, taught his disciples a form of prayer well deserving the title ascribed to it by one of the Fathers,‡ "the God-taught prayer," he ever intended that its use should supersede that of every other; or that it should necessarily form a part of every other prayer. It was a brief compendium, intended to point out the leading subjects of human petitions; and as it comprises within few words all that God demands and men stand in need of, it cannot be too closely adhered to, whenever and with whatever form we draw near the footstool of our Maker.

Tertullian says, with reference to our Lord's prayer, "God alone can teach us how he wishes to be addressed. The divine use of prayer, therefore, being ordained by God himself, and the dictate of his Holy Spirit, it ascends to heaven by his favour, commending to the Father what the Son has taught." Cyprian says, "Christ, among other salutary admonitions and divine precepts, in which he seeks the salvation of his people, himself also gave us a form of prayer, and taught and advised us what to pray for. He who breathed into us the breath of life, taught us also how to pray—one mark of kindness leading to the expression of others; so that while we address the Father by prayer and supplication taught by the Son, our prayers may the more readily enter into his ears." And again, "What can be more spiritual than the prayer delivered to us by Christ, by whom also the Holy Spirit has

* Vide Gen. viii. 20; xii. 7; xxii. 9; xxxv. 13; where we may observe that building an altar is synonymous with offering sacrifice.

† That this was the case, we have proof in Gen. iv. 26: "Then began men to call upon the name of the Lord;" as also in Gen. xiii. 4, "Then Abraham called upon the name of the Lord." Compare also Ex. xx. 24; xxiv. 4; xxix. 11-22; xl. 29; Lev. i. 2-31.

‡ Such was Noah's sacrifice, Gen. viii. 20; Abraham's, Gen. xv. 9.

* Vide Deut. xxvi. 5-13. Where the address put into the mouth of the worshipper is, we may observe, in the singular number, that the prayer might be regarded as that of every individual, as well as applicable to the community.

† Vide Psalms, passim; compare Jer. xxix. 13.

‡ Cyril: Θεοδιδάκτος ὡς ἔστι.

been sent down to us? What supplication can carry along with it more the air of truth than that which proceeded from the mouth of Him who is truth? So that to pray otherwise than he hath taught, is not only a mark of ignorance, but of folly." "We are not those," says a learned divine,* "who seek to restrain, by a form of words, the spirit of prayer, or those praying with the Spirit; but because we do not hold ourselves bound to such a form, do we consider it improper or inconvenient to use it? If we may be permitted to address the divine Being in our words, shall we, therefore, be precluded from addressing him in his own? Can we imagine that our babbling will be more grateful to him than the words of Him who is truth, and which contain wisdom that cannot err? Vain repetitions of the same prayer, are, however, by no means countenanced, either by the command of Christ, or the usage of the ancient Church." The practice is condemned by our Saviour: "Use not vain repetitions, as the heathen do; for they think that they shall be heard from their much speaking" (Matt. vi. 7). In fact, a momentary consideration of what the true nature of prayer is, will refute the practice which has obtained in one section of the Christian Church. It is not the time consumed in the attitude of supplication, not the mechanical and continuous repetition of words, which constitutes prayer; but it is the aspiring cry of a broken and contrite, or the overflowings of a grateful heart; it is the outpouring of a troubled mind, or the lowly prostration of the humble and sincere. It is a combination of hope and fear, of penitential sorrow and lively gratitude; it is the utterance of heartfelt desire, the impression of weakness, the deprecation of wrath, and the assurance of help in every time of need. If, then, in all ages of the Church some established rule and order for public worship has been laid down—and no one, as far as we can learn from Scripture, ever presumed to enter into the Divine presence without conforming himself to it—we are more than justified in following, we are surely required to follow, the practice of all antiquity, and to take advantage of such forms of prayer as have been handed down to us, more especially from the times immediately subsequent to those of the apostles; for, looking upon the great promises and leading truths of Scripture as belonging to the whole family of man, those beautiful petitions which we find

in the Psalms of David and in the prophets of old, are certainly suitable to us, and the more so as we live in days during which some of those grand events of which they spoke and sung, and for the advent of which they continually prayed, have glided from the uncertainty of the future to the certainty of the past.

With one observation I will close the subject. We have no authority whatever derived from Scripture to sanction the use in public worship of extemporaneous prayer. And, indeed, is it not consistent with sound reason to believe, that prayers read and known of all men; untainted by peculiar, or narrow, or false views of divine truth; distrusting the momentary impressions of the enthusiast, or the cold display of the phlegmatic and formalist; resting upon the practice of the primitive Church; tested by the experience of the remotest times,—should be better adapted to the edification, sound instruction, and consistent piety of all, who, whatever the varieties of their outward circumstances, have need of the same spiritual nourishment, than the prayers which must of necessity take their tone, be vapid or energetic, be precise or diffuse, be scriptural or unwarranted by Scripture, according to the feelings and fancies and failings of a being like ourselves? Such prayers may be well suited to individuals, in the privacy of the chamber, but they are not calculated for the sober and solemn and stated worship of God in his holy sanctuary. Our Church is wise and judicious, in being content to express the great wants of mankind, to pray to God, and to praise him, in language that the most fastidious must admire, the greatest sinner may with truth adopt, and to which the greatest saint may say, Amen.

ON THE COMMUNION.

HUMAN nature is ever in extremes; we avoid one error too often only to fall into its opposite. Thus it is in the holy communion to an extent most easily traced by its paralysing effects. We have abjured the Romish doctrine of transubstantiation; and we have done well, for, in the language of the 28th article of our Church, it "is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions;" but it is to be feared that Protestantism tends to an error equally dangerous, because equally repugnant to Scripture, and equally overthrowing the nature of a sacrament. In our anxiety to avoid superstition, we are bringing ourselves into contact with scepticism; in our abhorrence of the blasphemy and absurdity involved in the elementary change, for which the papist contends, we have simplified and explained away, and well nigh reduced, this most sacred and mysterious rite of our religion to a mere commemora-

* Witsius in *Symb. et Orat. Dom.* Witsius and Whitby are at issue on this point. I should incline to the opinion of the former, borne out by what is recorded of the prayers of the apostolic age, that our Lord's prayer was not deemed a necessary part of our address to God, but was intended as an epitome, if I may so call it, of what prayer in general ought to be. In the Lord's prayer we have the outline; the body of the picture must be filled up according to individual wants and feelings.

tion of the sufferings of Christ: in denying the bodily presence of the Lord in his holy supper, do not many of us virtually deny the reality of his spiritual presence also? O, no wonder that the sacred table is so little thronged; no wonder that the generality even of those who do attend come so seldom, when the very essence of the sacrament is disregarded, and our souls incapacitated for its reception by the numbing influence of a cold and proud unbelief. I have spoken of these two errors as in direct opposition to each other; like most extremes, they may be traced to precisely the same cause—to that carnal mind, which, however developed, is, and ever must be, at enmity with God. To a carnal and literal interpretation of this divine mystery is owing the Romish doctrine of transubstantiation; and to the very same carnal interpretation,—that which led the Jews to strive among themselves, saying, “How can this man give us his flesh to eat?” (John, vi. 52); and which induced even Christ’s own disciples to exclaim, “This is a hard saying; who can hear it?” (ver. 60.) It is the very same carnal interpretation which now beguiles Protestants into their besetting sin of rejecting too much. In both cases man errs, because his faculties are so under the dominion of sense, that he cannot receive the ideas of real and spiritual as existing together. On the one hand, the reality is debased into corporeal presence; on the other, so attenuated to meet our imperfect comprehension of spirit, as to do away with the reality of the Divine presence altogether.

But let us remember it is not the doctrine of the Church of England I am thus contrasting with that of Rome: her doctrines may be overlooked, as well as too many of her ordinances set aside; but, blessed be God, they are untouched by the varying atmosphere around. The Church herself—in accordance with the Saviour’s own words at its institution, with the apostolical comment, and with the writings of the early fathers, to whom, as nearer the fount, we naturally look for greater purity—maintains the real presence of Christ in the communion as administered at her altars. She asserts that “if with a true penitent heart and lively faith we receive that holy sacrament, then we spiritually eat the flesh of Christ and drink his blood;” and, in the name of the communicants, she has appointed the officiating priest to pray that they “may so eat the flesh of Jesus Christ, and drink his blood, that their sinful bodies may be made clean by his body, and their souls washed through his most precious blood.”

“I thank thee, O Father,” says our blessed Lord, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Truly of the doctrine of Christ’s presence in the communion it may be said, that it is revealed unto babes. To understand it requires the exercise rather of the moral than the intellectual faculties. It wants no peculiar acuteness of discrimination, no deep powers of reasoning; but it does require that inward disposition, without which no Gospel-truth can be received into the soul,—a confiding humility, a child-like trust in the revelations of our heavenly Father, even although we may not comprehend how these things can be. The same God who has appointed the food which shall sup-

port our natural bodies, has appointed this sacrament to be the spiritual sustenance of our souls; and as loathing its wholesome food is a sure sign that there is some disease in the body, so not desiring this spiritual sustenance is an equally sure sign that there is some disorder in the soul. A growing appetite for its proper nutriment is in the latter, as in the former, the best proof of returning health, with this only difference, that being for healing as well as for support, we must begin even while still indisposed for it, certain that perseverance will work a cure, and create the wished-for relish. O, that men would but give the same credence to those who are most intimate with the ordinances of religion, that is so generally accorded to those most familiar with any mere earthly subject. An invalid from his birth will listen with interest to one who can tell him that he was for years in the same state, and by what means he was restored; he will easily believe the advantages of health, for he feels the weakness and pain of his own condition, and sighs for relief. But with the diseased soul it is not so;—it feels its misery, yet instead of seeking release, it perversely argues, that misery is its portion. In vain those who have made trial set forth the efficacy of the prescribed remedy; in vain they assert, “we were equally wretched and dissatisfied; we were worn by contending passions, and wasted by corroding cares; but by the grace of God we have been renewed, and we are happy.” It cannot deny its own disease and pain; but it chooses rather to believe that there is no other state, than to give credit to those who can affirm from experience that health is attainable. That this should be the case with the openly careless and indifferent, is matter of less surprise; spiritual blessings sound to them like a description of the pleasures of industry in the ears of the indolent, in direct opposition to all their notions of enjoyment: but our own brethren—those who have taken some steps in seeking renovation, who are constant at the house of God, and Sunday after Sunday unite in the same prayers—surely it might be expected that they would listen to fellow-travellers who have gone a little further on the same road, and would fain persuade them forward to a banquet the most delightful and the most invigorating of any set before us during our pilgrimage. It is not by an occasional attendance at the Lord’s table that we can hope to participate in the full benefit of that holy sacrament; the very being contented with such casual observance is of itself a proof that we have not yet learned its value. Do any wish to learn? let them come, with a lowly and implicit belief that in some way, far, far beyond the utmost stretch of our grovelling apprehensions, Christ does really and truly communicate himself to us in this sacred ordinance; let them draw near—not once or twice—not now and then, but constantly. They will perhaps for awhile find no alteration; their dispositions will be equally perverse, their wills equally unruly, the communion equally unsatisfactory; but let them persevere in faith, and gradually they will feel the real presence of Christ in his appointed sacrament, by the gradual growth of their own souls in conformity to him. They will perceive, with an assurance tenfold stronger than mere words can give, that on every fresh participation their souls are more closely united to him, and receive new

supplies of his Holy Spirit; and instead of thinking that invitations to his table come too often, they will wish, and, in the firm reliance that with God all things are possible, fervently pray, for an universal return to that more frequent administration for which our Church has provided.

S. S.

ROGER HOLLAND.*

ROGER HOLLAND was first an apprentice to one Mr. Kempton, at the Black Boy, Watling Street. He was, in every sense of the word, licentious—a lover of bad company, and, more than all, a stubborn determined papist: one of whom it might be said, that a miracle could only effect his conversion. Dissipated as he was, his master had the imprudent confidence to trust him with money; and having received thirty pounds on his master's account, he lost it at the gaming-table. Knowing it was impossible to retain his character, he determined to withdraw to France or Flanders. With this resolution, he called early in the morning on a discreet servant in the house, named Elizabeth, who professed the Gospel, and lived a life that did honour to her profession. To her he revealed the loss his folly had occasioned, regretted that he had not followed her advice, and begged her to give his master a note of hand from him acknowledging the debt, which he would repay, if ever it were in his power; he also entreated his disgraceful conduct might be kept secret, lest it should bring the grey hairs of his father with sorrow to a premature grave.

The maid, with a generosity and Christian principle rarely surpassed, conscious that his imprudence might be his ruin, brought him the thirty pounds, which was part of a sum of money recently left to her by legacy. "Here," said she, "is the sum requisite. You shall take the money, and I will keep the note; but expressly on this condition, that you abandon all lewd and vicious company—that you neither swear nor talk immodestly, and game no more; for should I learn that you do, I will immediately shew this note to your master. I also require that you shall promise me to attend the daily lecture at Allhallows, and the sermon at St. Paul's every Sunday; that you cast away all your books of popery, and in their place substitute the Testament, and the Book of Service, and that you read the Scriptures with reverence and fear, calling upon God for his grace to direct you in his truth. Pray also fervently to God to pardon your former offences, and not to remember the sins of your youth, and ever dread to break his laws, or offend his majesty; so shall God have you in his keeping, and grant you your heart's desire." We must honour the memory of this excellent domestic, whose pious endeavours were equally directed to benefit the thoughtless youth in this life, and that which is to come. May her example be followed by the present generation of servants, who seek rather to seduce by vain dress and loose manners the youths who are associated in servitude with them! God did not suffer the wish of this excellent domestic to be thrown upon a barren soil; within half a year after, the licentious Holland became a zealous professor of the Gospel, and was an instrument of conversion to his father and others, whom he visited in Lancashire, to their spiritual comfort and reformation from popery.

His father, pleased with his change of conduct, gave him forty pounds to commence business with in London. Upon his return, like an honest man, he paid the debt of gratitude; and rightly judging that she who had proved so excellent a friend and counsellor would be no less amiable as a wife, he tendered her his hand. They were married in the first year of

Queen Mary's reign, and a child was the fruit of their union, which Mr. Holland caused to be baptised by Mr. Rose, in his own house. For this offence he was obliged to fly; and Bonner, with his accustomed implacability, seized his goods, and ill-treated his wife. After this, he remained secretly among the congregations of the faithful, till the last year of Queen Mary, when he, with six others, was taken not far from St. John's Wood, and brought to Newgate upon May-day, 1558.

He bore testimony with firmness, before the cruel Bonner, to the sincerity with which he had come from the service of sin and ignorance to embrace the cause of Christ, and take his yoke upon him. Finally, with his associates, he was condemned to the flames, and therein finished his course with constancy and unshaken faith and charity.

The day they suffered, says the historian, a proclamation was made, prohibiting every one from speaking or talking to, or receiving any thing from them, or touching them, upon pain of imprisonment, without either bail or mainprize. Notwithstanding, the people cried out, "God strengthen them!" They also prayed for the people, and the restoration of His word. Embracing the stake and the reeds, Holland said these words: "Lord, I most humbly thank thy majesty that thou hast called me from the state of death unto the light of thy heavenly word, and now unto the fellowship of thy saints, that I may sing and say, 'Holy, holy, holy, Lord God of hosts!' And, Lord, into thy hands I commit my spirit! Lord, bless these thy people, and save them from idolatry." Thus he ended his life, looking towards heaven, praying to and praising God, with the rest of his fellow-saints. These seven martyrs were consumed June 27, 1558.

THE TRIAL OF THE SEVEN BISHOPS.*

"One of those tragic spectacles of justice violated, of religion menaced, of innocence oppressed, of unarmed dignity outraged, with all the conspicuous solemnities of abused law, in the persons of men of exalted rank and venerated functions, who encounter wrongs and indignities with mild intrepidity."—*Sir James Mackintosh.*

OF all the studies calculated to engage the attention, to enlarge the mind, and to strengthen and purify the heart, there is none more delightful or instructive, than the biography of the worthies of the Anglican Church. There is no species of the highest human excellence, of which these holy men have not left us an exemplar; there is no field of learning or science which they have not extended and adorned; there is no rampart of the Christian faith which they have not either reared or fortified by their matchless and accumulated erudition; and so great and so various are the treasures of theological literature which they have bequeathed to the world, and more especially to their fellow-countrymen,—for they spoke in the common tongue,—that were the writings of dissent entirely consumed by some modern Omar, and the works of the divines of our English Establishment, alone remained extant, the loss would be but little felt, and but a mere stone would have been dislodged from the unshaken fortress of Christianity. Reverse the case, however; suppose the literature of dissent preserved, and that of the Church destroyed, where would be the glory of our English theology?—where those noble and impregnable defences, constructed by the hand of a Pearson, a Bull, a Waterland, a Butler, and a Magee,

* From "Milner's Fox's Martyrs."

* From "The (Coburg) Church."

against which the infidel and Socinian level their objections and cavils, only to be shivered into a thousand fragments?

Take our divines from the cloistered study, and the halls of learning, and observe how they demean themselves in times that prove the temper of a man, and refine, or consume him, in the fires of persecution. Behold the fabric of our reformed Church slowly rising under the patient care of Cranmer, and subsequently watered by his blood. How beautifully, as we sit abstracted from the external world, with our eyes open but not employed, and with our mental vision thereby rendered the more intense, do a thousand mitred and crosiered forms glide across our path, and suffuse the surrounding imaginary scene with a mellow and celestial light! Meekly and thoughtfully, the kindred spirits of Usher, Leighton, and Sancroft seem to hold solemn converse. Juxon irradiates his martyred monarch's scaffold with the mild lustre of faith and hope. Jeremy Taylor, the earliest champion of toleration, indulges in his divine contemplations, and hangs not his harp upon the willows, though he weeps, and remembers Zion. The much-calumniated, the munificent, the sincere, the good Laud lays his grey hairs upon the block, committing his soul to God, and his fame to the charitable judgment of posterity. Hall, the assertor of the divine right of episcopacy, is buffeted by indignities, which his learning, moderation, and piety provoked. Ken and Lake withstand the tyrant James, and oppose their crosier and "unsullied lawn" to the axe and blood-dyed garments of Jefferies. Wilson traverses the Isle of Man, and the deserted Manxmen are only restrained by the bishop himself from bursting the prison-doors, within which a godless and arbitrary governor had dared to thrust him. Barrington, Burgess, and Van Mildert, appear before us, laying the foundations of institutions dedicated to the service of Christ, and expending sums, such as monarchs might give, noiselessly and secretly in the alleviation of human misery. But where would be the limit, if we were to recount each name that has adorned the annals of our English hierarchy? Here and there a solitary exception,—a worldly, an ambitious, or an unlearned prelate is thrust unworthily, by court-favour, or some sinister means, into the apostolic seat; worse even than this, there have been bishops, but few, very few indeed, fit compeers for Judas Iscariot, but in no greater proportion to the rest of their brethren than he to the twelve disciples: yet making all these deductions, and recollecting that the chief pastors of our Church are, after all, but frail men like ourselves, we may safely assert that the bishops of the Church of England, as a body, by their courage at the stake, their learning in the closet, their eloquence in the pulpit, their labours in their dioceses, and their presence in the senate, have faithfully discharged the duties of their awful calling, and drawn down the blessings of Heaven upon their country.

It would be difficult to say which is the brightest period of our episcopal annals,—whether the reign of Mary, when five of the bishops joined the "noble army of martyrs" in heaven; whether the era of the grand rebellion, when our venerable and loyal prelates, with their inferior clergy, were either incarcerated, compelled to fly or abscond, and in many in-

stances harassed unto death; or whether the crisis of the Revolution, when the holy fathers of our Church resisted the king in his might, and yet, rather than violate their conscience, involved themselves in his downfall, to which their firmness had mainly contributed. The details of the two former periods are perused with more of a painful and shuddering interest, and more strongly excite our horror, indignation, and compassion; but the latter is a spot in English history, on which we can gaze with not less of interest, albeit of a nature different and not so harrowing; while at the same time we can survey it with a degree of rejoicing and patriotic exultation, to which we could not give way when recalling the Popish fires of Oxford, or the Puritan atrocities of the tyrannical Long Parliament.

James II., in his infatuated attempt to subvert the civil and religious liberties of England, was fully aware that the principal barrier to his unhallowed project was the Church of England. Having therefore assumed the guise of toleration, as a mask to his designs, and as a snare to entrap the Dissenters into his support, he issued, on the 27th April, 1688, the celebrated Declaration for Liberty of Conscience, in which he claimed the illegal power of dispensing with the penal laws against Dissenters and Roman Catholics, and which had for its real object the destruction of the Protestant faith, and the restoration of Popery to its long-lost ascendancy and power. A subsequent order from the king was directed to the bishops, commanding them to cause his declaration to be read at the usual time of divine service, by the clergy in their respective dioceses. The bishops, as the sentinels of the national religion, took alarm at this arbitrary violation of the laws, and after due consultation determined not to comply with the royal mandate, but presented a respectful petition to James, remonstrating against the illegality of the power which he had assumed. The days appointed for the reading of the declaration soon drew nigh, and so nobly and faithfully were the bishops sustained by the great body of the clergy, that "not more than two hundred in all," states Sir James Mackintosh, "are said to have complied out of a body of ten thousand." Irritated at this disobedience, the king, on the 8th June, ordered the seven prelates who had signed the petition to be committed to the Tower, on the plea of having published a seditious libel against the sovereign and his government.

The names of these venerable champions of our faith are William Sancroft, Archbishop of Canterbury; William Lloyd, bishop of St. Asaph; Francis Turner, of Ely; John Lake, of Chichester; Thomas Ken, of Bath and Wells; Thomas White, of Peterborough; and Sir Jonathan Trelawney, of Bristol. Had they but lifted up a finger, the people would have risen in a mass to their rescue. But in meekness and lowliness, without any attempt to excite the popular sympathy, nay, with the strongest desire and effort to suppress it, they proceeded to the barges that were to convey them to the Tower. The populace expressed their feelings in tears and prayers. Thousands begged the blessing of the bishops, even running into the water to implore it. Multitudes, kneeling and supplicating Heaven for their deliverance,

lined the banks of the Thames as they passed. On landing at the Tower, several of the guards, and even some of the officers, knelt down to receive their blessing: and it was observed at the time, and deemed a mark of special providential interference, that on the evening of the bishops' commitment, when they attended divine service in the chapel of the Tower, the second lesson was the sixth chapter of the Second Epistle to the Corinthians, wherein they were exhorted, "to approve themselves ministers of God, with patience, in afflictions, in imprisonments."

The same manifestation of popular feeling continued unabated throughout the following days. The nobility, of both sexes, hastened to proffer their solace and assistance to the venerable prisoners, and to beg their blessing; the soldiers on guard, despite the reprimand of their commanding officer, drank their healths; and dense masses of true-born Englishmen thronged around the Tower, as if ready, should occasion arise, to do battle for the passive guardians of the common liberties. Even the dissenting ministers, though so long silent in behalf of the Protestant cause, now came forward in many instances, with a noble forgetfulness of all past dissensions, and sent a deputation to visit and encourage the prelates, whom they had before opposed.

On the 15th June, the bishops were brought before the Court of King's Bench, by a writ of habeas corpus; and after having pleaded "not guilty" to the charge alleged against them, were liberated on their own undertaking to appear on the trial, which was appointed to take place on the 29th of June. On this occasion, both when repairing to, and when leaving the court, they were greeted with undiminished symptoms of the general affection and enthusiasm in their favour. Weeping crowds kneeling in a lane to receive their apostolic benediction—twenty-nine peers offering to be their sureties, and, together with numerous gentlemen, attending them in court—shouts and huzzas unrestrained even in the presence of the judges—the bishop of St. Asaph, detained in Palace-yard by a multitude, who kissed his hands and garments—the archbishop received with military honours and on bended knees by the soldiers posted at Lambeth to guard him—the bells of Westminster Abbey ringing out a jubilant peel, and bonfires and festivities in the streets at night, and outrages offered to Roman Catholics,—all these were prophetic incidents which were doubtless conveyed to the bigot king. How great, therefore, must have been the infatuation that led him to disregard the MENE, MENE, TEKEL, UPHARSIN, which the hand of a nation was writing on his palace-walls!

The day of the ever-memorable TWENTY-NINTH of June beheld the bishops entering the court, supported and attended as before. The four judges were on the bench; the attorney and solicitor generals, and two other eminent lawyers, appeared for the crown; while among the counsel retained for the prisoners were the names, so dear to every Protestant, of Finch, an ancestor of the present Earl of Winchelsea, and of Somers, afterwards the great lord chancellor and statesman. The trial, which proceeded in the usual form and lasted during the whole day, was frequently interrupted by unusual and irrepressible outbreaks of the feelings of the audience. On every turn of the case unfavourable to the prosecution, "a triumphant

laugh, or a shout of joy," which the chief-justice soon gave over attempting to check, rang ominously through the court. Lord Sunderland, the king's prime minister, who had already become a secret Romanist, appeared as a witness; and after having gone through the ordeal of being hooted and hissed, and denounced as a "Popish dog" by the clamorous multitude around the doors, came into the court colourless, trembling, downcast, bowed beneath a load of public obloquy and self-reproach. Williams, one of the crown lawyers, on making some indiscreet allusion, was also received with a general hiss.

At length the counsel on either side had done their part, and the chief-justice proceeded to sum up the evidence to the jury. Two of the bench, Wright (the chief-justice) and Allybone, considered that the petition amounted to a libel; Holloway and Powell pronounced it to be no libel. The jury retired in the evening, and could not concur in a verdict until six o'clock on the following morning. At ten the prelates were brought into court, and the jury, through their foreman, delivered in their verdict—NOT GUILTY.

The shouts that arose within the court at the announcement of this glorious result, were instantly caught up by the assembled thousands from without. With the rapidity of the fiery-cross—the war-sign of the Highlands—stunning acclamations of triumph rushed from one end of the metropolis to the other, and were not long before, swelled by the thousand voices of the soldiers, they thundered in the ears of the monarch himself, then occupied in the camp at Hounslow. The jurors were caressed as national deliverers, with a warmth of gratitude that it would be cold-hearted to call extravagant. The bishops, preserving the same equanimity which they had evinced throughout every stage of the proceedings, and inculcating submission and respect to the higher powers, escaped as privately as possible from the overwhelming gratulations which the exultant metropolis was desirous of pouring upon them. Some renegade and faithless churchmen fared according to their deserts, and were assailed with the reproaches and derision of the multitude. Nothing could stem the tide of universal joy. Its first ebullition was such as did honour to the piety of a Protestant nation: for the people, grateful for so signal a deliverance, crowded to the churches, and performed their devotions with an earnestness and ecstasy, and vehemence of gesture, unwonted in the character of English worship. Other more usual exhibitions of public rejoicing succeeded in the evening. Bonfires blazed even before the king's palace, and were not quenched till the morning of Sunday; windows were illuminated; bells pealed; the Pope was burnt in effigy; feasting filled the streets; fire-works and fire-arms added to what a witness of the scene described as "a very rebellion in noise;" and the excessive exuberance of delight, as might have been expected, in too many instances ran over into license and disorder. The country was infected with the contagious and boisterous transports of the city; the principal towns in the kingdom shared in the triumph; and the grand jury of Middlesex, although sent out no less than three times, refused to find bills against several persons who had been indicted for the disorderly kindling of bonfires.

Thus was frustrated the attempt of James to bring back England under the papal yoke! From this failure did the nation take courage, and steel its heart for the struggle that it perceived was so rapidly approaching to a consummation! We all know how that struggle ended in the virtual dethronement of the monarch, and the preservation of our religion and laws: and though the politician who bases his principles upon the precepts of Scripture, must ever regret that the safety of the Church involved the dis-crowning of its temporal head, yet God, in his infinite mercy, grant, that should the folly and wickedness of the second James be re-enacted in our day, seven bishops may be found ready to lay down their lives in maintenance of our religion, our liberties, and our Church! Five of the venerated prelates who suffered and who triumphed in 1688, conscientiously refusing to transfer their allegiance to William of Orange, were deprived of their bishoprics; and whether we consider them as right or wrong in this respect, we cannot but point with the honest pride of churchmen to their sorely tempted but incorruptible integrity. England has still the worthy successors of her Sancrofts and her Kens, fraught with a spirit that would teach them to resist meekly, and to suffer courageously; and the English people—let the hour of trial, of imminent Protestant danger arrive—will again be found faithful to the divinely authorised bishops of the national Establishment.

THE DEVICES OF SATAN:

A Sermon,*

BY THE REV. GEORGE SPENCE, LL.B.
Vicar of St. Clement's, Cambridge.

2 COR. ii. 2.

"Lest Satan should get an advantage of us, for we are not ignorant of his devices."

THE one great object of our spiritual enemy is the destruction of souls; and this object he pursues with industry the most unwearied, and by artifices the most subtle and ingenious. It is not merely when we feel ourselves moved to the commission of some gross and palpable sin, that we are to suspect his presence; we are to be at all times vigilant, "because," as the apostle Peter warns us, "our adversary the devil, as a roaring lion," greedy of his prey, "walketh about seeking whom he may devour."

If we take, for example, the occasion on which the caution presented to us in the text was suggested to the Corinthian Church, it will require an attentive consideration of the circumstances to discover in what way the adversary would be likely in respect of it to "obtain an advantage over" them; yet the practised eye of the apostle could detect, even in the performance of an act of neces-

sary, though painful duty, the possibility that, without much circumspection, Satan would avail himself of it to the prejudice of the Gospel and the detriment of the infant Church.

It will be profitable, in this view, briefly to consider what these circumstances were. We may, indeed, have little direct interest in them; there may be scarcely a possibility that the offence, which the apostle had been called upon to notice in terms of censure, and visit with exemplary severity (incest with a near relation), should be found amongst ourselves; but yet in this, as in many similar cases which the Spirit of God has recorded for our learning, we may be deeply interested in the experience which it furnishes and the admonition which it conveys.

It had been reported to St. Paul (1 Cor. v. 1) that a member of the Church at Corinth had been openly living in the commission of great and grievous wickedness; wickedness so scandalous, that it was never even named amongst Gentile unbelievers without the most indignant expressions of detestation: but though such conduct was thus reprobated by the heathen, it would seem that it had escaped the condemnation and the censure which it so richly merited from those who, having "named the name of Christ," were of all men the most obliged to "depart from all iniquity." Nay, they were puffed up with a vain conceit of inward gifts and outward advantages, and were not concerned about it. Possibly a most erroneous notion of Christian liberty secured the offender from the censure of the Church. The apostle therefore,—though personally absent, yet as "present in spirit," having the whole affair clearly before his mind, and being full of zeal for the honour of Christ and the welfare of the Church,—determined on the case, and passed sentence on the criminal as if upon the spot. He charged them in the name, by the authority, and for the honour, of Christ, that when they met together as a Church, they would consider him as present among them (to ratify their sentence by his delegated authority, and to enforce it by the authority of Christ), and would expel the incestuous person from their communion; that he might no longer be considered as a Christian, but as a heathen—a subject of Satan's kingdom. Yet this justly merited act was not to be done in hatred, or for the offender's ruin, but in the hope that it might be the means of bringing him to repentance, and the mortification of his fleshly lusts; that so, as it is expressed in 1 Cor. v. 5, "his soul might be saved in the day of the Lord Jesus."

Such was the apostle's determination, which, as I have said, you will find on reference to the 5th chapter of his 1st epistle to the Co-

* Preached at St. Clement's Church, Cambridge, on July 22, 1838, being the Sunday following a confirmation, held in Cambridge, by the Lord Bishop of Ely.

rinthians. From the chapter now before us (the 2d chapter of the 2d epistle to the same Church), we learn that they had obediently attended to his directions. The rebuke and excommunication which had been inflicted on the transgressor by the Church (acting according to the sentence and command of the apostle) had produced a salutary effect; and now therefore, "lest such a one should be swallowed up with overmuch sorrow," he entreats for him, as he had before protested against him,—“sufficient to such a man (says he) is this punishment.” “I beseech you” that ye would “restore him to your communion;” that ye would “forgive him and comfort him,” and “confirm your love to him:” and then he assigns as a motive for his entreaty, “lest Satan should get an advantage over us;” lest overmuch sorrow should unfit the erring brother for his duty, or give Satan an opportunity of tempting him to hard thoughts of God and religion, to apostacy, or even to despair, which might swallow him up, and occasion the final and everlasting ruin of his soul; “for,” he goes on to add, “we are not ignorant of his devices.” So subtle is he, that, on the one hand, he can persuade men so far to pervert the grace of God, as to continue in sin under the pretext of magnifying that grace, and making it to abound; and, on the other hand, when sin has, in some measure, met with its merited, though merciful, condemnation, he can induce men to an undue severity; thus bringing an evil report on the Christian character, as rigorous and unforgiving, and keeping the erring brother without the pale of Christian charity and comfort.

There is nothing Satan hates so much as the mercy which extends forgiveness to a wandering sinner, and rescues from his dominion one whom he had hoped irrevocably to have retained within his grasp. Should there be here one whom he has tempted to the commission of wilful and deliberate sin, to the dishonour of the Christian name, and whom he would seek to keep from returning to the God whom he has offended by hard thoughts of his heavenly Father,—let such an one beware of his devices; let him listen to the gracious words of the Sovereign whose laws he has transgressed, and turn a deaf ear to the tempter, who has well nigh ruined him. “Turn ye, turn ye, from your evil ways; for why will ye die?” (Ezek. xxxiii. 13.) “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon” (Isaiah, lv. 7).

But, my brethren, it is not to either of the classes whom the apostle had immediately

in view, that I desire at the present moment more particularly to address myself; neither to those who presume upon God's goodness, to whom the apostle, in his epistle to the Romans, indignantly replies, in answer to the question, “Shall we, then, continue in sin, that grace may abound? . . . God forbid;” nor yet to those who, having grievously offended the holiness of God, in the words of the preacher, “go about to cause their heart to despair” (Eccles. ii. 20). My address is designed for those who, we hope, are not to be found in either rank; to those who have recently presented themselves as, we trust, “a living sacrifice, holy, acceptable unto God, which is their reasonable service” (Rom. xii. 1). Our desire is, being ourselves “not ignorant of Satan's devices,” to guard them against some of those temptations to which they will be subject, that “Satan may not obtain an advantage over them.” Attend, then, to me, my young friends, as unto one who has sought, in solicitude and prayer, to prepare you for the engagements on which you have lately entered, and who now entreats of God, that he would further honour his servant by enabling him to assist you in faithfully observing them.

I have already in private warned you, that you must expect temptations. They who, whatever they may before have done, have now, at least, ceased to halt between two opinions, and have openly declared themselves on the Lord's side, are those who will be likely to experience the most ingenious exercise of the enemy's devices. There are many who are willingly his slaves, who feel no desire, and therefore make no effort to release themselves from his thralldom: upon these he bestows little pains; they give him little trouble. If at any time they manifest dissatisfaction with the wages which he bestows, he will not object that they should amuse themselves with half-formed resolutions of repentance, or distant purposes of amendment; he knows that to-morrow's resolutions never lost him a single captive; therefore, leaving them, he devotes his utmost energies, and he sets the myriads of fallen spirits, who do his bidding, in array against those who, like yourselves, have dared to promise that you will “renounce the devil and all his works;” and if such shall be the consequence, I may surely say unto you, “Count it all joy when ye fall into divers temptations” (James, i. 2). Yes; fear him not. Could I now cause your eyes to be opened, as Elisha caused the eyes of his servant to be opened that he might see, it is not improbable that you would behold, as he did, “that they that be with you are more than they that be with him.” You have

publicly professed your faith in "God the Father, who hath made you and all the world; in God the Son, who hath redeemed you and all mankind; and in God the Holy Ghost, who hath sanctified you and all the elect people of God." If you have truly and faithfully pledged yourselves to the service of your Saviour, you may confidently trust that he "will not suffer you to be tempted above that ye are able to bear, but will with the temptation also make a way to escape" (1 Cor. x. 13); and if you are filled with apprehensions at the number of those evil spirits of whom we have spoken, do ye not remember the most encouraging intelligence which our Lord declares unto us respecting his little ones, "that in heaven their angels do always behold the face of my Father which is in heaven?" Is it not an animating and delightful thought that the highest angels, who stand continually in the presence of God, watching the expression of his countenance, and ready on the instant to obey his motions, do not disdain to perform services of friendship and protection for the youngest, meanest, weakest Christian, but are, as St. Paul expresses it, "all ministering spirits sent forth to minister to the heirs of salvation?" (Heb. i. 14.) Do I then say too much, when, adopting Elisha's words, I say to you, "They be more that be with you than they that be with him?"

But now let us, from the general notice of your high privileges and consolations, turn to a particular consideration of some of your dangers.

First; it is not improbable that the tempter, who is too wise to approach you all at once with a direct temptation to sin, may whisper gently in your ear some such insinuations as these: Well, now you have been confirmed, and you have done a good act, and you have attended with much regularity the appointments made by your minister for the purposes of examination and instruction; and you have read the books he gave you, and have said your prayers and sought the Saviour's presence night and morning; and during this season of preparation you have abstained more than you have been used to do from worldly ways, and light amusements, and idle and unprofitable company,—you have been very good in all this, and it was very right; but, now it is all over, there can be no need for all this strictness; you may now surely relax a little, and indulge yourselves as before: prayer once a-day will now serve; or, as you are very much engaged in your worldly callings, and, you know, God commands you to be "not slothful in business," it will be sufficient if you read the Scriptures and attend diligently to your religious duties on the Sunday; you will remember that

your Lord himself condemned the Pharisees for their much praying; be not you like them; "be not righteous overmuch."

It is possible that the serpent may insinuate suggestions such as these into the ears of some among you. He can cite Scripture when it suits him, and by perverting and wresting it to his purpose, seduce the hearts of the unguarded, and "obtain an advantage over them."

Should he have assailed you thus, remember that it was with passages of Scripture he approached our Lord in his temptation in the wilderness; and bear in mind that it was with passages of Scripture our Lord resisted his assaults. If he would beguile you by urging the performance of one duty as a ground for the omission of another; if he tempt you to the neglect of prayer by setting before you the duty of being "not slothful in business,"—meet him with the very weapon he employs, and tell him he has cited only half the text: say to him, "it is written," indeed, "not slothful in business;" but it is added, "fervent in spirit, serving the Lord." O, how can you be fervent in spirit without continual supplies of his most gracious influences? and how can you obtain or expect them, except your heavenly Father, in answer to your prayers, (offered up, not on the Lord's day only, but night and morning, yea, seven times a-day), be moved as he has promised, to "give his Holy Spirit to them that ask him?" And then, how shall you know what blessings to ask for, or what evils to avoid, or what are God's accustomed dealings with his children, if his blessed word be laid aside and read only on the Sabbath? How would your bodies be kept in health and vigour if they were to be fed but once a-week? But you will say, The case is different, we could not live if we ate but once a-week. I know it well, dear friends; but I know that unless you would starve your immortal spirits, and provoke the Lord to "send leanness into your souls" (Ps. cvi. 15), you will not give less attention to the preservation of the inestimable jewel, than you do to that of the poor perishing casket. Neither, let me add, will you be likely to be "fervent in spirit, serving the Lord," in the indulgence of any habits, or the presence of any society, from which the reasonableness of the thing has led you to withdraw during the season of preparation: if it was reasonable then, it is no less now. You found seriousness of mind and prayer, and the reading of the Scriptures, inconsistent with those habits, and you withdrew from them. Let it be for ever; let not Satan persuade you to resume them. Confirmation, and the preparations for it, were but means to an end—the end is the salvation

of your soul; what was requisite as the means, will be requisite, if you would grow and flourish in the works of grace, even until the end; therefore listen not to the devices of the enemy, who would persuade you that you may now relax your vigilance and remit your endeavours, and resume your former habits of listlessness or worldliness: remember what you have all of you told me in answer to the question, "What is thy duty towards God?" "My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life." It will be of little avail to have sought him in his word, and in faith and prayer, for a brief season. You have, as you were bound to do, engaged to be his servants all the days of your life, to do his will, to seek his glory, to aim at a growing conformity to his image in your souls. With this view I will particularise—

I. Some few things which are to be strenuously avoided; and

II. Point out some things which are to be sought after and attained.

I. Under the head of things that are to be avoided, as snares and hinderances in running your Christian course, I would mention first evil and unprofitable companions. Young persons naturally seek the society of others of their own age and station; their objects of pursuit are generally similar, and they like to speak of them one to another. Now, a pleasing appearance, and agreeable manners, and an obliging disposition, are the qualities in another which commonly attract the youthful mind towards its companions. There can, of course, be no objection to them on this account; but it will be the duty of those who have ranged themselves on the Lord's side, to look beneath the surface, to consider whether the principles of those whom they choose for their companions are such as will strengthen them to fight the Lord's battles. Let this never be forgotten,—that every one, whether of the same or of the opposite sex, admitted to your confidence and friendship, is so admitted for good or for evil; not merely is a man known by the general character of his associates, so much so that it has grown into a proverb, ("tell me what company a man keeps, and I will tell you his character"), but with young persons especially, the character itself is in a great measure formed by their associates. Therefore be most careful of your companions. Weigh well their principles, watch jealously the motives of their actions, scrutinise the tenour of their conver-

sation; however agreeable may be their words, "adder's poison may be under their lips;" see especially that they are lovers of truth, remembering the testimony of the Lord, "lying lips are an abomination unto the Lord," but the "lip of truth shall be established for ever." I need scarcely conjure you to abstain and flee from the society of those who approach in even the most distant degree to immodesty or indecency of gesture, look, dress, or conversation. But here—let the word of God speak to you: words, that in the mouth of man might savour of too much plainness of speech, but are thus sanctified in their use,—turn to the fifth chapter of the epistle to the Ephesians, the third verse: "Fornication, and all uncleanness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks; for this ye know, that no whoremonger nor unclean person hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye, therefore, partakers with them."

Much that I have said in reference to the friendships you may form, applies with equal force to the books you read; avoid indecent, and immoral, and light and frivolous books, as you would avoid poison. It might be easier had you literally swallowed poison, to be delivered, by means of the discoveries of modern science, from its deadly consequences, than to be rid of the evils which result from unhallowed books; it is impossible to will forgetfulness of them. There is one short rule which I would recommend to you, both in respect of the books you read, and the companions with whom you would associate. "Wouldst thou know," says an ingenious writer, "the lawfulness of the action which thou desirest to undertake, let thy devotions recommend it to Divine blessing. If it be lawful, thou shalt perceive thy heart encouraged by thy prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not warrantable which either blushes to beg a blessing, or having succeeded, dares not present a thanksgiving."

One more general direction in the way of prohibition, and I conclude this head of my address to you. Idleness, if not the parent, is the opportunity of all evil: never be unemployed. To use a strong expression, "an idle man is the devil's playfellow;" or, as I have seen it in another shape, "he that is employed has but one devil to contend with; he that is idle has a hundred."

II. But it is time that we proceed to notice,

in the second and last place, some of the means by which, through God's assistance and a constant remembrance of our own frailty, we may combat the devices of the evil one, that "he get not the advantage over us."

On the efficacy of private prayer, at the commencement and conclusion of every day, I have so often dwelt, and the Bishop, in his address to you on Friday last, spoke so much at large, that there is less need for me, on the present occasion, to insist upon it; but I will just refer to one point, which, doubtless, through want of time, was not insisted on. I wish you to bear in mind, that though the morning and the evening seem naturally pointed out as stated and suitable seasons at which God is to be worshipped, he is confined to no place or period. In the midst, therefore, of happiness, raise your hearts to him in thankfulness, and pray that you may be "wise as well as merry;" in the midst of heaviness or temptation, let it be your practice, as well as your privilege, to "lift up your eyes unto the hills whence cometh your help;" when sitting down to meat, seek his blessing; when you have eaten and are satisfied, offer to him, as the Giver, the thanks that are his due; if you are busy, pray that you may be preserved from undue carefulness; if for a moment unemployed, entreat that you may not be led into temptation. The Lord is nigh; his "eye is ever upon the righteous, and his ears open to their prayers" (Ps. xxxiv. 15; 1 Pet. iii. 12). The rite in which you have lately participated is a means of grace, which has been blessed to many, who, like yourselves, have "vowed a vow unto the Lord." The vow which you have recently made is registered in heaven; the engagement is written in God's book of remembrance—read it over frequently. It shall be my part and duty also, if spared, to recall your attention to it occasionally; the remembrance of it may stand you in stead in the hour of temptation; in a moment of surprise, "when the enemy shall come in like a flood, the Spirit of the Lord may lift it up as a standard against him" (Is. lix. 19), and enable you, under the recollection of your plighted troth, to say with our Lord, "Get thee behind me, Satan;" and with Joseph, "How can I do this great wickedness, and sin against God?" Have nothing to say to those who are going about seeking to persuade you, that confirmation is either "dangerous" or "delusive;" the Lord may work by the remembrance of this solemn season, to spare your soul the commission of many a sin; and every victory obtained by grace over the enemy of souls is, as it were, a supply of grace for future conflicts.

There yet remains one topic on which, though generally referred to on Friday by my Diocesan, it will doubtless be expected that I should say a few words. I mean the sacrament of the Lord's supper; the commemorating, in obedience to his last injunction, of his precious death and passion.

From those who are truly sensible of a dying Saviour's love, and desire in obedience to his command to commemorate his passion and draw larger supplies of grace from communion with him, I shall rejoice to receive the notice which the Church requires, that I may speak with them on the subject; to those who desire counsel and instruction, I wish to say that I shall be always ready to impart it to the utmost of my power; while to all and each I cannot err in recommending an attentive and prayerful perusal of the communion-service in connexion with our Church Catechism.

I must now conclude; yet not without an expression of thankfulness to my young friends for their cheerful compliance with my directions; to their parents and relatives for the encouragement and assistance which I received from them during the preparation for this anxious and interesting service; and, above all, a grateful acknowledgment to our God and Saviour for the help of his grace at this season, without which, "neither is he that planteth nor he that watereth any thing" (1 Cor. iii. 7).

ADORATION OF IMAGES.*

UPON this subject I have referred, as I have before done with respect to my other notices of the Romish dogmas, to the Scriptures for the purpose of discovering whether there be a single text or passage to authorise such adoration or worship. I have searched the Scriptures; and the result of my scrutiny is, that out of about a hundred and sixty passages in which the word *image*, or its synonymous word *idol*, occurs there is not one verse or passage which gives the slightest sanction to this doctrine of the Romish communion; and I will further add, that in all in which *image*-worship is mentioned, it receives from the written word an express and implicit prohibition. Indeed, it may be said, with the most perfect regard to truth, that if there be any one point on which the Divine mind is more sensitive than another, if I may so express myself, or, in other words, the Almighty is more particularly jealous, it is on this very practice; for this, perhaps, among other reasons that might be alleged, on account of the proneness and liability of the human mind to be betrayed into the commission of this idolatrous act; for it may be remarked, that the Greek word εἰδωλον, translated in the Septuagint from the Hebrew one צֶלֶם, *image*, signifies also an idol. It expresses and means one and the same thing in the Scriptures. They, therefore, who prostrate themselves before an *image* do, in strictness of speech, bow themselves down, and proffer homage to an idol. They justly expose themselves to the charge of being the worshippers of idols.

* From "Increase of Popery." By James Rudge, D.D. London, Painter.

Now, I have remarked, that the passages are numerous in which such adoration is prohibited; and such profanation is condemned in language, too, than which nothing can be imagined more direct and emphatic. Such passages must be familiar to those who are in the habit of perusing the Scriptures, or of hearing them read. It will, therefore, be but a waste of time to transfer them from the written word into this sermon; but there is one which it is quite impossible that I should omit to quote, because, in my mind, it is decisive on the point; as it must be, I apprehend, in the judgment of all who are prepared to receive the Bible as the only authorised standard of the revelation of the will and pleasure of Almighty God. I believe it will be conceded by the members of all religious communities, that if there be any of the precepts and commandments in the written word, which, considering the awful circumstances under which they were promulgated, are, I will not say of more, but of most important signification, they are those which are contained in the Decalogue, or the ten commandments. Commandments they are, all of which are obligatory on the conscience and practice of religious communities, however diversified their modes of worship and their forms of discipline. They teach, first, the duties we owe to God; and secondly, the duties we owe the one to the other. The first four of the commandments are termed those of the first table, because they refer exclusively to the Supreme Being, and those are of such commanding weight and consequence, as must quite disqualify any man from having the slightest claim to his being regarded as a religious being, if he lives either in the occasional evasion or habitual infringement of any one of them. With those only which refer to the first table am I concerned at the present moment, and of them only with the first two. And what are they? What do we read? If any thing hath power to inspire awe and arrest attention, it surely must be the words with which they are introduced to our notice. What voice do we hear? That of men? No; the voice of Omnipotence itself. "God spake these words" (let all, then, stand in awe, and hear and obey what he saith)—"God spake these words, and said, I am the Lord thy God, thou shalt have none other gods but me. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them nor worship them; for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments."

And such is the commandment, and such are the jealousy and hatred expressed. Against whom? Can a question be mooted, or a doubt be harboured, against whom that jealousy is enkindled, and that hatred is directed? If words, then, have meaning, if language hath force, it is as clear as truth, in all her majestic splendour and simplicity, that from this one passage (and, for brevity's sake, I omit the curses and denunciations contained in others),—I say, from this one passage, all who gaze upon, and bow down and offer incense to, and worship images and idols, carved and manufactured by artificers, and therefore the works and creatures of men's hands, and set them up in the secret corners of the temple, or in the public courts of the sanctuary,* have the curse and condemnation of a jealous and a wrathful God upon them; yea, whether those images be representations of himself, whom no eye hath seen, and no hand therefore can carve; or whether they be pictures of the Godhead embodied in the person of Him who once was his express pattern

on earth, and now is man's Mediator alone in heaven; or whether those images are manufactured to represent one—honourable indeed among women, the mother of an incarnate God—once, indeed, an instrument of marvellous agency, but, that agency having been fulfilled in the mighty scheme of human redemption, her star at once set on earth, and now only shines forth within the celestial hemisphere as one of magnitude indeed, but to be worshipped and adored no more* than any thing besides that is in heaven above, or on the earth beneath; or whether they be images of saints, or relics of martyrs, or the wood of the cross, or the bones of the dead, or rosaries, or crucifixes, abused to the purposes of superstition and idolatry,—I call forth the page of the written word to attest that they are all among the accursed things; that the only object of human adoration is heaven's God, who alone is cognisant of what nor angel, nor saint, nor the Virgin Mary, can or does know, human want and human guilt; and who, if he needs any propitiation to be made, or any intercession to be offered, is satisfied to accept those only of the Mediator between God and man, the God-propitiator, and the man-protector, Jesus Christ, who is "now sat down on the right hand of the Majesty on high, ever living to make intercession for us;" and is constituted the "one Mediator between God and man, the man Jesus Christ."

THE DUELLIST—FLETCHER OF MADELEY.†

MR. FLETCHER had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had been engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons; and, presenting a loaded pistol, threatened to shoot him, unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave him a draft for the money; at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under De Gons' own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment; then, after some remarks, putting it into his pocket, said, "It strikes me, young man, that you have possessed yourself of this note by some indirect method; and in honesty, I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher, with perfect calmness, "is secure in the protection of an almighty Power; nor will he suffer it to be the forfeit of my integrity and your rashness." This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier, was more afraid of death than his brother. "Afraid of death!" rejoined Mr. Fletcher; "do you think I have been twenty-five years the minister of the Lord of life, to be afraid of death now? No, sir, it is for you to fear death, who

* Augustin remarks, "Simulachra nefas est in Christiano templo collocare."

* Epiphanius observes, "Et si pulcherrima est Maria, et sancta, et honorata, at non ad adorandum."

† From "The Plain Englishman."

are a gamester and a cheat, yet call yourself a gentleman! You are a seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you style yourself *a man of honour*! Look there, sir—the broad eye of Heaven is fixed upon us; tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell.” The unhappy man turned pale, and trembled alternately with fear and rage; he still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapons, and attempted not to escape; he calmly conversed with his profligate relation; and at length, perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief; he then prayed with him; and after fulfilling his promises of assistance, parted with him with much good advice on one side, and many fair promises on the other.

The power of courage, founded on piety and principles, together with its influence in overcoming the wildest and most desperate profligacy, was never more finely illustrated than by this anecdote. It deserves to be put into the hand of every self-styled man of honour, to shew him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble vicar of Madeley!

The Cabinet.

CONSTRAINING INFLUENCE OF DIVINE LOVE.* — It is to this principle of love, springing from a consciousness of the Divine mercies and forgivenesses, that the Gospel addresses itself; and opening to us what God hath done for our souls, makes this the grand motive to all practical obedience. And is it possible to conceive a motive more universal in its application, or constraining in its influence? It is, perhaps, not too much to say of gratitude, that it is one of the precious relics which has survived the wreck of all that was once excellent in our nature; it is often a flower that blooms alone on the chilly waste of a corrupt and depraved heart. Sin-ruined as we are, I believe that there is not an individual in whom this principle is wholly extinct; the man whom no authority can command, or violence compel, may yet be softened by a sense of benefits received. Trace the operation of this principle in a child: he may have left the paternal roof, and run the wayward course of vice and folly; he may have inflicted many a pang upon a parent's heart, and wrung many a tear from a parent's eye: but imagine such a child to recall the fond endearments of a mother's love—to retrace the patience, glowing, beautiful, and unwearied, with which she watched and cherished her infant through the long period of its helplessness—her smiles of affection, her tears of sympathy, her words of tenderness, her acts of kindness,—and what will be the effect of recollections such as these? Surely that the bosom will again dilate with filial love; that the spark of gratitude, however

smothered for a season, will be rekindled, and the child will sacrifice all, and return to lead down his parents' grey hairs in peace to the grave. And suppose that child to be gladly received and welcomed, to be freely forgiven, to be reinstated in all the privileges of the family, and to be made the heir of his father's possessions,—what recoil of affection would be awakened in his bosom, what watchful obedience would henceforth distinguish his conduct! Gratitude would constrain him, never, never to wound again a parent's heart. And it is precisely thus in religion: “All we, like sheep, have gone astray;” we have forsaken our Father's house, and followed the devices and desires of our own hearts. But when we sit down calmly to reflect how kind a creditor God has been, how patiently he has borne with us, how unceasingly he has lavished blessings upon us, how tenderly his compassion has yearned over us, at how costly a price he has redeemed us—and if to these benefits we can add, how graciously he sought us when wandering, brought us back to his fold, frankly forgave us all, justified, adopted, saved us—yea, how he has promised us glory, even beyond that of angels (for the glory of Jesus will be the glory of his redeemed Church);—O, surely, if the heart be not in a death-state of insensibility, there will be the glowing sensations of gratitude—there will be the deep and lasting love of the pardoned and accepted child—there will be unwavering allegiance and fidelity to Him who hath blessed us and saved us, not according to our works, but according to his own free and everlasting mercy.

THE NECESSITY OF GUARDING AGAINST THE SEDUCTIVE INFLUENCE OF SIN.—If our first parents, placed, as they were, in a state of perfect innocence, in the midst of inconceivable delight, and enjoying daily communion with their God, with but one restriction laid upon them, in order to try the strength of their love and obedience to their heavenly Father, had not resolution to withstand the wily voice of the tempter, but ungratefully disobeyed the express command of their Maker, thereby bringing, as he had forewarned them, the curse of sin and death into the world,—how much more ought we to be upon our guard that we spread not its contaminating influence! We are told in the Scriptures, that by this single act of disobedience in Adam, all were made sinners; and daily experience proves this to be the case. The seeds of sin are interwoven with our very nature; and the heart, in its unregenerate state, so favours their growth, that it soon becomes, figuratively speaking, a hotbed, in which our vices grow so rapidly, as completely to overshadow our virtues; and unless some efficient means be applied to exterminate those noxious weeds, that a ray of light and sun may enter in and invigorate the tender plants they obscure, they must inevitably perish: and we, instead of a luxuriant garden, behold a wilderness of briars and thorns. Instead of breathing the purest sweets, we inhale the most poisonous vapours; instead of enjoying domestic comfort, we take our station in a morose, unhappy circle, seldom enlivened, except by scenes of unhallowed mirth; instead of inspiring confidence, we inspire distrust: in short, we become so depraved, so lost to all that is good and charitable, that we create, as it were, a hell upon earth—nay, even within our own bosoms. In the midst of these calamities, some may ask, “What must we do? where must we go for relief?” To such I affectionately answer, not to the tavern, as too many of the male part of our community do. There you will but increase your misery; there you will not fail to find votaries of every evil passion, whose greatest pleasure will be to make you, if possible, worse than themselves, urging you to commit crimes you dare not reflect upon. They will then leave you; or, what is still worse, lead you to repeated draughts of intoxicating spirits for relief; there you may revel for a time in forgetfulness, impairing your health, faculties, and

* From “The Debt of Sin freely forgiven:” an excellent sermon, by the Rev. James Williams, M.A., incumbent minister of St. James's, Ratcliffe; prefixed to the Report of that laudable institution, the claims of which we most gladly advocate, “The London Society for the Protection of Young Females.”

fortune, all to no purpose. Truth will sooner or later rush with fearful force upon your heart, hardened as it is. Then, perhaps, you may be induced to bend your steps homeward, in order to hide an aching head and guilty heart; there probably some of you find a distracted, heartbroken wife, with your offspring clinging round her, and vainly imploring her to give them the support nature requires, and which your prodigality alone deprives them of. Now, unless dead to every feeling of humanity, nature will speak, and "harrow up the very soul." Conscience will not be ever dormant; remorse, relentless remorse, seizes on and preys upon your vitals: despair gains the mastery, and you, to complete their ruin and your own, meditate perhaps on self-destruction, as the only means of avoiding the horrors of want. How many, under similar circumstances, have rushed violently and unprepared into the presence of their Maker, an offended God! a God of purer eyes than to behold iniquity. Dearly beloved, let us flee temptation, while yet in our power; every heart has its predominant passion—a sin that most easily besets it. Let me entreat you to guard particularly against that sin; look not upon it; consider it, like the forbidden fruit, beautiful to the eye, but deadly in the indulgence. We have a balm for every wound: let us apply it, ere it be too late; let us search the Scriptures—they will lead us to the all-sufficient, the heavenly Physician; let us dwell upon, and apply the promises of Him, who hath said, "Seek, and ye shall find; knock, and it shall be opened unto you." Let us, I again say, dwell believingly on the promises of Him who giveth rest to the weary. The time of their accomplishment we know not; they may be slow, but remember they are sure. Let us seek, as the one thing needful, Christ and his righteousness, and we are assured all other blessings shall be added unto us; let us seek earnestly Christ's favour, until he give us the oil of joy for mourning, the spirit of praise for heaviness; let us go on from strength to strength rejoicing, until we can say, with pious Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."—*Mrs. Spoor.*

DUTY TO GOD SUPREME.—But in the whole, the duty of zeal requires that we neglect an ordinary visit rather than an ordinary prayer, and a great profit rather than omit a required duty. No excuse can make lawful a sin; and he that goes about to distinguish between his duty and his profit, and if he cannot reconcile them, will yet tie them together like a hyæna and a dog, this man pretends to religion, but secures the world, and is indifferent and lukewarm towards that, so he may be warm and safe in the possession of this.—*Bp. Taylor.*

HOPE.—We are never beneath hope while we are above hell, and never above hope while we are beneath heaven.—*Bp. Hall.*

Poetry.

COMMUNION WITH GOD IN SOLITUDE.

(For the Church of England Magazine.)

'Tis not amid the noise and din
Of this vain world, or aught within,
The Christian seeks for peace:
'Tis in the tranquil hour of prayer,
When, 'reft of every earthly care,
He finds a short release.

Shut out from this world's guiling power,
He goes to pass one peaceful hour

In solitude with God:
Then what a land of bliss appears,
Beyond this gloomy vale of tears,
In Zion's blest abode.

No mourning souls in Zion weep;
All shall a joyful harvest reap,
And live in endless love:
The sad farewell is heard no more,
When pilgrims gain the welcom'd shore,
And join the saints above.

Sweet solitude! I'll taste thy charms,
Thy soothing powers, thy healing balms,
And seek repose in thee:
Reclining at thy peaceful shrine,
Teach me all earthly joys resign,
And live in purity.

O solitude, my choicest hour,
I claim thee as my richest dower,
Foretaste of heavenly bliss!
Teach me in thee to live to God,
To die, relying on his word,
And rise to righteousness.

A. G.

C. O.

STANZAS.

(For the Church of England Magazine.)

"Addio,
Ma non per sempre; da una fe verace
Sento che rivedervi." *Alessandro Sappa.*

I SAW her when the bloom of health
Play'd sweetly on her cheek,
When life beam'd brightly from those eyes,
So joyous, yet so meek.

I saw her when affliction's power
Had laid those beauties low;
I saw her when the mark of death
Was seal'd upon her brow.

Her long dark hair still floated o'er
Her fair and lovely neck;
She look'd the shadow of the past,
Of former hopes the wreck!

Yet from that speaking eye there beam'd
A pure and peaceful ray;
It told of hope beyond the grave,
When life had pass'd away.

Hope that would guide the parting soul
With faith's unerring power—
Hope, which the "Rock of ages" gave,
Was hers in that last hour.

H.

THE CHRISTIAN WARRIOR.

STAND but your ground, your ghostly foes will fly—
Hell trembles at a heaven-erected eye:
Choose rather to defend than to assail—
Self-confidence will in the conflict fail:
When you are challeng'd, you may dangers meet—
True courage is a fix'd, not sudden heat,
Is always humble, lives in self-distrust,
And will itself into no dangers thrust;

As difficulty swells, it higher grows,
 Ennobled by the greatness of its foes;
 Has lively prospect of its heavenly crown,
 And makes God's glory only its renown;
 Contemns the world, has more exalted aim,
 With a well-guided zeal is all on flame;
 With patience can a lasting conflict bear,
 Derives true magnanimity from prayer;
 Fights with a spirit present and sedate,
 No terrors can its constancy abate;
 Is meekly bold, with sweet behaviour brave,
 Scorns to vile lust its spirit to enslave;
 The martyr'd host with veneration eyes,
 And to their palms ambitious is to rise;
 Keeps Jesus in its intellectual sight—
 He best can teach us conduct in our fight.
 Devote yourself to God, and you will find
 God fights the battles of a will resign'd.
 An earthly coward is an odious name—
 A ghostly coward an eternal shame.
 Love Jesus! love will no base fear endure—
 Love Jesus! and of conquest rest secure.

BP. KEN.

Miscellaneous.

SOUTH AMERICA.—The population of South America is of a very heterogeneous character. The highest and most aristocratic class of it is descended from the original invaders, or marauders, who took over with them European mistresses, or wives. The next grade, or caste, is that descended from mixed Portuguese, and Indian or African ancestors: then comes a sort of dubious race, claiming descent from a European male parent, but with very equivocal pretensions to it: your mulatto, of decidedly African caste, follows next: and last of all comes poor Sambo himself, from Congo. But the greatest dons are your real Europeans, men who, having given up a wine-shop at Oporto, or abandoned a counter at Lisbon, are converted into *fidalgos* in Brazil, and consider all classes of mixed blood as the dust beneath their feet. The hostility between the natives of the mother-country and creoles is so bitter, that it is no uncommon thing to see a European father endeavouring to coerce his American-born son into all the degradation of bondage. What is worse, the Europeans, having always been comparatively few in number, appear to have acted, from the first conquest of the country, on that intuitive and constitutional fear which has at last proved to be well founded, that their own offspring would one day rise up against them, and wrest from their fathers the soil which these obtained by conquest, and the others possess by inheritance. The population of Rio is as various in hue as it is jarring in principle. Of about one hundred thousand inhabitants, the amount of the population when I was there, at least fifty thousand were negroes; twenty thousand mulattoes, one, two, or three castes removed from black; of native-born subjects, descended from European parents, there were about 20,000; and of foreigners and Portuguese, who had migrated from home, about 10,000. The European, and especially the Englishman, when he first lands amid so motley a family, is struck with the desperate inequality which exists between the black man and the white. The negro, in a state of almost complete nudity, does the work of a horse; and he carries home the earnings of the day to his heartless master, who, in return, feeds him with *farinha* and banana, and drills him to hard labour by means of the thong or of the cane. Then, so great is the preponderance of the coloured population over the white, that in the streets you can scarcely believe you are not in a colony of

blacks and mulattoes—their misery, their filth, their nakedness, their disease, their howlings as they work, the pitiless rigour with which they are treated, and the premature death to which they are too often doomed,—are all things which, on an Englishman's first arrival, alternately chill his heart with horror, and melt it with compassion. Yet so fatal is the influence of habit, so invariable in its working is the familiarising process of association, by which we come at length to contemplate even misery with indifference, provided it be always before us, that ere I had been three months at Rio, my susceptibilities became blunted, and my impressions upon first landing were almost worn from my mind.—*Robertson's Letters on Paraguay.*

DEMONIACAL AGENCY.—On the whole, it appears that, in our speculations respecting miracles, we are not required—because we are not enabled—to draw a clear line of restriction round the agency of invisible beings. But it also appears, that they who feel themselves compelled to admit the possible exercise of superhuman power by beings not absolutely divine, have nothing to apprehend from this admission. The only just inference from it is, that in this particular, as in many others, the divine government is profoundly mysterious. Inscrutable, however, as it is, there is nothing in this department of it to unsettle our reliance on miracles performed for purposes obviously unexceptionable and benevolent. There is in all the dealings of God so much that is unfathomable by us, that it must be dangerous to frame our views upon the presumption that this or that particular course of things is incompatible with his perfections. Whether by the agency of men or demons, certain it is that delusions of the most abominable kind have been successfully practised. But this, assuredly, does not exempt us from the duty of exercising our judgment on every case of miraculous evidence connected with our salvation. And if we approach the task in a proper temper, we shall not fail to perceive, that the arm of the Lord has been revealed to us in a way that puts to shame all the works of darkness, whether carried on by human or by spiritual agency. It may, perhaps, be urged in reply to these remarks, that all deviations from the course of nature, by whatever immediate agency, must be regarded as the work of God, since they cannot take place without his permission; and that by such permission, he does no less than make the acts his own. Every person, however, at all conversant with inquiries of this nature, must shrink from the aid of so treacherous an argument as this; an argument, which, if admitted, would recoil upon its employer with this dreadful consequence,—that the most fearful prodigies of human wickedness and impiety may be ascribed to the special interference of the Almighty. For if by permitting the acts of demons, God must be supposed to authorise those acts, and to give them his positive and special sanction, why may not the same be said of the most gigantic atrocities of sinful men? But it is needless to dwell longer on this most dangerous defence. It may be difficult, indeed, for us, by any process of reasoning, to discriminate between the active and permissive providence of an omnipotent and perfectly independent Being. And yet, every one who has thought at all on this unfathomable subject, must surely perceive that nothing but the darkest confusion can result from any attempt to identify them.—*Rev. C. W. Le Bas—Considerations on Miracles.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 195.

NOVEMBER 23, 1839.

PRICE 1½d.

THE BENEFITS OF CHURCH PSALMODY; WITH HINTS FOR ITS IMPROVEMENT.

BY THE REV. JOHN EDEN, B.D.
Vicar of St. Nicholas, Bristol.

I.

THE inspired composer of the book of Psalms exhorts the worshippers of God to call in various musical instruments to aid their religious services. He plainly intimates, that vocal and instrumental music may, and ought to be, employed together in the act of praising and adoring the Creator. For, after mentioning the names of several instruments, the exact character of which it would be difficult, as well as unnecessary, to ascertain, he concludes his lofty song by saying, "Let every thing that hath breath praise the Lord:" thus instructing us, that the sound of music and the voice of melody should, in the act of public worship, flow in one mingled stream; that the delightful art which affords on other occasions so much innocent pleasure, should not be silent in the ministries of solemn devotion, but be associated with the expression of our thanksgivings to the Author of all good. The Psalmist calls upon heaven and earth to unite in this holy exercise—to blend the voice of jubilee with the sound of many instruments to the praise and glory of God: "Praise ye the Lord: praise him in the sanctuary; praise him in the firmament of his power;" that is, let there be, in the discharge of this sacred duty, a communion of the saints in heaven with those on earth; let his temples here below send forth the incense of gratitude, and let it ascend unto his throne together with the songs of his heavenly host, who worship him in the courts above. Thus have we high

authority, even that of the sweet singer of Israel, for accompanying the voice with the sound of musical instruments in the public worship and adoration of the Almighty. It is evident that he considers its introduction as most expressive of our gratitude, even on the most solemn and sublime occasions; for he directs us thus to praise him in his mighty acts, to praise him according to his excellent greatness. And, indeed, in one of the mightiest of his acts, even in the creation of the world itself, we find, if I may so express it, an accompaniment of sacred music. For on that grand occasion, when God laid the foundations of the earth, it is declared, in the book of Job, that "the morning stars sang together, and all the sons of God shouted for joy." And as at the first birth of man, at the mysterious moment when, by the power and goodness of God, he was called out of nothing, the angelic choirs expressed their exultation in strains of harmony; so at that still more gracious moment, when the coming of "one greater Man restored him, and regained the blissful seat" which had been forfeited by sin, the same heavenly greetings were again expressed in the same harmonious strain, and a multitude of the heavenly host was heard praising God, and in songs of triumph proclaiming, "Glory to him in the highest, and on earth peace, good-will towards men."

The persuasion that the aid of music ought to be employed in the solemnities of divine worship, has been prevalent in every age and country; and indeed there have been some whose admiration of this delightful art hath transported them so far, that they have imagined the universe itself to be one grand instrument perpetually sending forth harmo-

nious sounds, though to our grosser ears they are as yet inaudible, and will only then be perceived by us, when we have put off this robe of mortality, and are admitted to the society of the blessed. But whatever there may be in this idea—whether it be only a fond imagination of the enthusiast, or in any measure correspondent with the reality of things as yet unheard and unperceived—there is surely something pleasing in the thought; something also, which might be turned to our advantage, if we could infer from it that this, and every other faculty which we possess, ought to be devoted to the honour of Him who endowed us with them; and particularly that this art and science of music can never be employed so worthily, as in promoting the glory of God and the benefit of man. When, as upon those well-known public occasions which annually take place in the metropolis, its highest efforts are directed to the great object of awakening devotion and exciting sympathy—how have we been delighted and affected by such an application of it! how have we rejoiced that this refined and noble science should have thus administered to the most exalted purposes, should have become subservient to the honour of God, and the relief of the distressed! These are, indeed, ends most worthy of its excellence.

We should scarcely be speaking too highly of it, when viewed in the exercise of this its more elevated employment, were we to apply to it the language of the admirable Hooker, and say, that “its seat is the bosom of God, its voice the harmony of the world; that all things in heaven and earth do it homage, both angels and men, and creatures of what condition soever, admiring it as the mother of their peace and joy.” Well might the royal Psalmist exult in the consciousness that he had dedicated his talent to the honour of his God, and address it, in connexion with his vocal powers, as his glory: “My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up, my glory; awake, lute and harp; I myself will awake right early. I will give thanks unto thee, O Lord, among the people; I will sing unto thee among the nations.” The possession of such a talent, when it is exercised in imparting innocent delight, but especially when directed to inspire devotion, to awaken pity, to excite benevolence, is really an high and enviable distinction. Alas, that an art in itself so pure, so dignified, so heavenly, should ever be otherwise employed; that it should ever become the handmaid of vice, should be perverted to the diffusion of seditious sentiments, to the excitement of unchaste desires, to the encouragement of brutal intemperance!

It is scarcely possible to conceive any thing

more wretched than the state of that man's mind, who, in his last hours, has to look back upon the misapplication of distinguished talents; who, having received high natural endowments, or (we should rather say) high gifts from God, has wickedly prostituted them to the worst of purposes, by ministering to the evil and sensual affections, and supplying fuel to the worst passions of our fallen nature. Do not the minds of many of my readers instantly recur to one affecting instance of this kind—of exquisite *poetic* genius basely squandered, nay, impiously sold to the service of the enemy of God and man! How great the misery of reflecting (if reflect he *did*) that for ages to come he might be instrumental, by the malignant influence of his beautifully beguiling stanzas, in perverting the principles and corrupting the morals of his fellow-men! How feelingly does one of the greatest of our poets lament such abuse of his transcendent powers—

“O gracious God, how far have we
Profan'd thy heavenly gift of poesy,
Whose harmony was first ordain'd above,
For tongues of angels and for hymns of love!”

Woe be to the man who thus degrades it from its noble destination, who, by connecting sweet sounds with profane, impure, licentious language, drags down this excellent faculty from the province which Heaven had allotted it, and turns the gift of God against the giver! But the young have especial reason to guard against imbibing poison from such sources of moral mischief. If at any time their ears are assailed, and their approbation solicited, by such evil agents, let them resolve to “have no fellowship with such unfruitful works of darkness, but rather reprove them,” saying, How can ye, like Belshazzar, profane the consecrated vessels of God's house? or saying of such talents, as God said unto Moses respecting the censers of Korah and his company, “They offered them before the Lord, therefore they are hallowed.” Honour and blessing be upon the head of him who consecrates superior musical powers to the service of that God from whom they are derived, and to the promotion of that religion which is the only foundation of our present and future happiness! Talents thus exercised are truly honourable to their possessor; the charms of music thus directed may be productive of the happiest effects. It was for this the Author of our being made man susceptible of the most refined and exquisite pleasure from musical sounds, and, as it were, attuned his frame to harmony, that delight and duty might go hand in hand; that here below he might have some anticipation of that ecstatic enjoyment, which the songs of angels will in another state afford him. And doubtless it was for this that God has gifted some men

with more distinguished talents than others, that they may exert those in the cause of virtue, and may make his public worship to be more frequented by rendering it more attractive. He who planted the ear made it capable of conveying to the soul the sublimest and most affecting sentiments of piety to God and charity to men. He chose that these feelings should be excited not by articulate language only, but also by musical modulation, and the sweet accord of sacred sounds. Hence, to cultivate and improve the taste for sacred music, is but to discharge a debt of gratitude to Him who hath inspired that taste, to correspond with His gracious purpose who designed this holy and delightful exercise to be a preparation for the still diviner harmonies of another and a better state of being.

I shall conclude the present paper with the following beautiful extract from the judicious Hooker:—

“Touching musical harmony, whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is, or hath in it, harmony. A thing which delighteth all ages, and becometh all states; a thing as seasonable in grief as in joy; as decent being added unto actions of the greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the very steps and inflections every way, the turns and varieties of all passions whereunto the mind is subject; yea, so to imitate them, that whether it resemble unto us the same state wherein our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other. In harmony the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought by having them often iterated into a love of the things themselves. For which cause there is nothing more contagious and pestilent than some kinds of harmony; than some nothing more strong and potent unto good. And that there is such a difference of one kind from another, we need no proof but our own experience, inasmuch as we are at the hearing of some more inclined unto sorrow and heaviness, of some more mollified and softened in mind; one kind apter to stay and settle us, another to move

and stir our affections; there is that draweth to a marvellous grave and sober mediocrity, there is also that carrieth as it were into ecstasies, filling the mind with a heavenly joy, and for the time in a manner severing it from the body. So that, although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort, and carried from the ear to the spiritual faculties of our souls, is by a native puissance and efficacy greatly available to bring to a perfect temper whatsoever is there troubled, apt as well to quicken the spirits as to allay that which is too eager, sovereign against melancholy and despair, forcible to draw forth tears of devotion, if the mind be such as can yield them, able both to move and to moderate all affections.

“The prophet David having therefore singular knowledge, not in poetry alone, but in music also, judged them both to be things most necessary for the house of God; left behind him to that purpose a number of divinely indited poems, and was further the author of adding unto poetry melody in public prayer, melody both vocal and instrumental, for the raising up of men’s hearts, and the sweetening of their affections towards God. In which considerations the Church of Christ doth likewise at this present day retain it as an ornament to God’s service, and an help to our own devotion.

“In church music, curiosity and ostentation of art, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions which the matter that goeth with it leaveth, or is apt to leave, in men’s minds, doth rather blemish and disgrace that we do than add either beauty or furtherance unto it. On the other side, these faults prevented, the force and efficacy of the thing itself, when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much. They must have hearts very dry and tough, from whom the melody of psalms doth not sometimes draw that wherein a mind religiously affected delighteth.”

[To be concluded in the next Number.]

SKETCHES FROM A TRAVELLER’S PORTFOLIO.

No. XI.—*The Exile.*

I MET him first upon the sea-shore. It was a raw and gusty day; and the waves were dashing their white crests with a hoarse murmur against the base of the long ledge of rock, that I had climbed to see more

distinctly a distant vessel, which, tossing and heaving on the waters, was vainly endeavouring to enter the harbour. While I intently viewed it through my telescope, I was startled by a deep low voice just beside me; for I had supposed myself far from any living being: "You seem much interested in that solitary bark: is it so new to you to look at a thing labouring in troubled waters? You may see that sight elsewhere." I instantly apologised to the stranger for blocking up his path; for I stood in the narrowest part, where no one could pass me, and this had caused his address. He bowed haughtily and went on; and I could hear him say in a tone of suppressed feeling, as he slowly paced along, "Ay, am not I too like yon heaving vessel, the sport of the wild winds?" and then, changing his humour, he laughed a sarcastic laugh. I saw him two or three times more during my stay at Boulogne, but he was always alone, and treading some unfrequented path. He shewed no inclination to speak, but merely greeted me with a cold and somewhat stern bow.

I afterwards learned a few particulars of his history. He was the younger branch of a noble family, and had possessed an estate suitable to his rank. In early life he had married an amiable lady, who bore him one fair daughter. To the world's eye he was happy, the object of envy or respect; but, alas, one fatal vice soon blighted the pleasant prospect. He was addicted to gaming; and after the usual fluctuations of fortune, he found himself reduced to a pittance of what he had formerly enjoyed. Still the baneful passion preserved its ascendancy. He carefully collected the wrecks of his property, and staked them at one desperate throw. He was unsuccessful; when, roused almost to madness, he offered to play for, as it is called, double or quits. This, with similar bad fortune, he twice or thrice repeated, and Mr. — left the den of iniquity that night, not merely stripped of every thing, but under engagements to pay besides more than he had ever owned. His wife was acquainted with his calamity only by the wild countenance with which he returned home that miserable night; and early in the morning, with a brief adieu, he left her and his child for ever. She sunk under the stroke; and the child was soon after laid by her side in the quiet grave. The news, it was said, had somewhat affected his hard heart; but he had imbibed infidel principles, and the sources of the best feelings were well-nigh dried up within him. He was now living, an outcast from society, on a small pension, just sufficient for his wants, granted him by a wealthy relative.

I saw him a second time in a city in the south of Europe, in which I happened one Sunday to perform a service for the English at the hotel where I was staying. I perceived him glide in and take his seat in a corner, as if he wished to escape notice; but there was no mistaking his lofty brow and commanding figure. He told me afterwards that it was mere curiosity, for which he hardly could account, that drew him that morning to our assembly. But I had no communication with him then, for the instant the service was concluded, with a cold haughty look, he walked out of the room.

Years rolled away, and I had almost forgotten the exile. At last I was spending a summer on the

banks of the Rhine; and one morning I sallied out to take a long ramble amid that lovely scenery. It was from Bingen that I started, and I sometimes kept close by the margin of the noble stream, and sometimes climbed the terraced heights that girded in its waters. I frequently paused to contemplate the prospect around me, with, I trust, something of the Christian aspiration, "My Father made all this." I know scarcely any country, in *its particular kind*, to be classed with this. It is true that the hills are not high enough to deserve the name sometimes given them of mountains, neither are the prospects astonishing for their magnitude, or sublime for their wildness; but there is a varied succession of rich and picturesque scenery, and as the traveller glides down the river, he may imagine himself traversing a fairyland. The vineyards thickly clothe in successive tiers the sides of the hills; every height is crested with some fantastic ruin; and in every nook is seated some rural village or fortified town. History lends her aid to throw a charm over the scene, as she testifies of the deeds of fame heretofore enacted on these spots; and imagination can almost repeople them with the fierce warriors that once here struggled for booty or for fame. It was a lovely morning when I set out on my excursion. I strolled along the river-bank till I came just opposite to Rüdesheim, with its three old castles. Then I climbed the pretty hill which is crowned by the white chapel of St. Roch, glistening in the bright sun. It was St. Roch's day, and multitudes of pilgrims were assembling to pay their vows there. But it was too melancholy a spectacle to contemplate their superstitious ceremonies; and therefore I cast only a hasty glance upon the magnificent Rhine laving the square tower of Bishop Hatto, and rushing over the rocks which stud its bed at the base of the castle of Elrenfels, and then I resolved to explore the valley of the Nahe. I followed for a long time the course of this stream, and after traversing a considerable extent of country, I came to a small town, where I purposed to remain all night. Here the master of the inn informed me that there was a countryman of mine lying at the point of death. He was in, he said, a lodging close by; and his situation, as he appeared to have no friends, had excited some notice in the place; for his illness was brought on by an accidental fall while exploring a neighbouring ruined castle. This account was quite enough to awaken my sympathy; and therefore, sending in a message with my name and profession, I intimated that, if not disagreeable, I would visit the invalid that evening. The reply was a hearty expression of thankfulness and pleasure. Accordingly I proceeded to the lodging pointed out to me; and on entering the sick-room was astonished to recognise, stretched upon the bed, Mr. —. I was yet more surprised to perceive an animated smile light up his faded features, and to see him eagerly stretch forth his hand to welcome me. "Do you then recollect me?" he said in a faltering voice; "if you do, you will perhaps wonder to hear me say that you, of all other persons, I have most wished to see." He added, "You cannot have forgotten the service you conducted some years back at —. When I remind you that I was there, and assure you that that service left an impression on my mind which

has never been effaced, you will easily comprehend the delight I feel in your visit." This was indeed a delightful assurance to me; and though unwilling to press the invalid beyond his strength, I could not help begging him to give me some further account of the change which appeared to have been wrought in him.

His narrative was simple and consistent. He had strolled into the hotel on the occasion alluded to from an undefined curiosity; he had left it feeling merely that he had listened to the specious argument of a partisan. But in his solitary moments the truths then stated came again and again to his thoughts. The sure consolation of the Gospel in a dying hour had been dwelt on, when worldly supports must fail; and he could not help reflecting, that if such a steady hope were really to be found, it was well worth securing. And then by degrees a doubt occurred to him whether he had examined with sufficient care the claims of revelation. He had imagined that he had detected inconsistencies in the Bible, enough to overthrow its authority. But had he not adopted this notion too rashly? and might there not be stronger proofs, which he had not properly and fully weighed? He had leisure enough: he would therefore employ it in the inquiry. Accordingly he procured a Bible, and began carefully to peruse it. In this perusal he was affected with a majesty he had never before perceived in it; he was convinced that its descriptions of the corruption of the world were true. He admired the remedy proposed in it for the moral wretchedness of man. And when he considered the character of Christ, his meekness under suffering, the sublime tone of his instructions, his fulfilment of the things predicted of him, he came to the conclusion of the Roman officer, "Truly this man was the Son of God." He sought in earnest prayer the guidance of God's Holy Spirit, and endeavoured to become more and more acquainted with what he now felt to be the great power of God unto salvation. But it was long before he arrived at any peace and joy in believing. His conscience, once awakened, terribly condemned his past transgressions, and for a while he was tormented with the apprehension that he had committed the unpardonable sin. It was not, therefore, till after much bondage of spirit, that he was brought into the glorious liberty of the sons of God. But as he contemplated the finished work of Christ upon the cross, he began gradually to perceive that it must be commensurate with the whole extent of human guilt. He discovered, therefore, that there was no bar to his reconciliation with the Father, and adoption into God's family. He perceived that an open door was before him, which no man could shut. He approached the Saviour with a simple faith in the promises of the Gospel; he found acceptance and salvation, and that kingdom of God which is righteousness, and peace, and joy in the Holy Ghost was set up in his heart. And now his study became to live to the glory of Him whom he had formerly disowned; and ever since, in a meek, unostentatious manner, he had been endeavouring to lead a life of holy devotedness and active zeal. His health having declined, he was advised to make an excursion for change of air and scene; and it was in the course of this journey that he had met with the accident referred to. This, the breaking of a rib, had aggravated all

the symptoms of his disease, and he had lain for a month where I found him, gradually but surely sinking beneath the ravages of consumption. But as the outward man decayed, the inward man was day by day renewed, and he was calmly expecting with blessed hope the hour when, absent from the body, he should be present with the Lord.

It may easily be supposed that I did not gain all these particulars at one interview: his weakness permitted him to say little at a time; and his unaffected humility caused me to infer, rather than to learn from his lips, the advances he had made in vital godliness. It will also be anticipated that I did not leave him to the care of strangers. I felt it a duty, and I am sure it was a gratification, to tend the few failing hours of his life. I have never witnessed a frame of mind more contrite; I never saw a childlike trust in the Saviour more beautifully exemplified; I never had a surer hope that the once-dead soul was quickened into spiritual life. One afternoon, as I sat by his bedside, he asked me, "Do you remember our first interview? You were watching a solitary vessel, trying in vain to stem the opposition of a stormy sea. I know not how it was," he added, "but a thought came then powerfully across my mind, that I resembled that wave-tossed bark. And, indeed, it was so; for I was a lonely being, cast off equally by God and man—a living exemplification of the Scripture declaration, that 'there is no peace to the wicked; they are like the troubled sea, whose waters cast up mire and dirt.' Even in the time of my worldly prosperity I was a miserable man, the prey of disquieting apprehensions. The pleasures I sought after never satisfied me; and I constantly felt an aching void in my soul, which neither rank nor riches could fill up." Then, half-raising himself in his bed, he cried, with unwonted energy, "O, carry forth the testimony of one who speaks from experience—a testimony from my grave, that to seek happiness in the world is to seek the living among the dead, to spend money for that which is not bread, and labour for that which satisfieth not." He paused, exhausted by his earnestness, and in a few moments continued: "But I obtained mercy. I was driving a desolate wreck upon the billows; and He hath brought me into the haven, where my soul would be. How can I worthily praise him for it?"

He had long been anxious, as far as his means would allow, to make reparation to those whose just claims upon him were unpaid; and he gave me some directions how I might best fulfil his wishes. "I know," he said, "that God has, for Christ's sake, forgiven me my sins; but I desire, if possible, to undo some of the evil I have done; I desire at least to shew my hatred of injustice." And the greatest sorrow that he felt was, because his power herein fell short of his wishes.

The closing scene was near. I watched him one afternoon as he slept a quiet sleep. After a time he awoke, and I perceived a marked change in his features. "All is well," he softly said; "the everlasting arms are beneath me." Then turning to me, he uttered a few faltering words: "God repay to you your love to me. I trust to be in the eternal world one part of your joy and crown." He lay silent a few moments, and then breathed forth his humble aspira-

tion, "Lord Jesus, receive my spirit. I come, most guilty in myself, but washed, I trust, in thy blood, and clothed in thy righteousness." And after one or two convulsive pangs, he passed from a bed of suffering to a throne of glory. Farewell, my friend! I trust to meet thee in that day when the nations shall be gathered before the tribunal of Christ, and to spend with thee a blissful eternity in the kingdom of our exalted Lord.

A hillock in the burial-ground of — marks the spot where the mouldering dust of Mr. — reposes. He lies far from the splendid sepulchre of his noble ancestors; and in a little while it will be forgotten on earth that such a man has lived. But in my breast I love to cherish his memorial, and to recall in gratitude to God the circumstances of my acquaintance with the Exile. U.

THE PREDISPOSING CAUSES AND SYMPTOMS OF RELAPSE IN RELIGION.*

A DECLINE in religion may be sometimes traced to incorrect notions formed of the spiritual life. Some, it is believed, look for sensible evidences of the Divine favour. This is not unfrequently the case with young Christians; their language is not unlike Philip's, who said, "Lord, shew us the Father, and it sufficeth us" (John, xiv. 8). They expect unprecedented enjoyment in prayer, and perhaps look for miraculous answers; they forget, in fact, that the new life upon which they have entered is not a life of sense, or of sensible evidence, but a life of faith. They forget that it is their part to believe the promises of God, even though they see no prospect of their fulfilment; that they must wait upon God, even when he makes as though he heareth not; and that they must be content to forego the manifestations of his love, whenever he chooses to withdraw them. It is the Christian's part to hope and believe; but hope implies that the object of his wishes is not in sight: "for what a man seeth, why doth he yet hope for?" His belief, too, implies that there is not at present any perceptible substance or reality in heavenly things, but that they derive from the strength and energy of his faith; "faith being the substance of things hoped for, and the evidence of things not seen." Now some persons, on making these discoveries, renounce their religious profession, or become careless about it. This disappointment, we think, is no unfruitful source of relapses from the spiritual course.

Others, again, expect that there will be a freedom from all spiritual conflict. They enter on their Christian course with a determination to destroy every sin, not doubting that in time inbred sin will be destroyed; but sin still survives all their efforts to annihilate it—they still feel that "the flesh lusteth against the spirit, as well as the spirit against the flesh." Perhaps, after a time, they become disheartened; since their efforts are not wholly successful, they will cease to make any efforts at all; when they ought to console themselves as Paul did, "so then it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 17), they foolishly give up the contest—they shrink from their posts in the day of battle—they allow their spiritual enemies to subdue them. It is thus that the perversity of our fallen nature shews itself; because these persons cannot do every thing, therefore they will do nothing. This carelessness of walk will soon plunge them into

some grievous sin, from which they will not easily recover their footing. It appears, then, that the difficulty of overcoming sin is often a reason for persons yielding to its influence.

But there is sometimes yet another incorrect notion formed of the spiritual life; namely, that it is secure from sorrow and affliction. This idea determines some to profess themselves Christians. They begin the heavenly course with joy and alacrity; and while the sun shines upon them, they are pleased and gratified: but when, as our Saviour says, "tribulation or persecution ariseth because of the word, immediately they are offended:" they are, in fact, the stony-ground hearers. They have formed incorrect notions of the Christian course; they suppose that it is all peace, and joy, and satisfaction; they forget, in fact, the unerring word of Scripture, that "through much tribulation we must enter the kingdom." When, therefore, they find that religion does not exempt them from the ordinary trials and afflictions of life, and that, so far from doing this, it not unfrequently brings upon them trials and troubles peculiar to itself, they hastily give up the spiritual life in disgust, as being so very different from what they had fondly anticipated. Here, then, may be traced a cause, by no means uncommon, of declines or relapses from religion. How necessary, then, is it to receive proper impressions of the spiritual life in the first instance, as it would save so much chagrin and disappointment to the professor himself, and avert so much discredit from the sacred cause in the eyes of a scoffing and ungodly world! How necessary to remember our Saviour's admonition (Matt. xvi. 24), "If any man will come after me, let him deny himself, and take up his cross, and follow me!"

But there are many causes tending to produce a relapse, which are unconnected with the era of conversion, or any incorrect notions formed immediately of the spiritual life. I may mention gradual entanglement in the snares or cares of life. The youthful convert is of course in danger from the snares of life,—by which I mean the pleasures, allurements, and temptations of this present evil world. Alas, how many has a love of sensual pleasure seduced from the steadfastness of their Christian walk! The ancient moralists would allow no young men to become their hearers or disciples, fearing that, at that early age, the love of pleasure would break through all moral restraints. Now, though the Saviour is willing to take by the hand the youngest disciple that comes to him, yet it cannot be denied, that many of his professed followers among the young have been drawn away from him "by the corruption that is in the world through lust." St. Paul's epistles to Timothy are peculiarly worthy the study of young men, as it respects the warnings which he gives him against these fatal fascinations. This love of pleasure, however, never reigns in the heart of any growing Christian, even though he may be young in years; and if it be allowed to seize hold of the affections, there is undeniable evidence of a decline from the good ways of God; and the professor becomes, as the result, "a lover of pleasure more than a lover of God." How wise, and how worthy of universal imitation, was the conduct of Moses, "in choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season!" But not only the snares, but the cares of life are a predisposing cause of a decline in religion. There is probably no situation without its trials; but it is undeniable, that those who are contented with a little, are more secure from them than the covetous and ambitious. If the Christian, having food and raiment, and a convenient habitation, would therewith be content, what heartaches and what heartburnings might he frequently escape! "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." How much better to have a mode-

* From "The Backslider's Manual." By the Rev. James Whytt, M.A., curate of St. Peter's, Colchester. Colchester, J. Taylor; London, Hatchards, &c.—This is a very excellent little work, from the perusal of which much important encouragement and spiritual improvement may be obtained. The subject of backsliding is handled in an experimental manner.

rate competence, and a soul in a state of prosperity, than to have a larger share of worldly opulence, but to be retrograding in the divine life—to be, in fact, “thorny-ground hearers!” The cares of life as frequently produce a decline in religion as do its snares, and perhaps more so, as their approach is more gradual and imperceptible, and the boundary-lines between right and wrong are less clearly defined. How many, alas, have now degenerated into cold, worldly, time-serving professors, who were once running with alacrity the heavenly race, and were remarkable for their simplicity and godly sincerity! “No man can serve two masters,” is declared by our Lord himself; but if, notwithstanding, we think to serve God and mammon at the same time, the result will be, that we shall leave off serving God, and we shall wholly serve mammon. The cares, then, of this life, and especially those which we make for our own shoulders, from our great desire of growing rich or exalted, are a most common cause in producing a relapse or decline from the good ways of God.

But another predisposing cause of a decline is the want of spiritual companions, and the curse of worldly and ungodly society. It would be gratifying to see Christians as anxious to secure the blessing of Christian society, as the world is to meet with gay and genteel company. Our characters and habits will take a very distinct hue from our friends and associates; we cannot be very dissimilar in our principles or practices from those with whom we constantly mix, especially if this intimacy be a matter, not of necessity, but of choice. In fact, Solomon says, “He that walketh with wise men shall be wise; but a companion of fools shall be destroyed” (Prov. xiii. 20). It is important that the Christian, and especially the young Christian, should have religious companions—friends who are making the same journey with himself,—who are coming out from the same ungodly world, and “seeking a better country, that is an heavenly.” It is desirable, that those “who fear the Lord should speak often one to another;” should speak words of exhortation, comfort, and advice. No Christian is so advanced, but that Christian society is an advantage and a blessing to him; in fact, the more spiritual any Christian is, the more irksome will he find any but Christian society. If, then, Christian society be a blessing, the want of it must be a proportionate loss. How often does a Christian grow cold and torpid by himself, whose heart might be kindled into Christian love and Christian zeal, by the inspiring example and fellowship of others! And if a Christian is not merely deprived of the benefit of Christian society, but is also brought into daily contact with men of the world, with those who love not the Lord Jesus, what is to be expected, but that his own love will wax cold, being chilled down by his constant intercourse with the children of darkness? How many have sacrificed their spiritual good on the altar of worldly prosperity, and have settled down in a neighbourhood, where indeed there may have been opportunities of making a fortune, but few or none of increasing in heavenly wisdom! A want of religious society, and constant intercourse with the world, has, in numberless cases, produced in the hearts of professing Christians a decline from the good ways of God.

A too eager engagement in political disputes may be considered another very frequent cause of decline in the present day. It is natural, proper, and commendable in the Christian to feel a warm interest in the happiness and prosperity of his country; and it is perhaps equally natural in him to wish for the adoption of such measures as he may conceive to be most expedient and beneficial. While such views will of course influence him in giving his vote, if he have this privilege, he will commit all the affairs of his country to the good and kind providence of God, and will not feel any undue anxiety respecting any mea-

asures, or the issue of any measures, which may be adopted in parliament. This, as it appears to the writer, is all, or nearly all, which the private Christian has to do with the affairs of state. But it is to be feared that some Christians at least have not been content with this. They have forgot the privacy of their own station in life; they have been led away by the vain janglings of factious and designing demagogues; they have lost sight of the fact, that, after all, they are perhaps but ill qualified to judge of the measures of government, much less to propose and suggest new measures, or to decide on the alteration of those at present in force; they have further forgot all the privileges, advantages, and blessings, which they so freely enjoy in a government so mild and paternal as our own, and are impatient of those few trifling disadvantages or disabilities under which they fancy themselves to labour; they have failed to see that the removal of such disadvantages would be a general injury to the country at large, and might open the door to evils of much greater magnitude. . . . It is to be feared, then, that not a few professing Christians, by engaging in politics to an extent which by no means belonged to them, by doing so with an asperity which was as little calculated to promote the views of their own party, as it was to ripen in their hearts the graces of the Spirit, have in fact lost their religion, and all their religious feelings, in the din of political disputes. How many professors, alas, have pledged to the health and prosperity of their sect or party, in a cup which has proved a deadly poison to their souls! Their piety, their devotedness, their spirituality, their love of God’s people, have all alike been sacrificed on the altar of political debate; and they have shewn themselves to be utterly devoid of “the ornament of a meek and quiet spirit, which in the sight of God is of great price.” Let such persons recall to mind, that nothing can compensate for the loss or decline of personal piety; that nothing can support them in the hour of death, but a bright and cheering hope of God’s mercy; and that none are so likely to have this hope, full of immortality, as those who commit every thing to the care of God, and wait on him in the discharge of their daily duties, with all humility and lowliness of mind.

The neglect of secret prayer, or the lifeless performance of this duty, may be considered both as a cause and a symptom of a backsliding state. Where this blessed habit is observed, and realised as a privilege of first-rate value, it is impossible for the Christian to be in a declining state; prayer is the greatest bulwark of the soul. There is no trouble, affliction, or temptation, which will not be disarmed of its sting by being brought to a throne of grace. Nay, it is here that troubles and afflictions, by a divine alchymy, are changed into blessings; and temptations themselves, however distressing, become bright illustrations of the purity and strength of the believer’s faith. When the pure flame of devotion burns brightly on the altar of the affections, then nothing can do any serious harm; but when the believer neglects his closet—when it is not regularly frequented, but only visited now and then at intervals, and when devotion is considered chiefly in the light of a duty and a task, and as a weariness which he rejoices to have over,—then it is no wonder if the Christian decline from the ways of God. He has, in fact, already declined so much, that a further decline, though it may occasion regret, can scarcely excite surprise. Peter had not been in his closet just before he denied his Master; he had not been seeking Divine strength against the hour of trial; but he imagined he had so much inherent strength, that prayer was unnecessary. He said, “Though I die with thee, yet will I not deny thee.” Had he prayed for strength, he would doubtless have been fortified against the day of trial. The backslider is not a man of prayer; he has no pleasure and no delight in the exercise, and

it is one in which he seldom engages. This, then, may be considered a principal cause of a decline in religion; namely, neglect of secret prayer, or a cold, formal, and unfrequent performance of this sacred, this edifying duty.

A comparative neglect of God's word, written and preached, may be considered as a predisposing cause and symptom of a relapse. The Christian should read a portion of God's word every day. This word is a lamp unto our feet, and a light unto our path; and if we would not walk in the darkness of sin, we must use and follow its Divine guidance. David says, "Wherewithal shall a young man cleanse his way? Even by ruling himself after thy word" (Ps. cxix. 9). David also says, "Thy word have I hid within my heart, that I might not sin against thee." St. Paul also, in referring to the glorious promises of the Gospel, mentions their purifying nature, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1). Neglect of the written word will probably issue in our wandering out of the right way. The professor that can find little pleasure in the Bible, or that cannot find more pleasure in it than in any other study, is unquestionably in a declining state.

But neglect of the preached word is no uncommon cause of a religious decline. The preached word is the means ordained of God to awaken the careless, to reclaim the relapsed, and to feed and nourish the faithful; he, therefore, who neglects this Divine appointment, is depriving himself of spiritual strength, and is exposing himself to a further fall. A decline, too, in religion is frequently marked by a morbid curiosity to hear different preachers—to prefer also not the most solid, experimental, and practical, but the most doctrinal and the most showy preaching,—where, for instance, the privileges of believers are much insisted upon, while due prominence is not given to their duties and practices; or again, where the hearer is amused by the originality of conception, the beauty of language, or the gracefulness of delivery. Undue attention to all these minor points marks a wandering state of the religious affections, proves a decline already begun, and assists in increasing and extending this decline.

A comparative neglect of the Sabbath is a predisposing cause and symptom of a decline in religion. It is to be regretted that the sanctity of the Sabbath is not sufficiently regarded even among Christians. There is, however, a great difference among many in this respect; but we may, without fear of mistake, pronounce those Christians the most spiritual who pay the greatest regard to its sanctity. Light and trifling conversation, or conversation on subjects foreign from religion, which would be harmless on another day, are criminal on this. The backslider may be generally marked by the levity of his mind on the Sabbath. In fact, it is in this way he succeeds in banishing from his mind those thoughts about his own state and character before God, which would otherwise occasion him much pain and uneasiness by their unwelcome intrusion. But how foolish is this conduct! He is like a man in trade, whose affairs are becoming involved; but instead of endeavouring to rectify or retrieve them by a little present application and self-denial, he braves it out with a smiling face, though he knows the evil day must come, when his accounts will be called for, and that it will only be worse for him the longer it is delayed.

Neglect of the holy communion is the last predisposing cause and symptom which I shall mention of a decline in religion. This ordinance was especially intended by our blessed Saviour to impart spiritual strength to his people; in fact, it is here that he gives his "flesh to be meat indeed, and his blood to be drink indeed." Here the humble penitent is encour-

aged to cast down his burden, and with the eye of faith to behold "the Lamb of God that taketh away the sin of the world." Here the poor in spirit, the sorrowful, the oppressed, the trembling, and the disconsolate, may all find balm, and consolation, and support, to heal their respective sicknesses; and here the faithful may find "meat to eat which the world knows not of," and in "the strength of which they may go many days." How plain, then, that he who absents himself from this sacred feast is robbing and injuring his own soul—is forfeiting that strength and support which he might here acquire,—and is losing the pleasure both of communion with his Master, and communion with the members of Christ's mystical body. Surely it is not uncharitable to suppose, that the Christian who has no wish to commemorate the dying love of Jesus, to confess his sins to Almighty God, and to obtain Divine forgiveness, must already be in a declining state. This neglect, too, of the communion is not only a proof or symptom of a relapse, but it will be the cause of a still further relapse. As the body cannot live and thrive without food, neither can the spiritual life be maintained without the most precious food of the body and blood of our Saviour Christ. Let no Christian, then, imagine he can desert the Lord's table with impunity. If this omission become a habit, then indeed some worldly lust has entered the heart; and it has become "corrupted from the simplicity that is in Christ."

DOMESTIC RELIGION :

A Sermon,

BY THE REV. C. R. MUSTON, M.A.
Curate of St. John's Chapel, Chelmsford.

2 SAM. vi. 20.

"Then David returned to bless his household."

IN the verses connected with these words the royal Psalmist is presented before us as alike the devout monarch and the father of his people. We are furnished with an account of the circumstances attending the conveyance of the ark from the house of Obededom to the city of Jerusalem. The ark was the mysterious symbol of the Divine presence, and the pledge of mercy to the Jewish people. It was, therefore, conducted with much solemnity, pomp, and joy, to the place which it was permanently to occupy. At the close of this ceremony, David, we are informed, "offered burnt-offerings and peace-offerings before the Lord;" after which, the people, having received from his lips the words of benediction, and from his hands the provisions of royal bounty, "departed every one to his house." But to shew that the king of Israel was not attentive to the duties of his public station merely, and to hold him up as a striking example of domestic religion, we are further informed, that "he returned to bless his household."

These words seem to intimate, what at all events is certain from other accounts of this great and good man, that domestic devotion was his habitual practice. With him religion was not an affair restricted to times and places; but it was a hallowed habit, which

accompanied him into the camp and the cabinet, into the closet and the family circle; and his example is particularly worthy of our notice, because it is that of a man who did not consider himself in any degree exempted from the most sacred obligations of domestic life by the many duties of his public and elevated station. Let us, then, take occasion from it to make some remarks upon the importance of religion in the family. And we do not intend by this expression the tacit acknowledgment of it by the members of a household; but we refer to the profession of Christianity, and the maintenance of its authority in their proper relation to one another. Each family is a small community distinct from every other, and placed by Divine appointment under one head. It must, as such, possess a certain character with respect to religion. It may be, that the domestic abode is not the haunt of dissipation, ignorance, and vice; it may be, that immorality, or whatever might be supposed to lead to its practice, is discountenanced by its inmates, and that a commendable regard is paid to the public ordinances of God. There may be much of social affection and tenderness felt and seen in their intercourse with each other; much that is really generous, lovely, and of good report, in the estimation of the world: nor may there be wanting those who know the truth, and feel its vital power. Thus far it is unquestionably well. But no family can properly be called Christian or religious whose members do not worship God in their associate and domestic capacity. If all the churches throughout our land were demolished, and there were no public homage paid to the Creator, we might, it is very true, worship him as individuals, or in the more private relations of life; but should we be a religious people? Certainly not; for we should disown the Ruler of the world in our proper character as a nation; and supposing such a melancholy state of things to continue, we might justly expect the awful execution of the Divine judgments upon us. So it is with respect to domestic religion; and it, moreover, supposes that there is such a system set on foot, and carried out into practice; that there is such an arrangement of the internal economy and discipline of the household as is fitted to promote the spiritual welfare of its members, and give to God the glory which he claims from them as a community.

Now amongst the means of grace requisite for these purposes, a high rank must of course be assigned to the stated worship of Him who fixeth the bounds of our habitations, and who expects to be suitably acknowledged in all the relations of life. The worship of God

consists essentially in supplication and praise. It cannot, therefore, be reasonably denied, that the family which habitually neglects these duties disowns the profession and authority of religion; it allows of a radical defect in its economy, which admits of no excuse and no compensation; and where prayer is not a mere form, it will usually be followed up by such other arrangements as, under the Divine blessing, are best fitted to secure the grand objects of the little society. They who are invested with authority will be concerned to tread in the steps of the patriarch Abraham, who "commanded" his children and household after him, that they should "keep the way of the Lord, to do justice and judgment before him." In short, a religious family is a sanctuary for God; it is, in a manner, a little church, where the authority of Christ is acknowledged and upheld by those who are placed at its head; it is a house, which, like that of Joshua, is professedly devoted to the service of the Lord; a domestic temple, with the altar and priest, the sacrifice and the incense of praise. Its members will not neglect the duties of this life; but they will pursue them under the influence of Christian principle, and in connexion with the higher objects of their fellowship.

But instead of enlarging upon the duties of domestic religion, our principal design, at present, is to offer some remarks upon its vast importance; nor do we even here intend to urge those general arguments and considerations of duty, which reason itself teaches, and which revelation most impressively enforces, by doctrine, precept, and example; but our aim will be to point out the great advantages which family-religion cannot fail to secure, and thus shall we attempt to recommend it on the broad and tangible ground of its practical importance.

I. We observe, then, in the first place, that domestic religion tends evidently to promote the temporal welfare of families. The truth of this remark will be doubted by none who are acquainted with the principles of the Gospel, and with their actual operation. The prosperity of every family (considered as the result of human conduct) depends upon the right spirit and practice of its members. In the natural course of things, it is to be looked for only as the reward of virtuous and well-directed industry; it is consequent upon harmony and order, sobriety and diligence, discretion and integrity, in the affairs of life. We do not, indeed, mean to say, that these habits will always ensure the temporal welfare of a family; for in a world like this, their beneficial tendency may be checked and counteracted by a variety of unforeseen circumstances. The providence

of God may permit many exceptions to the general rule; and that for the wisest reason, to secure the ends of his gracious discipline. But what we unhesitatingly affirm is, that the habits which true religion creates and maintains are closely connected with the temporal prosperity of families, as well as of individuals and nations. This is so evident from the nature of the case, no less than from universal experience, that it requires no illustration or argument to make it matter of conviction. The religion of Christ is friendly to all the virtues and practical habits which go to promote the welfare of man in his individual capacity, and in all his social relations. It enjoins the conscientious discharge of all the duties we owe to our fellow-creatures; it enforces them by the most powerful motives. While it teaches those who are invested with domestic authority to be themselves examples of all virtue and godliness, and encourages their diligent efforts by the assurance of the Divine benediction; it solemnly requires children to be obedient to their parents in all things, and servants to be faithful to the interests of their employers. And will the authority of the parent or the master lose aught of its force? Must not its weight be very greatly increased, when it is backed by the efficient aids and sanctions of religion? It is unquestionable. The care of the soul, or a conscientious zeal for God, is, indeed, not unfrequently represented as something in itself opposed to the diligent and efficient pursuit of worldly affairs; nor can it be denied, that this unfounded impression does sometimes receive support from the conduct of those professing Christians who may allow the more direct claims of religion to interfere with the duties of their secular avocations. But our obligations are not in reality opposed; and the impression in question arises from the too common habit of looking upon the service of God as consisting chiefly, if not entirely, in the exercises of devotion. There are multitudes who evidently seem to regard it as something which is wholly detached from the ordinary details of life, or at least which has little to do with them. But what, in fact, is religion when it is confined to the sanctuary or Sabbath, cut off from those larger portions of times and spheres of action, which are given for active duty? It is, in such a case, manifestly nothing but a service of delusion and hypocrisy. True wisdom is at variance, indeed, with all avarice, injustice, and corroding care. It teaches us to do all things decently, and in order. But it is practical as well as contemplative. It directs us to honour God in the lawful service of the world; and when a man acts from a conscientious regard to the Divine glory,

and the good of his fellow-creatures, he is as certainly in the path of religious duty in the counting-house or the exchange, as in the closet or the temple. He is required to let the light of his holy example shine before men; and to be diligent in business, as well as fervent in spirit, serving the Lord. The true Christian is, in short, "the highest style of man." The principles of his religion ought to make him (as, if duly acted upon, they certainly will make him) a wiser and a better man in all the walks of social life, whether he is called to act in the capacity of a merchant or a labourer, husband or parent, master or servant. Godliness has the promise of this life, as well as that which is to come. What are the qualities and conditions upon which, under the Divine blessing, in general depends the prosperity of a family in the world? What are the means by which even they who have perhaps little regard for religion ordinarily attain to secular power, respectability, and wealth? They are, industry, prudence, integrity, temperance, united effort, and the like. But these, as we have said, are the virtues which religion enjoins and most effectually secures. If you suppose the fear of God to be banished from any family where it is the controlling principle, is it to be imagined that its members would be better disposed towards each other, and more exemplary in the discharge of their social duties? Impossible. What is it that so often disturbs the peace of families? What is it that turns the sanctuary of home into the theatre of strife and passion? What is it that sows amongst its inmates the seeds of discord; that so often brings upon them the manifold evils of disgrace, disease, poverty, and wretchedness?—the want of religion.

II. But, further; family-religion is recommended by the substantial support and comfort it affords in all seasons of domestic trial and affliction. Every household has not only certain duties of a social and secular nature to discharge, but a course of trial to undergo, which calls for patience and resignation to the will of God. Its members are placed by the wise Disposer of all events in a state of discipline, which (as it may be often painful) requires the seasonable aids and consolations of religion. We need not descant upon those afflictions of domestic life, which so often turn the abode of joy into the scene of heart-rending sorrow. The best and most prosperous family is, we all know, liable to those disappointments, losses, and sorrows, which are common to society in every form. The edifice may seem to stand on a solid foundation; and it may be the plentiful storehouse of all such earthly things as can contribute to the comfort or happiness of its inmates. It may

enjoy a cloudless sky; and the whole aspect of its external circumstances may appear serene or fascinating to the eye: but within that family are the seeds of sin, sorrow, and death. The cloud of adversity may gather unheeded in the distant horizon of its prospects; the storm may unexpectedly arise—the tempest set in; and the scene of worldly enchantment may be speedily turned into one of gloom and lamentation. Now the trials of a family closely united in affection and much reciprocal enjoyment, are of all others the most distressing and acute; for there the strong and tenderest sympathies of humanity are to be found; and, in proportion to their force, must they become alike the source of exquisite pain or pleasure. How pitiable, then, in seasons of deep distress, is an attached family destitute of the comforts and alleviations which religion imparts to the disquieted mind and wounded heart! When the domestic habitation is invaded by sorrow and care; when its unsuspecting inmates are perhaps suddenly called to endure the painful reverses of life, and to exchange ease or affluence for circumstances of embarrassment or poverty; when they are doomed to see their confidence betrayed, or their fondest hopes blasted; when death comes, like an armed man upon them, and tears asunder the bonds of nature and affection; when the desire of their eyes is taken away at a stroke, and they are called to mourn over the remains of those who were in a manner parts of themselves,—O, what is there under such visitations that can effectually bear up the drooping spirit, and mitigate the anguish of the heart? Nothing, we unhesitatingly answer, but religion. And if they have learned to regard this as their chief concern, they will discern in the severest trials the hand of their heavenly Father; while each extends towards the rest the exercise of a sacred sympathy, they will lean together upon the mighty arm of God. Turning from the shallow and uncertain streams of earthly enjoyment, they will repair to the Fountain of all blessedness. The voice of prayer with the melody of praise will be heard in their righteous tabernacle; and the eye of faith will be turned towards that better country, where holy friends, after a short season of separation, will be reunited in the bonds of a perfect and blissful immortality. It is thus that the members of a family, in which true religion hath found a sanctuary, are prepared in the time of trouble to weep as though they wept not, and to receive the severest trials as the expressions of infinite love.

III. Family-religion is, moreover, powerfully recommended as ranking, under the

Divine blessing, amongst the most efficient means of promoting the cause of truth and godliness. The service of God is the grand object for which human beings are united together under the domestic constitution, and endued with the mighty power of the social affections. If you look for the final end in any thing short of this, it must be something limited merely to the objects of a transitory life, and falling therefore immeasurably short of all that relates immediately to the interest of sinful and immortal creatures. What, apart from this, is wealth or honour, authority, power, or any other earthly advantages, which a family may secure to itself? They rank at best amongst the fleeting possessions of a day; and, by their perversion or abuse, become the occasion of threatened and awful condemnation in the life to come. The power emanating from the intimacies and affections of domestic life, is a talent of unspeakable value. It brings the deepest responsibility, and it can only be turned to a good account in the service of God. Now the great importance of family-worship, in reference to the grand designs of the domestic constitution, must be evident under whatever aspect you consider the subject.

1. If you contemplate it in reference to those who are entrusted with household authority, it must manifestly be of great advantage to them in the discharge of their sacred duties. The parent and the master are, as such, accountable to the Judge of all for the manner in which they act in regard to the precious means of usefulness placed at their disposal. The souls of their children and domestics are entrusted to their care. They are laid under a solemn obligation to do all that in them lies to promote the spiritual welfare of their charge. But the worship of God, the recognition of his authority, the supplication of his blessing in the stated exercises of domestic devotion, cannot fail greatly to assist them in the performance of their duties. It must operate as a salutary restraint upon their own spirit and practice; it must tend to keep alive a due sense of their responsibility—to inspire them with a well-founded confidence in the particular care of Providence,—and, above all, to bring down upon their efforts the especial blessing of God; it must tend to infuse the spirit of religion into all their domestic transactions—to cement and sanctify the bonds of social union, as well as to maintain that consistency of character,—that becoming example, without which other means will be in general of little avail.

2. The worship and fear of God in families must directly tend to restrain the evil tendencies of those who are placed under authority, and to promote most effectually their

spiritual welfare. Every household which duly recognises the authority of the supreme Parent in the stated exercises of devotion, is a most important school for the acquisition of the best principles and habits. In consequence of the closeness and constancy of the intercourse subsisting amongst its members, there is a mighty influence at work for good or evil, the full amount of which it is impossible to estimate. The remark of course holds generally true; but its importance must be especially seen in reference to the young and rising generation. The education of a child comprehends much more than the term is usually supposed to denote. It includes, not merely the exercise of intellectual and secular discipline, but the whole process which forms his moral and religious character. It begins with the first thoughts which arise in his mind, with the first affections of his heart, with the first notices of conscience; and if the power of example, backed by close and constant association, is, generally speaking, great, often beyond calculation, what a mighty influence must it exert in the earlier periods of life! The immense importance of family-religion in this respect is too evident to require illustration or proof. Deep and indelible are the good impressions which, under the blessing of God, are usually made upon the infantile mind by the hallowed example of a parent seen to act as the priest of the domestic temple, and to walk before his house in the fear of the Lord. It is no human authority that has said, "Train up a child in the way he should go, and when he is old he will not depart from it." The best efforts of the parent, indeed, are not always crowned with success. A variety of unfavourable circumstances may interpose and thwart his endeavours. But we believe, that cases of failure are few in comparison with the instances which verify the words of the wise man. The counsels, prayers, and virtues of Christian parents are never obliterated from the memory of their offspring in more advanced life; and by reviving the salutary impressions of youth, they no doubt frequently become the means of reclaiming the wanderer from the paths of error and misery.

3. These remarks will suffice, moreover, to shew the vast importance of family-religion in relation to the general interests of Christianity. It is to education conducted on religious principles, that the world, under the Divine blessing, will always be principally indebted for whatever it shall possess of genuine wisdom and goodness. But how inefficient must all education be, which is not carried on with the co-operation of individuals in the circles of domestic life! The friends of religion may do much for this great cause,

by furnishing means, and setting on foot important institutions for the instruction and training of the young. But the best efforts of society will never supply the place of the endeavours which parents and guardians are able to make under the domestic roof, for the purpose of bringing up their charge in the nurture and admonition of the Lord. With them is entrusted a most powerful influence, which gives to the young their first impressions, and which afterwards may be employed most effectually to help forward, or to counteract other means for their welfare. It is therefore to the prayers, the example, and the efforts of parents and guardians within the circles of private life, that the Church must, in a great measure, look for the maintenance and diffusion of religion in the world.

Happy, then, thrice happy is the family which is animated by the spirit of devotion, and regulated by the principles of Christianity! In a world of sin and sorrow it presents a scene most refreshing to the eye—a home of peace and blessedness—a garden of the Lord, where the trees of righteousness are seen to grow and blossom with the fruit of immortality. It is a sacred asylum from the turmoils and sorrows of the world, a tabernacle of the Most High, and a nursery for that better region where the soul will find unbounded scope for its best affections, and realise the satisfactions of perfect friendship. But, on the other hand, melancholy is the aspect of the present subject towards every household that is not walking in the fear of the Lord. In common with all other families, it contains within itself the principle of dissolution. The last enemy is gradually undermining the earthy foundation of that social fabric, and will ere long reduce it to dust. The husband will soon be separated from the wife, the parent from the child, the brother from the sister, and the master from the servant; and while death consigns their bodies one after another to the grave, he will transmit their spirits into other spheres of existence. What, then, is a family, or any other association of human beings, which is not sanctified by religious principle, without the common and imperishable bond of faith in Him who is "the resurrection and the life?"—it is, at best, no more than a frail and perishable structure. Being cemented only by earthy materials, and standing on a foundation of sand, the coming tide and tempest threaten to sweep it away, and to leave not a wreck behind, on which the heart will be able to repose. In short, every human compact will be dissolved, and nothing will remain but the elements of happiness or misery which will arise out of its moral character or relation to an eternal world! Considerations

such as these should surely make those who are entrusted with household authority zealous for the maintenance of domestic religion. The families over which Providence has placed you are vineyards consigned to your especial care. There lies, for the most part, your chief responsibility—there are your principal spheres of usefulness—there the spots which, according to the nature of the seed sown, will yield an abundant harvest of joy or sorrow. If any, then, have hitherto neglected to imitate the example of David, who returned from his public duties to bless his household, consider for a moment that you are chargeable with great unfaithfulness to your trust, and that you have reason to fear the wrath God has threatened to pour out upon the families which call not upon his name. Live no longer in the disregard of a duty so reasonable, pleasant, and profitable. The excuses which are commonly offered for the neglect of it will not bear examination. They are usually the pleas of ignorance, unbelief, and ungodliness. But domestic devotion, to be effectual, must be followed up by a consistent course of spirit and practice. Parents are bound to exercise their authority with firmness tempered with affection, and to make on all requisite occasions a decided stand in favour of virtue and religion, holding in remembrance the awful judgments brought of old upon Eli and his house, because his sons made themselves vile, and he restrained them not.

In conclusion, we would exhort those who enjoy the inestimable advantages of parental and religious discipline, to remember their great responsibility to God, and to consider well how much depends upon the improvement of their privileges. We beseech you to reflect upon the reasonableness and vast importance of dutiful and affectionate respect towards your natural and divinely appointed guardians. "Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Forget not to implore the blessing of God upon them and yourselves. Take heed, lest by the disregard of your baptismal vows, you should bring heavy condemnation upon yourselves. Do all, I pray you, that lies in your power to encourage the labours and fulfil the most sacred desires of those who are your best and dearest friends on earth, who regard you with a depth and tenderness of solicitude which it is impossible for you fully to conceive; who from day to day, and from year to year, are making the greatest sacrifices for your welfare, and who, all the while, look for their richest recompense in the returns of your grateful affec-

tions, and in the salvation of your souls. If these parents are neglected, you will suffer immense loss, which will never admit of being wholly repaired. Seek, then, the Lord in the morning of life, for precious is the season of youth. It is the spring of your existence on earth—the time which will determine the character of every subsequent period—the golden opportunity for the acquisition of all useful knowledge, all virtuous habits, and all Christian graces. Look, then, well to yourselves, and see whether there be the promise of future respectability, peace, and usefulness in the world; and if no seed is sown in the spring, what becomes of the harvest? When there are no vernal blossoms, who expects autumnal fruit? May you, then, be faithful to yourselves, and finally inherit eternal life.

RELIGIOUS DESTITUTION OF THE COUNTRY.*

FROM an agricultural, we have become, in a great measure, a commercial and manufacturing people. In many districts villages have swelled into towns, and towns into mighty cities. The population of several counties has increased with a rapidity unexampled probably in the history of the world, certainly without parallel in any long-settled and civilised country. In Lancashire, which, in the year 1700, contained 166,000 souls, there are now 1,336,854. The population, therefore, has been multiplied more than eight times. In the West Riding of Yorkshire again, in parts of Staffordshire, Warwickshire, and several other counties, the process has been and is proceeding with no less rapidity. The metropolis, too, has wholly changed its character within the same period. The cities of London and Westminster, it is well known, at no distant period were separated by fields and gardens, and connected chiefly by the Thames. The population swarmed about the great marts of commerce, on the north bank of the river, in parishes astonishingly numerous and subdivided, now abandoned chiefly to warehouses and offices. A little to the west of Temple Bar were the pleasant gardens and houses of the nobility, extending along the Strand of the river, then no crowded street; and in many respects answering to those which may now be seen in the neighbourhood of Brentford and Twickenham. And this is the space which now teems with immortal beings, and which we have neglected to subdivide into new ecclesiastical districts as occasion arose, and as ancient example, and indeed the principle of the parochial system, required. And now the overgrown parishes, which on every side surround the city of London, witness by their rural names against the remissness of a generation, which in so many cases has left under the care of a single pastor a district, which, when sprinkled with villas and cottages, gave him full occupation, and in which every cellar and garret is now the abode of families, whose numbers, by precluding all attempt at due pastoral superintendence,

* From "The Parochial System." Prize-essay. By the Rev. Henry W. Wilberforce, M.A. 2d edit. Rivingtons, 1839.

do practically destroy all pastoral responsibility. The parish of St. Giles in the Fields contains 36,432 immortal souls; that of Bethnal Green, 62,018; and yet the former is still entrusted to the care of *three*, and the latter of *four*, parochial clergymen. Nor are these solitary cases: in St. George's in the East there are 38,505, with two clergymen; in St. Leonard's, Shore-ditch, 33,000, with two; in Stepney, 51,000, with three; in St. Luke's, 46,642, with two; in St. Mary's, Whitechapel, 31,100, with one. And taking an average of thirty-four parishes, we find the proportion of pastors to their flocks to be one to 15,100. Such is the condition of our metropolis. Many of the manufacturing and commercial towns are not much less destitute. In two parishes in Liverpool there are but four clergymen to 34,000 souls; in Macclesfield, three to 23,000; in Oldham, four to 32,000; in Leeds, nine to 71,000; in Sheffield, the same number to 73,000. In other instances we find large districts (not towns, and therefore called villages), where, from the discovery of coal, and other causes, a scattered population has rapidly accumulated, and a flock of ten or fifteen thousand, dispersed over a surface many miles in extent, are still entrusted to a single pastor.

In all these cases our parochial system is little more than a delusion; we retain the name and the form, we call the incumbents the pastors of the whole flock—they are charged by the bishop with the spiritual care of the whole; but in the sight of God and man they are not, and cannot be, responsible for the performance of impossibilities. They are the ministers of their own churches—they are the heads, too, of a sort of mission, bound to labour according to their power for the spiritual good of the multitudes around them; but to require that they should penetrate the mass, and become personally acquainted with the thousands who compose it, that they should distinguish the several characters of those committed to their care, should warn the careless, should reprove the gainsayers, should build up the weak, should direct the inexperienced,—in short, that they should duly exercise the pastoral care, would be extravagant. The people accordingly do not, and cannot, regard them as their appointed pastors. They feel themselves to be as sheep without a shepherd, and have generally no other notion of the very nature of a parish, than that it is a district relieving its own poor.

There has been, until very recently, only the erection of proprietary chapels, and the labours of pious individuals and societies. That a considerable amount of good has resulted from these means is unquestionable; without them our state would have been worse than it is; but they are palliatives, not remedies of a disease, which, if not radically cured, must in the end be fatal. If we suffer ourselves to account them an effectual cure, we do but deceive ourselves to our ruin, and change them from a good into an evil. They can but be palliatives, because, from the necessity of the case, they have been directed by an imperfect principle. Chapels have been erected, indeed, and congregations gathered, but no account has been taken of those who remain behind. We have seen only what is done, not what remains undone; and the result has been, that one here, and another there, has been snatched from the surrounding mass of ignorance and profaneness,

but the mass itself has remained unleavened. It could not be otherwise. And what has been the consequence? First, that there are thousands, nay, hundreds of thousands, who, although baptised with us into the same body, are not only, as we have seen without any parochial ministry, and so are not invited to the house of God, and as the Lord commanded, “compelled to come in from the highways and hedges;” but for whom, moreover, there is no room should they desire to come: they cannot, if they would, assemble with their brethren, where Christ has promised that he will be in the midst and will grant their requests; they are aliens of necessity from his Church.

What number of our fellow-subjects are thus excluded from the common blessings of Englishmen and Churchmen, it is as yet impossible to calculate. That there are many hundreds of thousands is certain and notorious. In the absence of accurate statistical information with regard to many parts of England, we may safely infer something from the facts which have been ascertained and made public by the most meritorious labours of the Glasgow Church-building Society, and especially of their secretary, Mr. Collins. Of the population of Glasgow, which amounts to about 240,000, there are, it appears, above 90,000 who, from age and circumstances, might attend church, but for whom no accommodation could be found in any place of worship whatever; although all, both of the papists and of all Protestant sects, Socinians included, and even of the Jews, should be thronged to the utmost. In this city, therefore, ninety churches at least, for one thousand persons each, would be requisite, in order to offer access to all.

Such is the state of one district, where inquiries have been made. Have we any reason to believe that the spiritual wants of our own manufacturers are more fully provided? We find that in and round Birmingham there are 101,292 immortal beings, who could not, if they would, attend the house of God. At Leeds, only 14,393 out of 123,393 can find room in the churches. At Manchester, about the same proportion; at Sheffield, one-ninth; at Wolverhampton one-fifth; and this seems about the average of the great manufacturing towns. In London, meanwhile there are thirty-four parishes, in which alone there are 756,754 beyond the capabilities of the existing churches and, if we calculate that one-half of a city population ought to attend church (an estimate very low, in the opinion of those who have most accurately inquired into the habits of a town population), we need church room for 378,477, or more than 378 new churches, for 1000 each, in order to supply the deficiency.

The Cabinet.

THE HEART.—“Blessed are the pure in heart, for they shall see God.” The heart on which our Lord here pronounces a blessing, is an heart that is not only inclined to God, but to him only, and to nothing else but in obedience and subordination to him. An heart that really loves God above all things else, and all other things only for his sake; an heart that is always flaming up to heaven, in ardent and fervent desires to please and honour God in time, and to enjoy him forever; an heart that sanctifies the Lord of hosts himself, making him its only fear and only dread; a

heart that is never afraid of evil tidings, but is always fixed, trusting in the Lord; an heart that is continually rejoicing in the Lord, whether it hath or hath not any thing else to rejoice in; an heart that prefers the least duty to the greatest gain, and the greatest suffering before the least sin; an heart that is never shaken either by hopes or fears, but remains stedfast and immovable as a rock, whether the sun shines, or tempests beat on it; an heart that is sound in the faith, submissive to the will, obedient to the law, constant in the service, and zealous in the glory of God; but meek, and humble, and kind, and gentle, and true, and just, and charitable, towards others; in short, an heart that exercises itself to have always a "conscience void of offence towards God and towards man."—*Bishop Beveridge.*

THE CHRISTIAN'S GAIN.—How delightful a thing it is to count, and not to count but feel, the Christian's gains—faith and fidelity, peace with God through Christ, a renewed will, increasing love, and a hope full of immortality! And how short is the time of our suffering! if upon the whole we do suffer, and are not richly compensated, even here, in every condition, by the afore-named advantages. Go on, knowing whom you have chosen; and let neither your own weakness, nor the frowns of the world, terrify you: Christ will have his grace exalted in opposition to all discouraging, unbelieving thoughts from the former; and a faithful acceptance of it, and establishment in it, will make you victorious over the latter.—*Rev. T. Adam, of Winttingham.*

TEMPTATION.—Whenever a companion of the moment wishes us to do what suits or pleases him, however objectionable we may think it, or it really is, the constant observation from the persuader is, that it will do no harm; that it is not wrong; that no evil will follow from it; that it will be gratifying; that it will be beneficial: whether it is to take liquors or food that we think we ought not, or to join in any scheme or action that we disapprove of, or that is forbidden to us. Every solicitation of this sort is a temptation to us, and is meant to have an inducing effect. Temptations in this shape occur almost every day, and we have always to resist them at every opportunity. Every pleasure is a temptation, and instead of yielding to its persuasion, we must learn to persist in acting as we think or know to be more proper. In this respect we are all tempters to each other—sometimes fatally so, even with much good meaning. All human beings must therefore be trained to hear a tempter's voice, and to endure his persuasions, without being influenced by them to do what we ought not.—*Sacred History of the World, by Sharon Turner.*

A GODLY HOME.—O great, unspeakable, is the blessedness of a godly home. Here is the cradle of the Christian; hence he sallies forth for encounter with the world, armed at all points, disciplined in all the means of resistance, and full of hope of victory under his heavenly Leader. Hither he ever afterwards turns a dutiful and affectionate look, regarding it as the type and pledge of another home; and hither, when sore wounded in that conflict, he resorts to repair his drooping vigour; and here, when abandoned by the selfish sons of this world, he finds, as in a sanctuary, the children of God ready with open arms to receive him; and here, the returning prodigal, enfolded in the embrace of those who know not, dream not, of the infirmities of the world with which he has been mixing, feels all at once his heart burst with shame and repentance. Merciful God, what a city of refuge hast thou ordained in the Christian home!—*Rev. R. W. Evans.*

THE VANITY OF HUMAN LIFE.—Good Lord, what a shadow is the life of man! what a nothing is it! The time past, that's nothing; just like a bird fled from the

hand of the owner, out of sight. The time present, that is a vanishing, a running hour, nay, less, a flying minute, as good as nothing. The time to come, that's uncertain; the evening sun may see us dead. Lord, therefore, in this hour make me sure of thee; for in the next, I am not sure of myself.—*Lucas's Divine Breathings.*

Poetry.

TO A LADY, ON THE DEATH OF A FRIEND.

BY CHARLES BAYLY.

(For the Church of England Magazine.)

Oh, do not weep, though life is frail,
And death takes those we love away;
Grief for the dead cannot avail,
But Faith points out a brighter day.

When in the midst of youth and health,
We see some lov'd one droop and die,
How mean appears the pomp of wealth!
How dearer far the mourner's sigh!

Oh, then, when earth can yield no more,
When nature bends to nature's God,
May we his mercy still adore,
And humbly bow beneath his rod!

Nor let us wish to stay on earth
The spirit from its native skies,
But joying in its second birth,
Believe that God's decrees are wise.

Frome.

PRAY WITHOUT CEASING.*

Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee—
All who are lov'd by thee;
Pray, too, for those who hate thee,
If any such there be;
Then for thyself in meekness
A blessing humbly claim,
And link with each petition
Thy dear Redeemer's name.

Or if 'tis here denied thee
In solitude to pray;
Should holy thoughts come o'er thee,
When friends are round thy way,—
E'en then the silent breathing
Of thy spirit rais'd above
Will reach His throne of glory,
Who is mercy, truth, and love.

O, not a joy or blessing
With this can we compare,
The power that He has given us
To pour our souls in prayer.

* From the Hampshire Advertiser.

Whene'er thou pin'st in sadness,
Before his footstool fall;
And remember in thy gladness
His grace who gave thee all.

Miscellaneous.

PARSEES.—The Parsees are a numerous body, resident in the Bombay presidency. They profess the religion of Zoroaster, and are consequently worshippers of fire; but, like many others, they conform, in some measure, to the usages of different religions around them. Mrs. Farrar, now on a visit to this country with her husband, the Rev. C. P. Farrar, writes as follows concerning their general character:—"There are only one or two individual Parsees at Nassuck: the largest bodies of them are congregated at Surat and Bombay. They are a busy, enterprising, and thriving people: they deserve the praise of providing for their own poor; so that a Parsee street-beggar is rarely met with. They are generally engaged in mercantile pursuits, in ship-building, and various kinds of handicraft. Some of their merchants are very wealthy; and many of their artisans display great skill in the higher branches of the art of cabinet-making. Many of them find employment as head servants in the families of gentlemen in the civil and military services, where they exercise the functions of an English housekeeper; and some of them hold honourable and lucrative situations under government. Such honourable posts, and their wealth, give them much influence over the Hindoos, who, in general, fear them, and shew them much outward respect. I have heard the Brahmins greatly laud their generosity and gifts to Hindoo gods and temples. The Hindoos are flattered, too, by their worship of the sun, and their reverence for the cow, both which are objects of adoration with the Hindoo himself. The latter superstition—reverence for the cow—was not originally a part of the creed of Zoroaster; but when his disciples sought refuge upon the shores of India, the condition of abstaining from beef was imposed upon them by the Hindoo prince who granted them an asylum. Owing to this circumstance, the cow has been revered among their generations. The Parsees have the appearance of being more liberal-minded than other bodies of the native community. They are very sociable with Europeans; and readily adopt European luxuries, elegancies, entertainments, equipages, and other modes of display. I have heard of one or more Parsee gentlemen, who had sent their sons for education to England; and of one gentleman, who was anxious to bestow education, or rather accomplishments, upon his daughter: but I am sorry to add, from Christianity they stand completely aloof; worldly-mindedness, the love of gain, the love of pleasure, surround them, like other heathen, with, humanly speaking, an impregnable barrier. They seem ready enough to patronise the follies and superstitions of the nations among whom they dwell. I have known them to bring votive offerings to the shrine of the Virgin Mary upon the hill at Bandura; but 'pure religion and undefiled' appears to have no attractions for them. I have seen them assemble in large numbers to worship the setting sun. Every individual, or head of a family, must keep up a sacred fire in his dwelling; and, on certain festivals, they worship divers kinds of fires—fires, I suppose, produced from various kinds of combustibles. To extinguish fire is thought a great sin or misfortune; on which account some Parsee servants are very unwilling to snuff a candle, lest they should accidentally put it out. They suppose the world, and individuals, to be under the influence of a good and of an evil principle. They wear next the skin a garment which is never removed, till, of its own accord, it decays, and drops off." The

power of self-righteousness and self-complacency in man, when comparing himself with others, rather than with the standard of the Gospel, is strongly evinced in the following fact, related by Mrs. Farrar:—"The Parsee servant of a gentleman with whom we were acquainted, was, upon one occasion, very attentive to Mr. Farrar's preaching, and remained the greater part of the day in the room where Mr. Farrar was addressing successive parties of Hindoos. His master, pleased to observe this, asked him what he thought of the preaching: upon which he observed, that it was all very true and very good. A hope was then expressed that he would profit by what he had heard: to which the Parsee replied: 'Master, what for I want to profit? I not say prayer to stone god and monkeys, like poor foolish Hindoo.'"—The Parsees are very jealous of their burying-places, to which they attach a religious reverence. The one near Bombay, a model of which is in the possession of the Royal Asiatic Society, is calculated to receive the bodies of thirty-five men, thirty-five women, and thirty-five children: its circumference at the base is 175 feet, and at the top 170 feet. It is open at the top. Within is a kind of circular platform, divided into three rows; the outermost for the reception of men, the next for women, the inner one for children. As this platform is exposed to the atmosphere, the sun, and the rain, the human remains are carried off into the well in the centre; at the sides of which are doors perforated with holes, to carry off putrid matter, and also rain; these doors communicate with wells underground. Eventually, therefore, nothing remains in the well but human bones, which fall into it. When the well is filled, the cemetery is left, and a new one is constructed. The door is of iron, with inscriptions on both sides. To the left is a small hole, from which is exhibited what is deemed by the Parsees the 'sacred fire.' Thus it is that hundreds and thousands of our fellow-creatures, perishing in ignorance and sin, are at length carried to 'the house appointed for all living,' while their souls return to give account to the Judge of quick and dead.—*Missionary Register.*

GRACE BEFORE MEALS.—The most ancient example, perhaps, to be met with of a grace, or short prayer before meat, is at the feast which Ptolemy Philadelphus gave to the seventy-two interpreters; and it is thus mentioned by Josephus:—"When they were thus sat down, he (viz. Nicanor, who had been appointed by Ptolemy) bade Dorotheus attend to all those that were come to him from Judea after the manner they used to be ministered to in their own country. For which cause he sent away their sacred heralds, and those that slew the sacrifices, and the rest that used to say grace; but called to one of those that were come to him, whose name was Bleazer, a priest, and desired him to say grace, who then stood in the midst of them, and prayed, 'That all prosperity might attend the king, and those that were his subjects.' Thereupon an acclamation was made by the whole company; and when that was over, they began to sup." The next example we have is the practice of the Essenes, both before and after meat, related in Josephus's "Jewish War;" and the next is that of our Saviour, Mark, viii. 6. And we have also a form of grace or prayer for Christians at the end of the fifth book of the Apostolical Constitutions, which seems to have been intended both for before and after meat.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 196.

NOVEMBER 30, 1839.

PRICE 1½d.

THE BENEFITS OF CHURCH PSALMODY; WITH HINTS FOR ITS IMPROVEMENT.

BY THE REV. JOHN EDEN, B.D.
Vicar of St. Nicholas, Bristol.

II.

It was the wisdom of the English Church, when she reformed her doctrine and discipline, to retain instrumental melody, that noble and primitive part of public worship; and though, at a subsequent period, the sour and cold-hearted fanaticism of the Puritans attempted utterly to banish it from the land, yet it has been happily preserved to us, and our temples still echo to the sound of the organ, as well as to the voice of sacred song. Had these wretched and infatuated men, to whom I have alluded, been able to accomplish their full purpose; had they, as one step in their progress, destroyed every organ in the kingdom, we might, at least with respect to this beautiful science of church-music, have been at the present moment in a state of comparative barbarism. Whilst we are congratulating ourselves on this happy escape from the effects of their ignorance and bigotry, we should remember that the most expressive way of shewing our gratitude for it, is to cherish and improve the blessing thus preserved to us, and to honour our holy temples, and our pure and scriptural liturgy, by a punctual and devout attendance upon them. It is evident, then, from the view which we have taken of this sublime subject, that the benevolent Author of our being hath implanted in our breasts a love of harmony for very high and dignified purposes, and that they shamefully abuse this admirable gift of Heaven, who compel it to minister to the cor-

rupt and sensual passions of mankind. That God, who is the "lover of concord," hath "shewed us a more excellent way" of employing this great talent. His gracious purpose in bestowing it was, that it should be conducive to the solemnity of public worship, to the earnestness of our supplications, to the fervour of our thanksgivings. And who among us has not experienced, in some measure, the potency of sweet sounds, when associated with appropriate sentiments, in producing these happy effects? Who has not felt the holy influence of music in tranquillising the breast, and in preparing it for the sacred duty of prayer? Who has not known its power in withdrawing the thoughts from earthly objects, and lifting them up to an intercourse with heaven? Who has not found its efficacy in reviving the languid affections, in renewing the energies of devotion, in giving fresh life and vigour to the exhausted spirits? Who of us is not so painfully conscious of the deadening effects of his ordinary worldly occupations, as to rejoice in cherishing any influence which may be of a counter-acting character? Who has not so often felt "my soul cleaveth to the dust," as to hail any expedient which may help (even though it be only transient) to raise up his soul from that prostrate state, and carry it heavenwards? Now, there is nothing which does this so directly as divine music; and it would be well if, sometimes, when we are joining in this part of our worship, and feeling strongly its elevating power upon ourselves, lifting up our minds to high and heavenly things—we would lift up a secret aspiration to God, that he would continually keep us in this frame; and that if these

c c

delightful sounds cannot always vibrate on our ear, the heavenly emotions that attend them may remain, or never completely die away. Might we not also, occasionally, in the midst of worldly business, and when we find our heart (as the Scripture speaks) "going after our covetousness," might we not go back to some late occasion fresh in our recollection, when our voice blended with the sounds of the organ, and we joined in imagination and in desire with the songs of angels that are around the throne of God? At all events, if we cannot thus beneficially summon up impressions of divine harmony that are gone, we may make an important religious use of it when it is present, and immediately acting upon us.

It has been affirmed that the bite of some poisonous reptiles may be cured by the sound of musical instruments: whether this be merely fabulous or no, it is most certain that the influence of evil spirits and malignant passions has been suspended and assuaged by the power of music. Of this we have an eminent instance recorded in the life of the royal Psalmist. "It came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him." And here I may properly observe, that as the association of particular airs with certain words or sentiments, is apt to fix them more firmly in the memory and to carry them more deeply into the heart, it becomes most desirable that the expression of our profoundest reverence towards God, and our most affectionate concerns for our neighbour, should be connected with the simplest and most intelligible airs or melodies. And where shall we find airs more natural and impressive than many of those tunes and chants which have been framed for the use of our cathedral and parochial worship? or where shall we meet with words or sentiments more suitable to them than in the book of Psalms? For this reason the Church has embodied them in the liturgy (pointed as they are to be sung in churches), and has also sanctioned the use of them in a metrical form adapted to musical composition of a different kind; fully persuaded, as the admirable Hooker speaks, "that there is nothing necessary for man to know, which the Psalms are not able to teach. Heroic magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of providence over this world, and the promised joys of the world which is to come—all good necessary to be either known, or done, or had, that this one

celestial fountain yieldeth." And the same admirable apologist of the Church of England goes on to observe, that she desires to make the Psalms "especially familiar" to all, because of their transcendent excellence. This is the very reason why she repeats the Psalms more frequently than any other portion of the word of God; why she accustoms the people together with the minister alone to repeat them, as he doth the other parts of Scripture. "As the first Psalm," says a living author of a metrical version of the Psalms, "conveys the blessing of God to man, so the last offers the blessing of man to God. It calls on all his intelligent creatures, nay, on all that have 'breath,' to unite in praising Him in his sanctuary upon earth, and in his firmament above, for his external acts and for his essential greatness—to employ all instruments in his service, to call in the aid of music and song; and, in short, to omit no expedient by which we may be enabled to perform that most noble act which can be performed by any creature, the act of giving glory to the God who made him."

It will be acknowledged that nothing can be more impressive or affecting than the union of a multitude of voices harmoniously and devoutly singing the praises of the Almighty. The delight imparted by such a scene as this is like a foretaste of that joy which will be the portion of those who stand before the throne and before the Lamb, saying (with a loud voice), "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and blessing. Blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." If such, then, be the combined effect of many voices uniting in sacred harmony; if this holy exercise be nothing less than a training, a rehearsal for the minstrelsy of heaven, how highly do they approve themselves in the sight of God, and of his Church, who, by the exertion of superior musical powers, become instrumental in the improvement of their fellow-worshippers, inspiring them with a portion of their own spirit, and fitting them to bear a part in the choral songs of Sion. In this particular the zeal of other reformed churches may well be proposed to our imitation. The Lutheran churches, in particular, are assiduous in the cultivation of sacred music. An eminent Swedish professor has stated that he has had a class of two hundred persons at one time, and some among them of the highest ranks in society, who thought it no degradation to associate with persons of much humbler condition than themselves in the practice of sacred music, and in preparing themselves for the public service of God.

It would, indeed, be difficult to comprehend how it should be more degrading to unite with our inferiors in singing than in prayer; though some, it is to be feared, are weak and mistaken enough to imagine that they would be descending below their proper level, were they to join in this pious and edifying part of divine worship.

When we inquire how a Christian congregation will best perform this part of public worship, it must be obvious to every reflecting mind, that nothing can contribute more directly to this good end than the attainment of a truly devotional spirit, the ascendancy of a sincerely religious feeling. Without this there will be always something defective in the discharge of it; there will be a want of that pathos which gives the musical instrument, whether it be the human voice or the organ, a life and soul—the very seal and impress of sincerity. It is this which the apostle means when, alluding to social worship, he exhorts the Ephesians “to be filled with the Spirit, speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts unto the Lord.” In these holy offices, the spirit of a man must be engaged, the melody must be in the heart, and from thence it will find its way to the lips. If devotion really dwell within the breast, its influence will transfuse itself into the voice and manner; if, whilst the composer is meditating his holy anthem, his heart be “hot within him,” like that of the royal Psalmist, then the fire will kindle, and the fervour of it will be felt by those who execute, and those who hear, the composition.

The hints that have been thrown out have been directed to the pre-eminence of divine music; its exalted origin, its high destination, its intimate connexion with the services of our Church, and with the lofty poesy of the Psalmist; it has been seen how it adorns the public worship of the Almighty, and swells the pomp and grandeur of the most august and awful ministries: and I cannot close my remarks without noticing that the very frame and mechanism of these noble instruments, which we use in the solemnities of public worship, awaken a thought from which we may derive valuable instruction. Unless the wind be breathed into them, they are silent; and even when it is introduced, they yield no music unless the hand and skill of man be applied to draw it forth. And so it is with that mysterious organ, the soul of man: the Spirit of God must first inspire it; it must first be (as the early saints are described) “full of the Holy Ghost;” and man’s own sincere endeavours must concur and conspire with the influences of that Spirit; and then

his conduct harmonises with the Divine will, and his prayer ascends with acceptance before the throne of God.

I would observe, too, that our duty rises far beyond the cultivation of congregational praise. There is a still higher kind of harmony, and which it is of far greater moment for us to cultivate, even that religious harmony by which the real children of God must always be distinguished. It is a good and joyful thing when brethren assemble together and unite their voices in the praise of “God and of his Christ;” but it is a still more blessed and more joyful thing, when brethren of the household of faith dwell together in unity, when the disciples of a common Saviour realise the communion of saints, when they take sweet counsel together, and walk to the house of God as friends. It is this concord of the heart, this union of the affections, in which he especially delighteth. We shew our reverence for the temple of the Most High, when we add to its beauty, and repair its decays; it is well done, when men devote a portion of their substance to the embellishment of places dedicated to the living God; but the highest respect that can be paid to the temples of the Almighty, is to feel the privilege of attending upon the ordinances of them—to enter into his gates with thanksgiving, and his courts with praise. Those, therefore, who display a laudable zeal for the decent appointments of his temples made with hands, must bear in mind, that He to whose honour these earthly tabernacles are erected is himself a Spirit, and requires that “they who worship him should worship him in spirit and in truth.”

THE PRAYER-BOOK.*

It is not my intention now to prove either the reasonableness or the advantages of a set form of prayer. The example of the Jewish Church, and of our Lord himself, who gave his disciples that perfect form which we still use, the constant practice of the apostles, and the invariable usage of the Catholic Church for centuries and centuries, are abundant arguments against public extempore prayer, if any such were needed. But I wish rather to point out to you how completely the Prayer-book is your own book, your own inheritance, as sons of the Church. In a series of services of pure and solemn beauty it accompanies you from the cradle to the grave. It meets you at the baptismal font, it furnishes you with a catechism for your younger years; it goes with you when you seek the bishop to take upon yourselves your baptismal vow. When you enter into the estate of holy matrimony, there again the Prayer-book meets you, and sends you out into the world with blessing and with prayer: you see it still with the same unwearied care and assiduous love

* From Rev. F. W. Faber.

receiving your children at the font, as it received yourselves before; and going from the font to the altar to join the thankful mother in her praises to almighty God for her deliverance from the great pain and peril of child-birth. Then, when illness comes upon you, and lays you low upon the bed of suffering, the Prayer-book brings the priest to your side, bids him soothe your aching heart, fill you with the hopes of the Gospel, and pour upon you, by his effectual blessing, a peace which this world can neither give nor take away. Nay, it leaves you not even when your eyes are closed in death; it waits for you by the side of the opened tomb, and gravely and affectionately commits your spirit to almighty God, reminding the dull earth that it must give you up again at the resurrection of the dead. Again; are there any here present who are mothers, whose affections are far away with sons who are serving their country on the great deep? How blessed for them to feel that there, on the wide sea, the Prayer-book, perhaps the very one they gave them at parting, is with them still; that its calm and untroubled voice is lifted up above the swelling of the storm; and that should death come to any one among them, the Prayer-book speaks as much of hope and rest on the tossing waters as if it were still in a quiet country churchyard at home.

Now there is something so simple, so touching, so gentle, in this domestic character of our Church-services, that a person who had weighed them well, a person who bore in mind how, for generations and generations, the Prayer-book, like a ministering angel, had walked side by side with his fathers, would surely feel as if he were wronging their sacred memory lightly to leave the inheritance they had left him, and to seek for a home in some far land among aliens and strangers. It is only in the bosom of the Church that you can realise that strong feeling of home which is so grateful to a mind weary with the endless tossings of this unquiet generation. It is the Church only, which, full of life and power within herself, can afford to discountenance that feverish excitement, on which unsatisfying food so many of the poor sheep of Christ are content to feed; that can say to her children, in all her staid, and grave, and beautiful solemnities, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." It is the Church only, who, from her lofty seat, will not stoop to allure you onwards by dangerous novelties in doctrine or in discipline; that turns neither to the right hand nor the left, but walks meekly upon the old ways whereon the Lord hath placed her, and where his gracious hand will keep her steady for evermore. It is the Church only who dares lift up her voice to reprove all heresy and schism, who will not, and does not, respect persons; and who, strong in the confidence of her most holy faith—"that faith once for all delivered to the saints"—dares openly to pronounce the threatenings of God against those who deny the divinity of his blessed Son, and bring another doctrine than that which hath been delivered to us "from the beginning." Shall it be for us, then, my brethren, to leave this loving mother? Shall it be for us to hew out cisterns for ourselves, to leave those green pastures and fresh water-courses, wherein we may now live so peaceably? I pray God most fervently that he will

keep us stedfast in this faith, that he will not let us be "blown about by every wind and blast of vain doctrine; for he that is unstable as water shall not excel."

THE COMING OF CHRIST WITHOUT SIN UNTO SALVATION:

A Sermon for Advent,

BY THE REV. THOMAS BISSLAND, M.A.

Rector of Hartley Maudydt, Hants.

HEB. ix. 28.

"And unto them that look for Him shall he appear the second time without sin unto salvation."

WHEN our blessed Redeemer previous to his crucifixion had declared to his sorrowing disciples, that he should speedily return to his Father, he at the same time comforted them not only with the assurance that the Holy Spirit would be shed abroad upon their hearts, but that he should come and receive them unto himself; that where he was, there they might be also. The effect of this blessed assurance, when enlightened by the divine Spirit, they fully comprehended; its true import, when all doubts were removed, and their faith firmly established, was powerfully manifested in their patient submission in the hour of trial, their uncompromising steadfastness in the hour of danger, their willingness to part with every earthly comfort for the joy that was set before them. And if this important truth be received by us, and impress us, as it ought, and as it is intended that it should, it will stimulate us to active exertion in the great duties of our Christian calling; "to be always abounding in the work of the Lord;" to seek that, when Christ, who is our life, shall appear, "without sin unto salvation," we also may appear with him in glory.

I. The first point in the passage selected for our meditation deserving our notice, is the fact that Jesus will again appear. It is a fact grounded on the testimony of his apostles, on the testimony of angels, and what renders it, if possible, more certain, on his own; and the apostles exhorted the converts, to whom their epistles were directed, to be ever on the watch for this momentous event; "to be ever looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Difficult, if not impossible, as it must be for us, with limited faculties, to form any adequate notion of the splendour with which the Saviour shall be invested at his second advent, the Bible abounds with the most vivid descriptions of that event. We are told "that he shall come in his glory, and all his holy angels with him;" that these blessed beings, who were the harbingers of his incarnation, the comforters of his agony, the witnesses of

his ascension, and who constitute the chariots of God, will follow in his train. We are told that he shall sit upon the throne of his glory, and that before him shall be gathered all nations; that he is constituted Judge of the quick and the dead; for that the Father hath committed all judgment to the Son for this very purpose, that all men should honour the Son, even as they honour the Father. Even in his state of humiliation there was a glory which essentially marked the dignity of the Saviour's character, which proved him to be infinitely superior to the most distinguished of the sons of men, and which must have been acknowledged even by his most inveterate enemies, had not prejudice, or, more properly, the desperate malignity of their characters, blinded their eyes that they should not see, and hardened their hearts that they should not understand. "The Word was made flesh," says the evangelist John, "and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." But the glory of the returning Saviour will be more transcendently striking. The statements respecting the Saviour's triumphant return, while eminently calculated to inspire us with holy reverence for his character, are ill suited, however, to convey consolation to the sinner burdened with a deep sense of guilt; and it is therefore consolatory for the penitent believer to know that the most blessed results will flow, to those who look for the Saviour, from his second advent.

For the apostle further declares that Jesus will come "without sin unto salvation." The expression "without sin" does not imply that when he was invested with man's nature, the Saviour was, in the slightest degree, contaminated with sin. In the nature of the holy child Jesus there was no tendency to evil. Sanctified even from the womb, the most seductive temptations assailed him in vain. Fruitless were the attempts of the arch-enemy to induce him to offer an impious worship; and though he underwent indignities and privations which seldom have found a parallel in the history of human suffering, there was the same unsullied purity of principle, the same undeviating obedience to his heavenly Father's will. The apostle would have us understand that Jesus will come again, but without a sin-offering; for so the word in the original language of the epistle may be translated. As it is appointed to all men once to die, but after that the judgment; so Christ was once offered to bear the sins of many. Addressing men well versed in all the customs of their forefathers, in all the peculiarities of the Mosaic ritual, the declaration of the apostle carried with it peculiar force. The return

of the Saviour in power and great glory was typified by the return of the high-priest from the inward tabernacle. For after appearing there in the presence of God, and making atonement for the people in a plain and simple dress, he came out arrayed in robes of extraordinary magnificence, to bless the assembled congregation. But still he was required to make a new atonement in these pontifical garments. Herein, then, was the wide distinction: the high-priest, even at his return, again offered sacrifice; Jesus, at his return, requires to offer none: the one oblation and satisfaction having been made when he expired in agony on Calvary, he shall return without a sin-offering unto salvation. In one sense, indeed, as the death of Christ was the primary cause of man's salvation, so it may be said to have been accomplished when that event took place, and the gift to be bestowed even in this present life. But Jesus, at his second coming, will fully bestow the inestimable blessings which the expression *salvation* implies. He will emancipate from the power of the grave—he will open the gates of the heavenly kingdom—he will grant a ready admission to the many mansions of his Father's house. The soul of the believer who comes to Christ as a Saviour, and seeks through the merits of his cross and passion reconciliation with God, becomes partaker of this salvation, and enjoys, even amidst the most trying circumstances of worldly affliction, a frame of calm composure, and patient, willing submission, to which others necessarily are strangers.

Meditating with holy rapture on the transcendent love of God in the redemption of a perishing world—led to acknowledge Jesus as head over all things to his Church, the fountain of all spiritual and eternal blessings,—sanctified by the Holy Spirit, and enabled to resist the manifold temptations by which he is beset,—the believer can indeed affirm the salvation wrought by Jesus to have been great. He can add his testimony to the importance of its proclamation, as a faithful saying, and worthy of all acceptance; and he will seek to glorify in soul and body that gracious and glorious Being, who hath spoken peace to his troubled spirit, and opened a way of escape from the punishment due to his offences. I earnestly trust that some of those I address have thus become partakers of the inestimable gift referred to; that some of you have felt the value of Christ's salvation, and are testifying that you do feel it by a life consistent with your Christian profession.

In a still more exalted sense do they feel the value of Christ's salvation, who having bid adieu to the cares and anxieties of this

world, are resting in peace and safety until the judgment of the last great day. The souls of true believers, emancipated from the trammels of a corruptible body, enjoy a state of blessed tranquillity—enabled, more fully than when on earth, to appreciate the grace of the Saviour. They have some foretaste of that glory which awaits them, when the trumpet shall sound, and the body be raised incorruptible. Still, the salvation wrought out by the Saviour cannot be fully experienced by them: it will not be made manifest until the consummation of all things—until the graves shall be opened, and the sea shall give up her dead, and the Lord Jesus shall come again with ten thousand of his saints. And who shall describe the glories of that morning, which shall behold the Son of Man coming in the clouds of heaven—that morning anticipated with rapture by myriads of ransomed souls? but a morning, alas, which shall consign to everlasting destruction the impenitent and unbelieving—when the wicked shall be turned into hell, and all the people that have forgotten God—when the fearful and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.

II. For, let it be observed, that the apostle describes those to whom at his second coming, without a sin-offering, Jesus will bring salvation; it is to those who look for him: "Every eye shall indeed see him, and they also which pierced him; and all kindreds of the earth shall wail because of him:" but to them who look for him shall he bring salvation. What, then, is implied by the expression "looking for the Saviour?" What would St. Peter have us to understand, when he exhorts us to be "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" By looking for the Saviour, we are to understand such a continual, habitual watchfulness of conduct, as becomes those who anticipate the arrival of that day, when they shall stand before the judgment-seat, and who trust through his infinite merits to become partakers of his great salvation. Other interpretations have been given of the passage; and the propriety of living in the momentary expectation that the Lord Jesus will appear, has been strongly insisted on, not only as a duty, but as absolutely necessary to salvation. It would seem, however, that the apostle would more peculiarly insist on the being continually prepared for such an event, whenever that event may take place, in accordance with our Lord's own directions at the close of the

parable of the virgins: "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." The day of death may indeed be termed, as far as the individual is concerned, the day of the Lord's coming; for it is the day which must fix his eternal destiny. In the grave there is no repentance, no contrition, no pardon. The whole period of life is the time, the only time, for preparation; and the uncertainty of its duration is intended and calculated to quicken our vigilance. We are looking and preparing for the coming of the Saviour only when we are diligently devoting ourselves to his service—acting with a constant reference to his will—seeking every opportunity of testifying our love, gratitude, and reverence for his commands—our faith in his sacrifice—our hope in his promises. The diligence of faithful servants, the devotedness of affectionate children, are required of us. In the parable alluded to, we are not only exhorted to be thus looking and watching for the coming of our Lord, but a fearful judgment is denounced against those who are neglecting the duty,—who are thoughtless and unprepared; and we have the express assurance of Jesus himself, that the warning was not addressed exclusively to his own immediate disciples, but unto *all*; for is not every human being deeply and fearfully interested in the momentous subject? Our Lord declares, "What I say unto you, I say unto all, Watch." Those assuredly are not looking for Christ, who rarely, if ever, think upon the subject of his second appearance, upon the glories of heaven, the terrors of hell; who are not even aroused by the judgments of God, by the fearful instances of mortality occurring so frequently, to realise the certainty of their own death, and its awful results; who pass their lives, if not in gross sin and coarse voluptuousness, yet in vain, frivolous, and useless pursuits; who occupy themselves—but not in the business of their Lord; who cannot be induced to reflect, that in such an hour as they think not, the Son of man cometh. "Nor is the belief of that coming, so explicitly foretold," to use the words of Bishop Horsley, "an article of little moment in the Christian's creed, however some who call themselves Christians may affect to slight it. It is true, that the expectation of a future retribution is what ought, in the nature of the thing, to be a sufficient restraint upon a wise man's conduct, though we are uninformed of the manner in which the thing will be brought about; and were at liberty to suppose, that every individual lot would be silently determined, without any public entry of the almighty Judge, and without the formality of a public trial. But our merciful

God, who knows how feebly the allurements of the present world are resisted by our reason, unless imagination can be engaged on reason's side, to paint the prospect of future good, and display the terror of future suffering, hath been pleased to ordain, that the business shall be so conducted, and the method of the business so foretold, as to strike the profane with awe, and animate the humble and timid." And where, indeed, is the man, however immersed in sin, and however reckless he may boast himself to be of the judgments of God, who can anticipate without dismay the terrors of that judgment-seat, where his doom must be fixed for ever—from the wrath of which myriads shall call on the rocks to hide them, and the hills to cover them? Where is the humble believer, however compelled to pass through much tribulation, and to buffet the storms of life, who is not animated and cheered by the assurance, that the Saviour whom he loves, and in whom he finds a hiding-place from the wind, and a covert from the tempest, will at last receive him to himself, and, before an assembled and admiring world, will bestow upon him that crown of righteousness, that diadem of beauty, with which they shall be adorned who shall reign with Jesus in his eternal kingdom?

And now, let me ask, what effect does the anticipation of the second advent of the Lord Jesus produce on our minds? Can we exclaim, in the glowing language of the Psalmist, "Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that is therein. Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; with righteousness to judge the world, and the people with his truth." Let it ever be borne in mind, that the day of the Lord will come, and may come sooner than is contemplated: that, as far as we are concerned, the hour of our departure hence is to us the coming of the Lord; and while it is now the day of grace, and the accepted time, let us seek to obtain, through the merits of the Redeemer, that pardon which he will freely bestow. He is even now waiting to be gracious—he is even now inviting us to come to him. Let us not delay to listen to the invitation; let us accept it, and we are safe; let us not trust to any supposed righteousness of our own, to screen us from the wrath of Him that shall sit on the throne of judgment—a wrath to be poured out without measure on the impenitent and on the unbelieving; when "our God shall come," and not keep silence; a fire shall devour before him, and it shall be very tempestuous round about

him,"—but let us seek to be found in Jesus, arrayed in his righteousness; and then shall we lift up our heads with joy, because our perfect redemption draweth nigh; when the trumpet shall sound, and the dead shall be raised incorruptible; and when that Saviour, who has been our stay in time, will become our abiding portion through eternity.

THE CHURCH IN THE ISLE OF MAN.*

THE deeply-rooted attachment of the Manks to the Established Church, which precluded dissent till the arrival of the Methodists, and still binds the adherents of that sect to its ordinances, is attributable to various causes. Among them may be enumerated, the tenacious adherence to ancient rites and customs, and the reverence for authority which distinguishes them—the commanding influence of the episcopal office, endowed with elevated rank, civil and ecclesiastical power, and ample wealth; and yet, from its peculiar constitution, which assigned to it a throne in every parish church, brought into contact with every portion of the diocese,—and partly the extraordinary ascendancy which the episcopal station derived from the character of Bishop Wilson—a prelate tolerant and charitable, yet inflexible in the maintenance of his official authority, and the discipline of his church, promoting by his unwearied personal exertions the economical and moral, as well as spiritual improvement of the people committed to his charge.

"Nothing," says Bishop Wilson, in his history of the island, "is more commendable than the discipline of this church. Public baptism is never administered but in the church, and private baptism as the rubric directs. Confirmation and receiving the Lord's supper a necessary preparation for marriage." The bishopric was founded by St. Patrick, A.D. 447. Bishop Wilson drew up the code of ecclesiastical constitutions, which passed into a law in 1703. The following eulogium was bestowed on it by the lord chancellor King: "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." The bishop liberally contributed from his private purse to the maintenance of the clergy and of the church. The chapel of St. Matthew, at Douglas, was built chiefly at his own expense, and to the building and repairs of the churches he also subscribed. By him was published the first book ever printed in the Manks language, entitled "The Principles and Duties of Christians."

The veneration with which his memory is cherished is unbounded. I conversed with some old people who remembered him, and with one who well recollected his funeral—one of the most impressive scenes which the island ever witnessed. His monument in the churchyard of Kirk Michael is religiously preserved.

It is the excellent practice of the Mankmen employed in the herring-fishery, to commence and end the day with prayers and hymns. Each crew is seen, when the vessel is on the point of sailing, standing up with their heads uncovered for this purpose. The form of prayer was composed by Bishop Wilson, who also introduced into the Litany a clause for the restoration or preservation of the resources of the sea. The old Manks statute, prohibiting fishing from Saturday morning till Sunday after sunset, on pain of forfeiting boats and nets, is observed; and the take of Monday is generally superior to that of other days, in consequence of the less previous disturbance of the fish.

One of the leading dispositions of the islanders, is loyalty to their sovereign, and attachment to their lords.

* From Lord Teignmouth's Sketches of the Isle of Man.

The quarries of Poolvash, in the neighbourhood of Peel, are celebrated for having furnished the fine black marble, of which the steps of St. Paul's cathedral are composed, presented by Bishop Wilson.

Bishop Wilson died in 1755, having been fifty-eight years bishop of Sodor and Man.

The Cabinet.

TIME.—Every hour comes to us charged with duty, and the moment it is past returns to heaven to register itself how spent. My hours, how trifled, sensualised, sauntered, dosed, sinned away!—*Rev. T. Adam.*

THE GOSPEL ADAPTED TO MAN'S WANTS.—Among the numerous evidences of the Divine origin of Christianity, its adaptation to the circumstances of man, as the fallen child of sin and sorrow, is not the least striking or important. The rich and inestimable blessings which it offers are precisely such as meet his varied exigencies both for time and eternity. Here is pardon for the guilty, justification for the ungodly, adoption for the outcast and alien, strength for the weak, comfort for the sorrowful, hope for the desponding, life—yea, a crown of life unfading—for the sinner ready to perish! But “wherewith shall we come before the Lord, and bow ourselves before the most high God?” What worthiness have we to plead? what merit have we to offer in exchange for the blessings of redeeming love? Truly, none: “We are altogether as an unclean thing, and our righteousnesses are as filthy rags.” Therefore, free as the air, and liberal as the sunbeam, is the salvation that is in Christ Jesus, with eternal glory. No previous qualification is required—no condition imposed. “By grace are ye saved through faith, and that not of yourselves; it is the gift of God.” Nor are the benefits of the Gospel confined, like the ordinances of the Mosaic ritual, to one favoured community; they are commensurate with the wants of the whole human family. The fountain of life is accessible to all; and all, of every clime, grade, and character, are invited to partake of its healing and refreshing waters, “without money and without price.” Thus admirably adapted is the Christian dispensation to man's fallen condition.—*Rev. James Williams.*

Poetry.

THOUGHTS OF COMFORT.

BY MISS EMRA.

(For the Church of England Magazine.)

ART thou a pilgrim all alone?

Yet welcome be thy lot:

The Saviour came unto his own,

And they receiv'd him not.

If, suffering in the midnight dim,

Thou on thy Lord dost call;

If thou dost thirst, remember him,

The vinegar and gall.

Thy head is wearied, aching now,

Yet dare not thou repine:

The thorns that wreath'd thy Saviour's brow

Shall never circle thine.

He died, he rose, he reigns for thee,

And will he now forsake?

O, now at last confiding be,

And all he offers take.

What does he offer? words are none

Worthy to count it o'er;

Grace here—and, when thy life is done,

Glory for evermore!

Miscellaneous.

ANTIQUITY OF THE SABBATH.—If it were granted that in the history of the patriarchal ages no mention is made of the Sabbath, nor even the obscurest allusion to it, it would be unfair to conclude that it was not appointed previous to the departure of the children of Israel from Egypt. If instituted at the creation, the memory of it might have been forgotten in the lapse of time, and the growing corruption of the world; or, what is more probable, it might have been observed by the patriarchs, though no mention is made of it in the narrative of their lives, which, however circumstantial in some particulars, is, upon the whole, very brief and compendious. There are omissions in the sacred history much more extraordinary. Excepting Jacob's supplication at Bethel, scarcely a single allusion to prayer is to be found in all the Pentateuch; yet, considering the eminent piety of the worthies recorded in it, we cannot doubt the frequency of their devotional exercises. Circumcision being the sign of God's covenant with Abraham, was beyond all question punctually observed by the Israelites; yet, from their settlement in Canaan, no particular instance is recorded of it till the circumcision of Christ, comprehending a period of about 1500 years. No express mention of the Sabbath occurs in the books of Joshua, Judges, Ruth, the first and second of Samuel, or the first of Kings; though it was doubtless regularly observed all the time included in these histories. In the second book of Kings, and the first and second of Chronicles, it is mentioned only twelve times; and some of them are merely repetitions of the same instance. If the Sabbath is so seldom spoken of in this long historical series, it can be nothing wonderful, if it should not be mentioned in the summary account of the patriarchal ages. But though the Sabbath is not expressly mentioned in the history of the antediluvian and patriarchal ages, the observance of it seems to be intimated by the division of time into weeks. In relating the catastrophe of the flood, the historian informs us, that Noah, at the end of forty days, opened the window of the ark; “and he stayed yet other seven days, and again he sent forth the dove out of the ark: and the dove came in to him in the evening, and, lo, in her mouth was an olive-leaf, plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.” The term “week” is used by Laban in reference to the nuptials of Leah, when he says, “Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.”—*Rev. G. Holden.*

TO CORRESPONDENTS.

The “Reflections on the Gunpowder Plot,” though dated October 4th, did not reach us till October 24th,—far too late for insertion.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, and FRANKLYN, 46 ST. MARTIN'S LANE.

REGISTER OF Ecclesiastical Intelligence.

NOVEMBER 1839.

Ordinations.

ORDINATIONS APPOINTED.
BP. OF DURHAM, Dec. 1.
BP. OF ELY, at Ely, Dec. 1.
BP. OF WINCHESTER, at Farnham, Dec. 15.
BP. OF WORCESTER, Dec. 22.
BP. OF LINCOLN, at Lincoln, Dec. 22.
BP. OF NORWICH, Jan. 5.
BP. OF RIPON, Jan. 5.
BP. OF HEREFORD, at Hereford, Jan. 12.

ORDAINED BY BP. OF ST. DAVID'S,
at Lampeter, Sept. 22.

PRIESTS.
St. David's Coll.—I. Bickerstaff, E. Davies, T. Davies, E. D. Evans, W. Greenwood, I. Jones, J. Lewis, W. Meredith, D. G. Mytton, H. Nathan, J. Rees.

DEACONS.
Of Cambridge.—E. H. A. Gwynne, B.A. St. John's; C. J. Hilton, M.A. Jes.

St. David's Coll.—J. Davies, T. Evans, T. Evans, jun., H. Felix, E. Jones, J. G. Jones, W. B. Lawrence, H. Morgan, D. Morgan, J. D. Morgan.

BY BP. OF LINCOLN, at Lincoln Cathedral, Sept. 22.

PRIESTS.

Of Oxford.—J. K. Newbold, B.A. Queen's; J. D. Piggott, B.A. Mert.; J. H. Risley, S.C.L. New.

Of Cambridge.—J. Garvey, B.A. C.C.C.; A. Greaves, M.A., R. Rawle, M.A. Trin.; J. M. Webb, B.A. Clare.

DEACONS.

Of Oxford.—J. T. Barclay, J. Hawksley, B.A. St. Ed. H.; A. G. Hogarth, B.A. Queen's; W. W. Lovell, B.A. Trin.; S. M. Richards, S.C.L. Magd.; B. L. Watson, M.A. St. Mary Hall.

Of Cambridge.—C. R. Alford, B.A., T. Bleaymire, B.A. Trin.; F. E. Durnford, B.A. King's; P. C. M. Hoskin, B.A. Jes.; W. Marshall, B.A. C.C.C.; R. G. Micklethwaite, B.A. Cath.; E. C. Montriou, B.A. Pemb.; W. H. Mountain, B.A. Christ's; W. C. Osborn, B.A. St. John's; W. Young, B.A. King's.

Literates.—H. Trimmer, R. Goodacre.

BY BP. OF CARLISLE, at Carlisle, Sept. 15.

PRIESTS.

Of Oxford.—W. Benn, B.A., T. Todd, B.A. Queen's.

DEACONS.

Of Cambridge.—T. Boggis, B.A., E. Elliott, B.A., J. Hallfax, B.A., J. Kitching, B.A., W. Rolfe, B.A. Trin. Hall.

Of Dublin.—R. Dugdale, B.A. Trin.

Preferments.

Name.	Parish and County.	Pop.	Pat.	Value.
Barry, W.	Blisworth (R.), Northamp.	769	Mr. Barry's Trust.	£351
Bayly, C. H.	Stratton St. Michael, & St. Peter (R.), Norf.	300	New Coll., Oxford	388
Bishop, C.	St. Catharine's, Northamp.	..	D. & C. Durham.	..
Bland, R.	Tutbury (V.), Staff.	1553	Vic. Bakewell	*131
Blencowe, P. G.	Putley (R.), Heref.	165	D. & C. of Hereford	118
Blenkinsop, R. G. L.	Shadforth, N.C., Durham	..	D. & C. Durham.	..
Bockett, B. B.	Epsom (V.), Surrey	3221	Mrs. Pugh	*304
Brooke, E. P.	Drumgoland, Dromore diocese.	..	..	..
Buckle, M. H. G.	Edlingham (V.), Northumb.	469	D. & C. Durham	*483
Buller, H. J.	West Parley (R.), Dorset	235	Mrs. M. Buller	195
Cage, R.	Tessara, Elphin Diocese.	..	..	..
Cook, R. K.	St. John's, Smallbridge (P.C.), Lanc.	..	Vic. Roehdale.	..
Croft, R.	Ockendon, Nth. (R.), Essex	294	{ R. B. de Beauvoir, Esq.	*345
Crompton,—	Carlton-in-Snaith (P.C.), Yorksh.	808	..	168
Daubeny, G.	Lidiard Trego (R.), Wilts	792	Lord Bolingbroke	*623
Davies, E. A.	Martley (P.C.), Worc.	..	..	..
Faulkener, W. E. L.	St. James's, Clerkewell c. Pentonville (C.)	..	Parish.	712
Foxton, G. L.	St. Peter's (V.), c. Whittingdon (C.), Worc.	4192	D. & C. Worc.	*233
Gibson,—	Fawley c. Exbury, Hants.	1839	Bp. of Winches.	*1175
Harrison, T.	Trinity Ch., Maidstone, Kent	..	P.C. of Maidstone.	..
Hawkins, E.	Colford in Newland (P.C.), Glouc.	2193	Bp. Glouc. & Brist.	100
Hayes, J. W.	Arborfield (R.), Berks	268	Lord Braybrooke	*345
Hepworth, W.	Congham (R.), Norf.	280	J. Jarvis, Esq.	*453
Homfray, J.	Sutton (R.), Norf.	313	Earl of Abergavenny	292
Hooper, J.	E. Lydford (R.), Som.	166	Mrs. Harbin	135

Argles, M. chap. Bp. Peterborough.
Banwell, E. L. mast. Ruthin School (Pats. Bp. Bangor, and Warden of Ruthin).
Bertles, W. D. B. chap. to the Earl of Mountcashel.
Body, J. A. chap. Manchester Poor-house.
Chambers, T. mast. of Royal Naval School.

Name.	Parish and County.	Pop.	Pat.	Value.
Jennings, H.	Watton (P.C.), York.	348	R. Bethell, Esq.	60
Josiah, J.	Dore Abbey (R.), Heref.	533	..	*523
Kent,—	Annahilt (R.),	..	Bp. Dromore.	..
Lister,—	Bushbury (V.), Staff.	1275	— Phillips, Esq.	*159
Mahon, W. R.	Farnham, D.C. Lis.— more dioc.	..	..	..
Majendie, G. J.	Heddington (R.), Wilts	336	{ T. Duboulay, Esq. &c.	*239
Ogilvie, C. A.	Ross (R.), Heref.	3078	Bp. of Hereford	*1284
Otter,—	Cowfold (V.), Sussex	809	Bp. of Chichester	*452
Owen, L. W.	Trinity, Colchester (R.), Essex	612	Ball. Coll.	153
Roberts, R. A.	Marks Tey, Kentisbeare (R.), Devon	363	Ditto.	*234
Phillips, W. S.	Newchurch (V.), c. Ryde Chapel, Isle of Wight	1239	Earl of Egremont	*486
Pinniger, R. B.	Whichford (R.), War.	690	Earl Beauchamp	*623
Raven, J.	Mundford (R.), Norf.	417	Sir R. Sutton, Bart.	136
Rawle, E.	Langford C. Ighurgh (R.), Norf.	220	Lord Ashburton	238
Ruse, J.	Cheadle (R.), Staff.	4119	Trin. Camb.	*438
Rocke, J. J.	Monk Okehampton, Devon	259	Sir S. Northcote	*131
Scott, C. T.	Trinity (R.), Exeter, Devon	2847	D. & C. Exeter	111
Shafto, S. D.	Shadingley (R.), Suff.	198	Lord Braybrooke	*264
Shattan, J.	Brancepath (R.), Dur.	1449	R. E. D. Shafto, Esq.	*811
Sherwood, T. M.	St. Martin's (R.), with St. Paul's (V.), Canterbury, Kent	1993	D. & C. Canterbury	300
Sneyd,—	Oxenhall (V.), Glouc.	307	Bp. of Glouc. & Brist.	54
Thomas, W.	Witton Gilbert (P.C.), Durham	417	D. & C. Durham	*303
Thornburgh, F.	Llanguick (P.C.), Glam.	1847	H. & F. E. Leach, Esqs.	103
Tindal, N.	Kingswood (P.C.), Wilts	1447	Preb. of Sarum	99
Tucker, C.	Sandhurst (V.), Glouc.	437	Bp. Glouc. & Brist.	209
Walker, T.	Stathern (R.), Leic.	481	St. Pet., Camb.	*566
Walsh, H. G.	Abbott's Morton (R.), Worc.	233	T. B. Eades, Esq.	146
	Leckhampton N. C. Glouc.	..	Bp. Glouc. & Brist.	..

Champneys, T. T. resid. chap. at Rio Janeiro, 7007.
Clements, A. chap. Keynsham Un., Somers.
Hickman, J. mast. Wigan Gram. Sch.
Huntington, W. chap. Earl of Zetland.
Langdon, J. mast. Yeovil School.

Molesworth, Dr. chap. Isle of Thanet Workhouse.
Norman, H. even. lec. Newport, Salop.
Paddon, T. chap. Duke of Leeds.
Perkins, J. one of city lec. Oxford.
Sergison, W. chap. Duke of Richmond.
Slight, H. S. chap. H. M. S. Winchester.

Clergymen Deceased.

Arnold, R. chap. E.I.C., at Cattuck, May 12.
Bailes, C. B. vic. St. Ives, c. Hurst, Hunts, 64.
Bushnell, J. vic. and pat. Beenham Valence, Berks.
Constable, R. preb. Chichester; vic. Cowfold, Sussex (Pat. Bp. of Chichester); vic. Hailsham, Suss. (Pat. E. Milehall, Esq.).
Curdie, Dr. late rec. St. Ann's, Jamaica.
Dimock, H. rec. Monks Risborough, Bucks,

(Pat. Abp. of Canterbury); and chap. of C.C.C., Oxford.
Dodsworth, J. p. c. Roundhay, York (Pat. S. Nicholson, Esq.).
Duncombe, J. rec. Abbey Dore; and vic. Mansel Lacy, Heref.
Edwards, T. B. vic. St. Stephen's, Cornwall.
Greene, H. J. at Lichfield, 32.
Harvey, W. rec. Athnewen, Cork.
Hellicar, A. min. can. Bristol; vic. Fifehead St. Swell, Somerset (D. & C. Bristol).

Hollingsworth, N. T. rec. Boldon, Durham (Pat. Bp. of Durham).
Howel, L. J. rec. Penhow, Monmouth.
Mattinson, J. cur. Hey Chap, near Oldham.
Mott, H. J. rec. Baconsthorpe, Norf. (Pats. G. Chad and R. Fellowes); and rec. Bodham, Norf. (Pat. T. V. Mott, Esq.).
Plummer, T. cur. Keighley, Yorksh.
Prosser, R., D.D. preb. and formerly archdn. of Durham, 92.

Richardson, R. D.D. rec. Brancepath (Pat. R. E. D. Shafto, Esq.); and p.c. Wotton Gilbert, Durham (Pat. D. & C. Durham); chanc. of St. Paul's Cath.; and pree. of St. David's.

Roby, J. vic. Austrey, Warw. (Pat. Lord

Chanc.); rec. Congerston, Leicestershire (Pat. Earl Howe), 70.

Sampson, G. at Bridlington Quay, 59.

Skinner, J. rec. Camerton, near Bath (Pat.

J. Jarrett, Esq.)

Troughton, J. p.c. Walney, Lancashire (Pat.

Vic. of Dalton).

Wetherherd, T. late of Leeds.

Wells, W. rec. East Allington, Devon.

Williams, R. vic. Kidwelly, Carmarth. (Pat.

Lord Chanc.); and cur. of Kiffing and Mar-

ros (Pat. vic. of Laugharne).

Watts, T. rec. Rosbercon, Ireland, 81.

University Intelligence.

OXFORD.

New Coll.—S. G. Selwyn, admitted fell. Sept. 13.

Oct. 8th.—The Rev. A. T. Gilbert, D.D., princ. of Brasenose, was, for the fourth year, sworn in vice-chanc.

The master of Balliol, the president of C. C. C., the warden of Merton, and the provost of Oriel, were nominated pro vice-chanc.

CAMBRIDGE.

King's.—J. E. Yonge, elected fell. Sept. 22.

Trin.—J. Hemery, B.A.; W. J. Conybeare, B.A.; W. G. Humphry, B.A.; A. Thucker, B.A.; C. J. Vaughan, B.A.; J. G. Maitland, B.A., elected fell. Sept. 26.

Oct. 10.—This being the first day of term, the following gentlemen were elected university officers:—

Proctors.—Rev. J. J. Smith, M.A., Caius; Rev. E. Steventon, M.A., C. C. C. *Moderators:* Rev. T. Gaskin, M.A., Jes.; Rev. A. Thurtell, M.A., Caius. *Scrutators:* Rev. J. Baldwin, M.A., Christ's; Rev. J. Hymers, B.D.,

Joh. *Taxors:* Rev. W. P. Bailey, M.A., Clare H., Rev. J. Mills, M.A., Pemb.

Oct. 12.—The caput was this day appointed, viz. the vice-chancellor; J. Graham, D.D., Chr., *divinity*; T. Le Blanc, LL.D., Trin. H., *law*; H. I. H. Bond, M.D., Corp. *physic*; R. Jeffreys, B.D., Joh., *sen. non-regent*; H. W. Cookson, M.A., Pet., *sen. regent*.

Oct. 16.—Rev. M. Gibbs, M.A., Caius; Rev. J. Pullen, M.A., Corp., were appointed *pro-proctors*.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Ordination of Missionaries.—On Sunday, 22d Sept., Mr. T. Boone, Mr. J. Vicars, and Mr. G. A. Addison, nominated to missions in Newfoundland, by the bishop of that diocese, were ordained deacons by the Archbp. of Canterbury, at Lambeth. These gentlemen, together with the Rev. W. Bowman, have already sailed. The Bishop of Newfoundland set sail on the 1st inst., on his way back to Bermuda.

The following suggestions have been just issued to excite a greater interest in the important objects of the society. In the establishment of parochial associations, the great object proposed is, to enrol every member of the Church in support of a society whose aim and endeavour it is to publish the Gospel of Christ in all lands, but especially (as we are most bounden) in the colonies and dependencies of our own empire. So great a work can never be effected without a general and united effort; the aid, therefore, of all who would take part in it is earnestly solicited—the aid both of their labours and of their prayers. There are in England about 1,600,000 families in communion with the Church: if each family gave on the average 2s. 6d. a-year (which is scarcely more than one half-penny a-week), the amount contributed would be 200,000l. The rich may be reasonably called upon to give much more liberally of their abundance: but surely there is hardly a single Church-family in the country that cannot afford to contribute, though it be of their poverty, one penny a-week towards the propagation of the Gospel in foreign lands. As inquiries are often made as to the best means of establishing an association, the society would suggest, as a first step, that the clergyman should circulate a short address, signed by himself, explaining to his parishioners the main objects of the society, and giving a summary of its history and present operations. It might then be advisable to give notice of a public meeting to be held for the purpose of forming an "Association," &c. The neighbouring gentry and clergy should be invited to attend and take part in the proceedings, by proposing the necessary resolutions. A map of the world, distinguishing the principal spheres of the society's missionary labours, would be found useful on such occasion.

Resolutions, &c.—1. That it is the duty of every sincere Christian to contribute according to his means to the extension of Christ's kingdom, by making known his Gospel in foreign lands. 2. That the Society for the Propagation of the Gospel in Foreign Parts, being the oldest missionary society in connexion with the Church of England, has an especial claim to our support. 3. That an association be formed in this parish, to be called "The — Parochial

Association in aid of the Society for the Propagation of the Gospel." That the subscriptions be due on the 1st of January for the year then commenced, and be paid to the local treasurer or secretary, as soon after as may be practicable. 4. That the bishop of the diocese be requested to accept the office of president; the nobility, principal gentry, and dignitaries of the Church, that of vice-presidents. 5. That all persons subscribing annually, or collecting in one year, be members of the committee; and all persons subscribing one penny a-month, or one shilling a-year, be members of the association.

In small rural parishes the clergyman would naturally preside at the meeting, and act as treasurer to the association. The national schoolmaster would probably undertake the duties of secretary and collector. It may be expedient in many places to keep up an interest in the society's operations by means of quarterly meetings; and it is believed that a great stimulus would be given to the exertions of its friends, if the duty of Christians "to propagate the Gospel in foreign parts" were made the subject of an annual sermon. The secretary should always have on hand a supply of the society's reports, and quarterly papers, and short statements, together with forms for receiving subscribers' names, blank receipts, and collectors' books; all which may be had on application, either personally or by letter, at the office in London.

The foregoing "suggestions" are offered more especially to the parochial clergy, from a conviction that it is on them and their exertions that the success of the society in its great missionary object mainly depends. The report for 1839 states that three hundred additional clergymen are wanted for the colonies, an addition which would entail upon the society an increased annual expenditure of 30,000l.; and large as this sum may appear, the preceding calculation will shew how easily it might be raised, if each parish in the country would bear its own share of the burden. Nor is there any ground for the apprehension sometimes expressed, that by contributing to foreign and distant objects, either the zeal or the subscriptions of the people for home-charities will be diminished. A large experience shews the reverse to be the fact,—“He that watereth shall be watered also himself.” The interest excited for the members of our communion in foreign lands will be found to form a new bond between the pastor and his flock; it will kindle the love of the people to their Church, by shewing them that it is not a mere name or abstraction, but a living and spreading communion;—it will make them value the privilege of Church-membership, and thus check the growth of dissent. The grand object to set before the eyes of the people is the evangelisation of our immense colonies, and, through them, of the whole

world. Every one should be invited to contribute his share to this great work; and it is confidently believed that whatever labour any clergyman may take in the establishment of an association, and in superintending and directing its machinery, will not only prove a blessing to the ends of the earth, but will also return abundantly into his own parish and his own bosom.

The following is an extract from a speech of the Rev. Edward Bickersteth, at a public meeting held at Hertford, on the 17th September:—"To revert to the Society for Propagating the Gospel in Foreign Parts, especially in connexion with our colonies. Let us look for a moment at our possessions in the colonies. There are seventy distinct possessions in different parts of the world, scattered over the whole earth: in them there are 101,000,000 of fellow-subjects (I speak from official returns), and probably another 100,000,000 under our influence. These possessions are so situated as to surround every quarter of the globe: all round Africa, going largely into Asia, covering North America, with the West India islands in the centre, &c. The colonies of the British empire are in contact with, and spread over the whole earth. God raised us up from among the reforming churches with the purest faith, and blessed us with extent of dominion, and commerce, and influence. Can it be for a small purpose, or of little moment, that God has given to Great Britain a talent of greater weight and responsibility than tongue can utter? I feel that it rests upon us in the ministry, and in the Church of England, and on all who value our national institutions, our beloved established Church, to make it the blessing of the whole earth. The Society for Propagating the Gospel gives us great advantage. I rejoice in its mitred prelates, seeing that they give this society such enlarged access for doing good through our colonies. I pray, that all who see the benefits already conferred will, with one heart and mind, facilitate its exertions in all parts of the world. I do feel that the Church of England, by this society, will be an amazing blessing throughout the world. But a solemn responsibility lies upon us. The more attacked and the more scorned is that Church, the more determined ought to be our adherence to it. The Society for the Propagation of the Gospel has taken a most noble position. When the government withdrew the grant, weaker societies would have contracted their issues; but this society did not. It said, 'We will increase our exertions'; and let us shew that we accord and agree with them. I felt it an important duty, notwithstanding I have other societies, to have in my parish a district association in aid of this society; and although but of a very recent date, I am happy to say that a sum of 28*l.* has been realised: I cannot but feel with my friend Mr. Faithfull, that we have not done enough to make this society known."

The following is a letter from the Rev. S. Wilberforce to the Rev. the Secretary of the Society:—

"Ilfracombe, Oct. 2, 1839.

"Rev. Sir,—As a month has passed since I sent you a report of my proceedings in these parts on behalf of the Society for the Propagation of the Gospel, I think you will expect another communication from me. I thank God that I am again able to report to you that it has pleased him visibly to bless and prosper this great cause. The hopes that I ventured to indulge when I last wrote to you have been, and are being realised around me; and these two great counties are rousing themselves to a becoming interest in the great missionary work of our national Church. When I last wrote, I was just entering on the mining district, and consequently on the stronghold of Methodism in Cornwall; and I was prepared to look for little success in that district for a cause so closely connected with our Church. These anticipations, however, I am thankful to say, were not borne out by the event. Our meetings were attended by large numbers of all classes. The habits of the miners make them a remarkably intelligent race; and their interest in the facts detailed to them was marked and encouraging. Our collections will prove that we met with cordial support. Repeatedly it happened, that those who came into the room with an evident expression of unconcerned curiosity, became deeply interested as the meeting proceeded;

frequently, I have reason to believe, not only in the actual details, but in the new view presented to them of the living energy of what they still remember as their fathers' Church. The presence and active co-operation of the bishop has been throughout of the utmost importance, not only for our present success, but in creating this salutary impression. His zealous interest in our cause, and his willingness to add to all his other labours, the task of presiding at our meetings, placed the episcopal office before all the people in its true character, as the spring and director of Christian exertion. The happiest results have been the consequence in many instances. But it is time I gave you a detailed list of our proceedings. On Monday, Sept. 2, two meetings were held at Truro; that in the morning, with the bishop in the chair, was attended by many of the surrounding gentry and clergy, as well as the townsmen of Truro. The beautiful school-room overflowed with a most attentive audience; and the evening meeting held for the working-classes, who could not be present in the morning, was no less crowded and attentive. Additional annual subscriptions, to the amount of almost 20*l.* were given in the room, and the whole sum raised at the meetings (including new subscriptions) amounted to 49*l.* 9*s.* 8*d.*, making, with the collection at the church the day before, a total from Truro alone, in two days, of 81*l.* 5*s.* Nothing can more clearly shew, that all which is needed to place our funds in their proper condition is to let our case be known; for it was stated by the district secretary, that the whole of Cornwall, in the year preceding, had only contributed about 10*l.* more than this very sum. On the following day the bishop presided at a meeting at Redruth, at which 7*l.* 13*s.* 1*d.* was collected, and an association formed. Upon the 5th he again took the chair at Falmouth, when, in spite of a most unpropitious day, we held a successful meeting, obtained many new subscribers, and collected at the door 14*l.* 14*s.* 8*d.* The following day I preached at St. Ives, and collected 32*l.* 5*s.* 5*d.* On Sunday, Sept. 8, having been joined by my brother, the Rev. H. W. Wilberforce, I preached in the morning at Penzance (collection, 27*l.* 17*s.* 6*d.*), and in the evening at Hellston (collection 15*l.* 17*s.* 6*d.*); he in the morning at St. Hilary (collection, 4*l.* 8*s.* 6*d.*), and in the evening at Penzance (collection, 14*l.*). On the next day I met the bishop at a meeting at Hellston, at which, with 16*l.* 17*s.* 6*d.* contributed by new subscribers, a donation of 25*l.* from the Rev. Canon Rogers, and 15*l.* sent in after the close of the meeting, we received 76*l.* 19*s.* 4½*d.* On Tuesday evening, the 10th, I preached at Mawgan church, where, in spite of the pressing labour of the harvest, followed by a stormy evening, 7*l.* 2*s.* 6*d.* were given to the work. On the 11th I attended at Penzance, where the bishop took the chair at a most efficient meeting, at which, with many new subscriptions, 39*l.* 14*s.* 2*d.* was added to the 41*l.* 17*s.* 6*d.* given on the Sunday. Of the good effects of this meeting, especially amongst the middle classes, I have since received the happiest assurances. On the 13th, I attended an evening meeting at Hayle, which, in spite of pouring rain, was crowded with a most attentive audience. In this work the Rev. J. Punnett, and my brother, gave me most effectual aid, and 7*l.* 7*s.* 6*d.* was collected at the door. The next day I was present at two meetings; one in the morning, with the bishop in the chair, and Mr. Pendarves (a county member) moving the first resolution, seconded by the Archdeacon of Cornwall, at Camborne, where we formed an association, and, with many new subscribers, collected 14*l.* 12*s.* 1*d.*: the other in the afternoon, at Illogan, the Rev. G. Treweeke, the rector, presiding, where 11*l.* 13*s.* 6*d.* was subscribed annually in the room, making, with the collection, a total of 20*l.* 8*s.* 10*d.* On Sunday the 15th, three sermons were preached for the society, both by my brother and myself: I preaching in the morning at Falmouth, (collection, 21*l.* 3*s.* 7*d.*), in the afternoon at Penryn (collection, 14*l.* 10*s.* 11*d.*), in the evening at Gwennap (collection, 6*l.* 1*s.*); my brother in the morning at Mylor (collection, 4*l.* 10*s.*), in the afternoon at Pendweir chapel (collection, 4*l.* 12*s.* 7*d.*), and in the evening at Falmouth (collection, 6*l.* 17*s.* 4½*d.*). On the day following, Monday, September 16, I attended a meeting at Gwennap, where 18*l.* 12*s.* 2*d.* was contributed, of which 11*l.* 4*s.* was pledged as annual subscriptions, and 5*l.* was a donation from the Rev. F. Flamank. Having

now visited all the leading places in this part of Cornwall, I set out to join the Archdn. of Totness, and visit with him several towns in his own neighbourhood, whilst the bishop was continuing his confirmation along the northern part of the county. On Tuesday, the 17th, on our way to Dartington, I attended two meetings at Plympton and Toybridge; and my brother two, with the Rev. R. Luney (your Plymouth district secretary) at Yealmpton, where about 8*l.* was collected; and at Modbury. Both at Plympton and Toybridge the greatest interest was shewn in our cause; 12*l.* 0*s.* 6*d.* was collected and subscribed at the former place (and through the zeal of the Rev. Mr. Copard, a large number of subscribers have since put down their names); 6*l.* 5*s.* 9½*d.* at the latter. The next morning the archdeacon took me to a meeting at Paignton, where Mr. Gee, the vicar, presided, and 17*l.* 2*s.*, with many subscribers, was the beginning of a new association. In the evening the archdeacon again took me to a meeting held at Totness, where my brother assisted me in making known our case, and 28*l.* 5*s.* 2*d.* in donations and subscriptions were contributed. The next day, Thursday, the 19th, we went, under the archdeacon's guidance, to the town of Dartmouth, where an association was formed, annual subscriptions amounting to 11*l.* 6*s.* contributed, and 9*l.* 18*s.* 6*d.* collected in the room. Hence we went on to Brixham, where, with Governor Holdsworthy in the chair, and the archdeacon present, an association was established; the Rev. F. Lyte and my brother helping on our cause by excellent addresses; 9*l.* 10*s.* was given in the room as annual subscriptions; 9*l.* 4*s.* 3½*d.* as donations. The day following my brother left me, and I set out with the archdeacon to meet the bishop at Launceston. At Ashburton, on our road, we held a meeting, at which (with a donation from the Dean of Westminster of 25*l.*) 59*l.* 17*s.* 6½*d.* was added to our funds. On Sunday the 22d, I preached at Launceston in the morning, collecting 11*l.* 17*s.* 2½*d.*; and at North Hill in the afternoon, collection, 8*l.* 8*s.* 2½*d.* On the 23d, I visited Camelford, where the Rev. T. Grylls, your district secretary, kindly met me from Cardynham, and at an evening meeting an association was set up, and 13*l.* 4*s.* 3½*d.* contributed. The next day the bishop took the chair at Launceston, where, after an admirable meeting, 37*l.* 6*s.* 9½*d.* was received in new annual subscriptions and donations. On the 25th, at a meeting which I next attended at Stratton, 33*l.* 9*s.* 8*d.* (including 14*l.* 4*s.* 6*d.* from new annual subscribers) was received. With this place closed my journey in Cornwall, which had been cheered every where by a hospitality and universal kindness, which shewed both the ordinary character of its inhabitants, and also their cordial sympathy with my endeavours.

"On the 26th, the bishop visited at Oakhampton, and the next day presided at a meeting at which 18*l.* 3*s.* 6*d.* was given and subscribed. On the 28th, after the visitation at Torrington, a meeting was held—Lord Clinton in the chair—at which 17*l.* 14*s.* 0½*d.* was collected. On Sunday the 29th, I preached for the society at Ilfracombe (collection, 20*l.* 17*s.* 2½*d.*) in the morning, and to a magnificent congregation at Barnstaple at night (collection, 26*l.*). At Linton, which I could not reach, a sermon was preached for us by the Rev. Mr. Hayes, and 12*l.* 9*s.* 2*d.* raised. On Monday the 30th, an evening meeting was

held at Bideford, where 46*l.* 6*s.* 0½*d.* was raised in donations and new annual subscriptions; Mr. Buck, the member for North Devonshire, opening the meeting under the presidency of the venerable Archdeacon of Barnstaple. On the next morning an excellent meeting was held at Barnstaple, the bishop in the chair, supported by the Archdeacon Barnes, the two county members, Sir T. Acland and Mr. Buck, and Mr. Hodgson, the member for the city. The guildhall was thronged by a most attentive audience; 42*l.* 16*s.* 8*d.* given and subscribed on the occasion. To-day again two meetings have been held; one at Ilfracombe this morning, where, with the vicar, Mr. Chanter, in the chair, I stated the case of the society, and an association was established, and 11*l.* 7*s.* added in subscriptions and donations to the Sunday's collection: the other meeting was held this evening at Southmolton, the Archdn. Barnes presiding. Many neighbouring clergy were with us; and a new district association was begun, as well as the foundation laid for several parochial societies. The Rev. T. Bevan was appointed district secretary; F. Damer, Esq., treasurer: 8*l.* 2*s.* 7½*d.* was collected in the room, and 6*l.* 10*s.* 6*d.* subscribed. Such is the sketch of my proceedings hitherto. Some very important places remain to be visited. But to this time, thank God, our success has far exceeded all my expectations. Very many parishes are formed into associations; and it is delightful to see how the poor appear to feel the value of their Church when it is thus shewed them as a living spreading body, carrying out salvation to the heathen, instead of being deemed of as an empty name. Their contributions also are ready for their means. Both at Barnstaple at church, and at the meeting held at Bideford, between twenty and thirty shillings were put into the plates in the pence and halfpence of the poor. Such offerings, doubtless, are accepted of the Lord. Let me ask for the continuance of your prayers, that He may still be with me, and bless me in the work.—I am, &c.

"SAMUEL WILBERFORCE."

"P.S. I would add, that the clergy who have set up parochial associations have, for the most part, found them readily supported: in the town of Fowey, where but two persons heretofore subscribed, I have just heard that since our meeting seventy-eight names have been given in. The total sum raised since I wrote last to you, and of which I have now given the details, is 875*l.* 1*s.* 11½*d.*, making altogether 1,210*l.* 3*s.* 2*d.*

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

The thirteenth report, with the proceedings of the annual general meeting, held May 1, with the important act 5 and 6 William IV., has just been published. It contains many most interesting details; and every friend to the brute creation must rejoice that the society has been enabled to accomplish so much. "Upwards of 60,000 tracts on cruelty to animals, hand-bills, and abstracts of the acts, have been circulated during the past year in the metropolis, and in various towns throughout the country; and several letters have been received, mentioning instances of the beneficial effects resulting from their distribution." The expenditure of the society during the last year amounted to nearly 1200*l.*

Diocesan Intelligence: England and Ireland.

CANTERBURY.

Harrow (peculiar).—Harrow School Chapel was consecrated on Tuesday, Sept. 24th, by the diocesan and visitor, his Grace the Archbishop of Canterbury. The sermon was preached by the Rev. J. W. Cunningham, vicar of the parish, and one of the governors of the school. The altar-piece was presented by Mr. Joseph Neeld, M.P., one of the governors; and a marble tablet and service-books for the communion-table by Lord Dungannon. Mr. R. Gregory, F.R.S., F.A.S., of 56 Berners Street, and county of Galway, Ireland, has, by codicil to his will, dated October 22, 1838, bequeathed to Harrow School,—1. 140 volumes of Roman classics;—2. an annual gold medal, value ten guineas;—and, 3., 100*l.* a-year for ever, to found an exhibition for boys educated at Harrow going to either univer-

sity. These bequests, together with Mr. Neeld's scholarship, founded a few months ago, are, we believe, to come into immediate operation.

CHESTER.

A new educational establishment is about to be founded in this town, under the title of the "Liverpool Collegiate Institution." J. Gladstone, Esq., has contributed 500*l.* towards its funds. Lords Francis Egerton and Sandon have likewise placed their names amongst the donors, and consented to become vice-presidents. The bishop of the diocese has accepted the office of visitor.—*Liverpool Mail.*

Runcorn.—At the October meeting of the Society for Promoting Christian Knowledge, a letter was read from the Rev. John Davies, of Runcorn, he having removed

from Worcester, where he had kindly exerted himself for the religious welfare of the boatmen and bargemen belonging to the River Severn and the Worcester and Birmingham Canal. The board agreed to grant the books required for this good object.

Rural Deans.—We informed our readers in our last week's paper that the commissary of the archdeaconry of Richmond had, in his recent visit to this town, revived the office of rural dean in this district, and had appointed the Rev. J. Manby, vicar of Lancaster, and the Rev. T. Mackreth, rector of Halton, to discharge its duties, with separate and independent territorial jurisdictions. We have since been favoured with a view of the patents of appointment, which contain the same powers and authority possessed by the commissary himself. It is a subject, we think, of sincere congratulation, to find this ancient, useful, and highly honourable office of rural dean revived in many of the dioceses of the kingdom, and to observe, also, that its subsidiary importance to Church-polity is becoming duly appreciated. For three centuries, it must be confessed, has the Church been suffering in our larger dioceses for the want of these local ordinaries, and of that most useful exercise of discipline, parochial visitation, which rural deans effectually supply. Attached as we are to our Church, we cannot but rejoice at the restoration of such efficient instruments of spiritual government, and we beg to express a wish that those who are invested with the duties of the office will exert the powers of which they are indubitably possessed. The office of rural dean is a grave trust, as it carries with it the inspection of the morals and ministrations of the clergy, and the care of the church fabric and utensils—not merely sustaining, or seeing sustained, in becoming repair, the structures consecrated to Divine worship, and preserving all things relating to the services of the altar, the desk, and the pulpit, but supporting those monuments of ancient piety in their original beauty and magnificence. These particular duties are expressly set forth in their written instructions, and implied in the act of their appointment; and the conscientious fulfilment of them is a matter of the greatest importance. If we are not presuming too much in these remarks, we would add, that the more obstructions the Church meets with in the present day, the more reason we have to make these jurisdictions useful, and to do all we can, in our several places and stations, to preserve the poor remains of Church-discipline we yet enjoy in their due life and vigour.—*Lancaster Gazette.*

Lancaster.—G. Martin, Esq., M.P. for the borough of Lancaster, has given a piece of ground on which it is proposed to erect a new church in that town, calculated to hold from 1000 to 1200 persons.

Liverpool.—The amphitheatre was crowded to excess Oct. 4, being the annual meeting of the Protestant and Reformation Society. It was as numerously attended as the meeting at the Manchester theatre on the Thursday week, and more numerously than on any preceding anniversary. The interior of the theatre was elegantly fitted up and lighted for the occasion, and the boxes, pit, and gallery were completely filled. The Rev. Dr. Tattershall was called to the chair. Mr. Buddicom opened the proceedings with prayer. The resolutions were as follow: "That the events of our own times, and in our own country, bear too painful and conclusive testimony to the fact so long disputed and strenuously denied, that the system of the papal power, erroneously called religious, remains unchanged in all those features which render it dangerous to civil liberty. That the countenance and support given to the papal system by the government, under the fond but mistaken impression of that system being fundamentally altered, whether we regard that support in the direct cultivation of Romish instruction at Maynooth in Ireland, and in our various colonies, or the indirect advantage given to the Romish priests by such an arrangement of national schools as tended to exclude Protestant clergymen, are such as not only to justify, but loudly to call for the strenuous counteraction of all who design to perpetuate the peace, liberties, and religion of England."

CHICHESTER.

An address to the Archbishop of Canterbury has, through the Rev. H. M. Wagner, vicar, been transmitted from the

present residents at Brighton, expressive of their sense of the many and important services rendered by his grace to the Church and nation, and especially for the temperate and dignified, but, at the same time, uncompromising course pursued by his grace with respect to the grants for "a system of education opposed to every thing which distinguishes us as a Christian and Protestant people." To this the archbishop has made a suitable reply, dated Ad-dington, October 3.

DURHAM.

Religious Ceremonies at Barnard Castle.—The bishop lately visited Barnard Castle for the purpose of consecrating an additional burying-ground, and holding a confirmation; when his lordship received every possible mark of honourable consideration from the inhabitants. The right rev. prelate preached at the parish church, from Gen. i. 13, 14, shewing the antiquity of the practice of setting apart parcels of ground for the exclusive reception of the dead, as evidenced in the example of Abraham, Jacob, and others. At the conclusion a liberal collection was made towards defraying the expense incurred in the purchase of the new burial-place. The consecration was then performed in the usual manner.

GLOUCESTER AND BRISTOL.

The parish of St. John the Baptist, the largest within the city of Gloucester, containing an increasing population of 3,500 souls and upwards, is destitute of Sunday school-rooms. Yet it was the rector of this parish, the Rev. T. Stock, who, in the year 1780, projected, and, in conjunction with his friend, R. Raikes, Esq., established the first Sunday-school in Great Britain. The parishioners consist, in a great proportion, of small householders, and the living itself is under 130*l.* per annum, and no glebe-house thereon. The present rector, being wholly unable from his own resources, or those of the parish, to raise the requisite funds, is constrained to appeal thus publicly to the friends of sound and scriptural education. He is persuaded that they will not be insensible to the wants of a parish which may justly claim the distinction of having originated the whole system of Sunday-school teaching. In aid of the object in question, a reverend incumbent, residing at Salisbury, and connected with the cathedral, has happily suggested a plan, the principle of which was immediately acted upon in his own parish, and has been adopted already in various other places, viz.:—"That a general subscription be set on foot, to which each child in every school in the United Kingdom be invited to contribute one penny." This proposal is now respectfully and anxiously submitted to the favourable consideration of every incumbent and officiating minister throughout the two countries, who are hereby earnestly intreated to bring the case of the above-mentioned parish before such of their young people, as are now sharing in the blessings of Sunday-school instruction. By this simple free-will offering an ample fund would be raised, and the Sunday school-rooms of St. John's parish would exhibit to future generations an interesting and singular memorial of the gratitude of children for their "nurture and admonition in the Lord."

LICHFIELD.

The Rev. R. Scott, B.D., has presented to the Abbey Church at Shrewsbury a valuable service of communion-plate. The vicar and churchwardens waited upon Mr. Scott, with a memorial, engrossed upon parchment and signed by upwards of two hundred respectable residents of the Abbey parish, expressive of their acknowledgments for the munificent gift.—*Worcester Guardian.*

The Sabbath.—A resolution has been passed in the committee of the North Staffordshire Auxiliary Lord's-day Society, recommending all the clergy of North Staffordshire to use their utmost influence to prevail upon as many as possible of their parishioners to sign requests to the postmasters of their several parishes, not to deliver them their letters on the Lord's-day. This request has been signed by all the clergy, and most of the other ministers of the town of Derby, and several hundreds of its inhabitants. A similar request has been signed by two hundred persons in Bath, including all the bankers; and the same movement is proceeding in various parts of the United Kingdom.—*Staffordshire Advertiser.*

Wolverhampton.—A deputation, consisting of the Revs. H. Pountney, W. Dalton, and J. Boyle, lately waited upon the Bishop of Lichfield, at Eccleshall Castle, for the purpose of laying before his lordship the plans, &c. connected with the building of new churches in this town. They met the entire approval of the bishop. The interview, we understand, was a very gratifying one, and the bishop at the close of it munificently requested to add 50*l.* to the building fund.—*Wolverhampton Chronicle*.

LINCOLN.

Address to the Bishop.—After the consecration of Snen-ton Church, the clergy then assembled in the vestry of St. Mary's church, where they signed the address given below. Proceeding into the chancel, they awaited the arrival of the bishop, who was soon after introduced by Archdn. Wilkins, who led him to a chair placed within the rails which enclose the communion-table. The venerable archdeacon then read the following address, which he presented to his lordship:—

"To the Right Rev. Father in God, John, by divine permission Lord Bishop of Lincoln.

"We, the archdeacon and undersigned clergy of the county of Nottingham, now transferred from the paternal care of our venerated late diocesan (the Abp. of York) to the jurisdiction of your lordship, avail ourselves of the occasion of your first entrance into this new portion of your diocese, to testify our sense of the high estimation in which your lordship's character as a prelate, a divine, and a scholar, has been deservedly held; and to assure your lordship of our thankfulness to the great Disposer of all things in being placed under the episcopal authority of one to whom we may look for counsel and assistance on all occasions of doubt and difficulty, and upon whom we may confidently rely, as well for the maintenance and integrity of our ecclesiastical polity, as for the development and promotion of sound Christian doctrine. We beg further to assure your lordship, that highly appreciating as we do that benevolent and Christian spirit which characterises your public and private conduct, it will be our pleasure, as well as our duty, to pay scrupulous attention to your commands, and to evince a cheerful and ready obedience to your authority. And we earnestly pray God that he may be pleased to pour upon you the graces of his Holy Spirit, that you may long and happily continue to manifest that love of his honour and service, and that devotion to the welfare of the Church, which, with so much benefit to the cause of religion and morality, your lordship has hitherto been the instrument of promoting."—[Here follow the signatures of the archdeacon and clergy.]

The rev. prelate then advancing towards the clergy, delivered the following reply: "I thank you very sincerely for this testimony of your esteem and attachment. It is highly valuable to me, not only on account of the personal gratification which the assurance that I possess your favourable opinions must afford me, but on account also of the encouragement and support which I cannot fail to derive from it. Notwithstanding the complimentary terms in which your late venerable diocesan has been pleased to speak of me, I am too conscious of my own deficiencies not to feel that I am little qualified to make good to you the loss you have sustained by being removed from his mild and paternal superintendence. Still knowing that your cordial co-operation and prayers will never be wanting, I enter cheerfully on the new duties imposed upon me, in humble confidence that our endeavours to promote the common end of a ministry, the glory of God and the edification of his church, will not be altogether unavailing. One thing the experience of twenty years has taught me, that, in order to the effectual discharge of episcopal functions, it is necessary there should subsist mutual confidence, and a frank and unreserved communication of sentiment between the clergy and the diocesan. Let me assure you, my brethren, in conclusion, that I shall gladly receive, and give my best attention to, any suggestion you may think fit to offer to me."

Mr. Sergeant Wilde, M.P. for Newark, has given the sum of 100*l.* towards liquidating the debt incurred by the erection of Christ Church, in that borough; and although the building and endowment cost the sum of 5300*l.*, the

whole of that amount has been raised (with the exception of 68*l.*, the debt now due,) by voluntary contributions.—*Nottingham Journal*.

LONDON.

Welsh Church.—It is in contemplation to erect a church in London for the especial use of the natives of the principality, to worship their Maker in their own language. We cordially concur in the object of the promoters of this excellent undertaking, and trust it will meet with the support of the Welsh nobility and gentry throughout the kingdom.—*Cambrian*.

RIPON.

Schools.—An interesting communication was made at the October meeting of the Society for Promoting Christian Knowledge by the Rev. W. Morgan, of Bradford, by which it appeared, that notwithstanding the efforts of ill-disposed persons towards drawing away the children of the poor from religion and the church, and inducing them to profane the Lord's-day, much good was being done by means of scriptural instruction in that populous town. The Christ Church National Week-day School, superintended by Mr. Morgan, contains about 200 boys and 200 girls, and is greatly in need of books. The Christ Church Sunday-school, which is not connected with the day-school, numbers 800 scholars.

SALISBURY.

Surum.—A public meeting was held Oct. 9, at Salisbury, the Earl of Shaftesbury in the chair, of the Salisbury Diocesan Board of Education. From the report it appeared that 170 parochial schools had united with the board. The board regretted that there were parishes with a population exceeding 600, with no school at all; and it appeared that there were 20,000 children in the diocese receiving only Sunday-school instruction: almost all the daily instruction to the poor was afforded by the Established Church. The meeting was addressed by Earl Grosvenor, the bishop of the diocese, &c.

SODOR AND MAN.

The following interesting account of the present religious state of this very interesting diocese, is from a correspondent of *Mona's Herald and General Advertiser*:—"I have lately been a visitor of your town, and it gave me the sincerest pleasure to mark the great improvements which have, within a very few years, taken place there. After passing the venerable tower of Braddan, and the villas, woods, and rural beauties that meet the eye, I entered the town with impressions of varied pleasure. Here I observed many changes: the New Market—the new accommodations for travellers—the widely-extended range of new habitations along the grounds of Castle Mona—the beautiful mansions which rise in such regular order, and crown the slope of Harris Terrace, peering over the spacious bay—the elegant row called Finch Road—the young plantations which attract the eye which looks onward to the quondam mansion of the late Colonel Stuart—the devious scenery which adorns that now beautiful seminary—are attractions with which the gaze of the observer must be fascinated. But I shall cease to enlarge on these varieties: valuable as they are in their peculiar uses, and exhibiting as they do the good taste of their respective owners, they are, after all that can be said of them, merely temporary; all "houses of clay," as the frames of their builders are, and will, sooner or later, change their proprietary. Matters of greater moment invite my observation, such as pertain to the real welfare of mankind here and hereafter: I mean the charities—the provisions which have been made for the education of the poor, and the solace of the helpless. Such institutions are the chief ornaments of Christian communities. They are real and permanent advantages, affording the wealthy an opportunity of cultivating love to their neighbour, by doing good; and the destitute, of cherishing the sentiment of gratitude, and so of receiving good—thus preparing both for the kingdom of heaven. The collections made of late for the various charities furnish ample proofs of the public spirit of your town, as well as the munificence of casual visitors. To say anything of the powerful advocacy of the ministers of religion were only to say that they did their duty; for their encouragement to which, they have the distinguished example of

our amiable prelate. These public contributions have a most beneficial effect on the people. Their minds must be affected in some degree on hearing the truth and witnessing its effects; but to the few who are really reformed, converted men, it affords a most delectable experience of the truth, "It is more blessed to give than to receive." Every public charity is a monument of religion. It preaches to the minds of men; it reminds them of the after-state, where all is love. But the appropriation of the sums raised, the working of the system, is what pleases me; and I no sooner hear of the amount of a sermon-contribution, than I have the gratification to know it is well paid out. The free school in Atholl Street, the fruit of the pious efforts of our beloved countryman, the late Rev. Lewis Beneste, continues to be well supported; so are the infant schools, the Provisional-Aid Society, and other establishments, one of which has recently appeared, an ornament which, for its usefulness, and the air of humanity which the institution breathes, is not to be passed silently over, namely, the new House of Industry. Blessings on the head of those who designed it! The continuance and success of these establishments are owing chiefly to the benevolent exertions and good management of those whose heart is with God, and the support they receive does credit to the religious tact and moral feeling of the people. The gradual increase of the population calls for unusual exertions; and the Divine Providence, gracious in all its dispensations, occasionally raises up benevolent characters, a blessing to society, to whose zeal and judicious management are owing those utilities which advance the happiness of men; which are calculated to elevate them from that degradation of intellect to which their corruptions had reduced them, to a sincere attachment to religious faith and practice. The benefit of infant education is above all commendation. Weaned by a kindly discipline from their wayward strayings, and saved from the wrong bias which paternal ignorance has given to their tender minds, they become more susceptible of maturer intelligence, as the mind expands through childhood and youth, until it arrive at the adult period, when it will be able to appreciate these blessed aids of an enlightened economy. The kind assistance which the ladies have afforded to the advancement of these solid improvements ought not to be overlooked. Indeed it were difficult to overlook them, connected as their gentle services are with the operation of the establishments alluded to, and more particularly with that of the infant schools. How is it that when the female character becomes elevated by religion, all the energies are called forth into use? Men may invent, and plot, and plan—their reason, their judgment, and their principles may mature a system; but when it is to be carried into full and genuine effect, the affection of the female will generally be an over-match for the reason of the male. Be it as it may, the institutions of your town owe much to the ladies, and therefore this acknowledgment is

in courtesy their due. I had much more to say. I had intended to express the sincere effusion of pleasing gratitude I felt to the great Governor of the universe, on beholding the blessed effects of his everlasting Gospel—the aged and the infirm so well and completely provided for in the new House of Industry; more particularly the provision made for their religious instruction, and the lessons of devout resignation and thankfulness to their Father in heaven, which I imagined to myself would occasionally be addressed to them, by those who take a part in those benevolent ministrations."

CHURCHES CONSECRATED.

Chester.—Tonge, Oct. 6.

Lincoln.—Snen-ton.

Oxford.—Stockcross, Speen, Oct. 10th.

Peterborough.—St. Katharine, Northampton.

Worc.—Lye Waste, built at expense of late Mr. Thomas Hill Dennis.

St. Barnabas, Openshaw; St. Paul's, Stalybridge.

FOUNDATIONS LAID.

Durham.—Tynemouth.

Canterbury.—Christ Church, Goudhurst, Sept. 12, by Viscountess Beresford. The parish of Goudhurst contains a population of 3,000 souls, and is nine miles in length: 1,000 of the inhabitants are from two and a half to five miles distant from the parish church. Lord and Lady Beresford endow the church with 75*l.* per annum, to which the Dean and Chapter of Rochester add 25*l.* per annum, upon the condition of a parsonage-house being built, for which there are not sufficient funds at present.

Lichfield.—Walsall.

Oxford.—Old Windsor, by Princess Augusta, Sept. 28.

Tributes of respect have recently been presented to the following Clergymen :—*

Brodrick, W. J., Castle Rising, Norfolk. Silver inkstand.

Burton, C., All Saints, Chorlton-on-Medlock. Canonicals. Bible and Prayer-book.

Dover, G., Huddersfield. A purse of fifty guineas, from parishioners.

Flamank, J., late curate of St. Mary's, Wallingford, Berks. Silver tea and coffee-service, by par.

Jones, D., St. Nicholas, Deptford. Silver coffee and tea-service.

Jones, J., late curate of Whiteford, Flintshire. A sum of thirty-six pounds, to be applied to the purchase of books.

Lutyens, W., St. Paul's, Shadwell. Silver coffee and tea-service; and pocket communion-plate.

Whitfield, H. T., par. Hope Bowdler, Herefordshire. Silver inkstand.

* Only tributes of respect to clergymen are inserted.

COLONIAL CHURCH.

NEWFOUNDLAND.

The Right Rev. Dr. Aubrey Spencer, the newly-created bishop of Newfoundland, sailed for his diocese Oct. 1, in the Toronto line of packet ship, *via* New York. To those who have the interests of the Church of England at heart, it will be gratifying to know that, in going out to his extensive and important diocese, the right rev. prelate has had his hands considerably strengthened by the societies for the Propagation of the Gospel, and for the Promotion of Christian Knowledge; and it will add to the interest of the public to know, that their generous feeling has added the sum of 500*l.* per annum towards the revenue of the new bishopric, increased the number of missionaries, providing 100*l.* for the outfit of each, and raised their stipend from 150*l.* to 200*l.* per annum.—*Hampshire Chron.*

CALCUTTA.

The intelligence received from India during the past year is, on the whole, of a gratifying character. The Bishop of Calcutta prefaces his charge to his clergy, delivered in the year 1838, with an address to the bishops of Madras and Bombay, congratulating them on their happy arrival in their dioceses. By that event, the framework of the

Protestant church in India, as his lordship observes, is completed, after a lapse of more than twenty-four years from the erection of the see of Calcutta; and every friend to the propagation of the Gospel will rejoice at this blessed consummation. The prospects which it opens before us need not be pointed out to any one who takes an interest in the cause of missions; but it also affords a strong argument for renewed and increasing efforts to avail ourselves of the opportunities which are offered for spreading the name of Christ over the whole peninsula of India: after the urgent and repeated applications which the society and other religious bodies have made to the British government for an increase in the Indian episcopate, it would argue a great want of zeal, and a still greater want of gratitude and of faith, were the members of the Church of England to shrink from the burden now at length imposed upon them. Each of the new dioceses erected in British India must become a centre of new missionary operations, new at least in the extent to which they are carried, as in the superintendence they will enjoy. And where ten or twenty European clergymen have hitherto been considered as the greatest number the society were required or enabled to maintain, there will be an irresistible demand upon them

for three times that amount, as well as for a still larger addition to the number of native priests, catechists, and schoolmasters, and means.—*Report of Society for the Propagation of the Gospel.*

MADRAS.

The bishop, in a letter dated June 4, 1839, informs the Society for the Propagation of the Gospel, that he has admitted Mr. Von Dadelzen and Mr. Schmitz into deacon's orders, and expresses a conviction that they will prove a valuable acquisition to the society's missionaries in his diocese. The bishop concludes his letter thus: "We have still many important stations unoccupied; and I cannot too earnestly impress upon the society the claims and necessities of southern India. Continue to send us labourers fit for the work, and I humbly hope our labour will not be in vain in the Lord."

BOMBAY.

The report of the Society for the Propagation of the Gospel contains an urgent application from the bishop

for missionaries from England; especially for the province of Goojurat, where there are a considerable number of Indo-British. The following is the concluding paragraph of the bishop's letter: "Let me, dear sir, plead for Goojurat, if you cannot send two missionaries, could you not send out one missionary and a schoolmaster? I pray that it may please God to direct the heart of some one toward us."

BARBADOES.

On Thursday, the 29th August, the Right Rev. the Lord Bishop of the diocese of Barbadoes and the Leeward Islands consecrated the parish church of St. Joseph, in the island of Barbadoes, erected on a new site, on land given by John Briggs, Esq., for that purpose; and at the same time his lordship consecrated the burial-ground thereto belonging. The bishop preached an impressive sermon on the occasion, from Is. xix. 22. The above church completes the restoration of the seven churches destroyed by the memorable hurricane of the 11th August, 1831.—*The Barbadean.*

SCOTTISH EPISCOPAL CHURCH.

At the October meeting of the Society for Promoting Christian Knowledge, a letter was read from the Rev. E. B. Ramsey, Edinburgh, forwarding a request from the Scottish Episcopal Church Society, for a grant of Bibles and Common Prayer-books, for the purposes of the schools connected with that society, and for the use of poor persons. By the 40th canon of the Scottish Episcopal Church, a copy of which was contained in this letter, and under

which the Church society was constituted, it appeared that the object stated in Mr. Ramsey's letter was among the designs contemplated by the ecclesiastical synod of August, 1839. It was agreed to grant Bibles and Common Prayer-books to the amount of 100*l.*

GLASGOW.

A new chapel has been consecrated at Ayr, by Bp. Russell

Miscellaneous.

Printing for the Blind.—Our readers are aware that Mr. Alston has already completed the printing of the New Testament, and many other works, in raised Roman letters, for the use of the blind. Some time ago, he commenced the arduous task of printing the Old Testament; and having finished the book of Genesis, he proceeded on a tour of all the institutions for the blind in England and Scotland, in order to ascertain the extent to which they were willing to aid him in this important work. With the exception of one, the directors of all the institutions expressed their readiness to assist him, by taking a proportion of the different volumes in their progress through the press. From this fact, it will be seen, that Mr. Alston's enterprise is no longer a private and local, but a national one. Encouraged by this consideration, he made application to Lord John Russell, as secretary for the Home department, for assistance from the royal bounty to aid him in the accomplishment of this benevolent object.

We are happy to state that the application was transmitted to the lords of her Majesty's Treasury, and that Mr. Alston has just received the following letter, from which it will be seen that it has been most favourably entertained:—

Treasury Chambers, 11th Sept. 1839.

Sir,—The lords commissioners of her Majesty's Treasury having received a communication from the Secretary of State for the Home Department, upon the subject of the steps taken by you connected with the printing of the Bible in raised type, for the use of the blind throughout the kingdom, their lordships have commanded me to express to you their great approbation of your philanthropic exertions for so meritorious an object; and they have been pleased to direct that an issue of 400*l.* be made to you from the royal bounty, for the purpose of assisting you in the prosecution of the work. I am, Sir, &c.

John Alston, Esq., Glasgow.

G. J. PENNINGTON.

—*Paisley Advertiser.*

NEW PUBLICATIONS.

Restitution to the Church a sacred Duty; or, how can the Church be made to meet the Wants of the Nation? Fcap. 8vo. Burns.

Practical Sermons. By the Rev. William M. Harte, Examining Chaplain to the Lord Bishop of Barbadoes. 12mo. Rivingtons.

Observations on the Rev. Dr. Wiseman's Reply to Dr. Turton's Roman Catholic Doctrine of the Eucharist considered. By Thos. Turton, D.D., Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough. 8vo. Parker.

Presbyterian Rights Asserted. By a Presbyterian of the Church of England. 8vo. Burns.

The History of the Prayer-Book of the Church of England. By the Rev. Edward Berens, M.A., Archdeacon of Berks. 12mo, cloth. Rivingtons.

Woman's Mission. 4th edit. Fcap. 8vo. Parker.

Agathos, and other Sunday Stories. By a Clergyman. 18mo, with Engravings. Seeley.

Every-day Duties: in Letters to a Young Lady. By M. A. Stodart. Fcap. 8vo. Seeley.

Scriptural Views of Holy Baptism, as established by the consent of the Ancient Church and contrasted with the Systems of Modern Schools. 2d edit. enlarged, Part I. Rivingtons.

Episcopacy, Ordination, and Lay-Eldership, considered in Five Letters. By the Rev. A. Boyd, A.M., Curate of the Cathedral, Derry. Fcap. 8vo. Seeley.

The Life and Times of Archbp. Cranmer. 32mo. Wertheim.

A Manual of Christian Antiquities. By the Rev. J. E. Riddle, M.A. 8vo. Parker.

TO CORRESPONDENTS.

In reply to letters received respecting the non-originality of an article in the PART for October which professed to be original, the EDITORS can only state their unfeigned regret that the insertion was made. They were utterly ignorant of the source whence the article in question was taken. They have exercised the most scrupulous caution in the insertion of contributions to their pages; and they believe that they have never before been led into error. But in justice to themselves, they must add, that as the article was not anonymous, they must be the more readily excused for having received it without suspicion.

The EDITORS will feel obliged if the Secretaries of religious or benevolent Societies connected with the United Church of England and Ireland will transmit copies of their reports, or occasional papers, to 17 Portman Street, as soon as convenient after their publication.

Many thanks to our kind friend "L. C. H."

The account of the consecration of Openshaw Church came too late for insertion.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 197.

DECEMBER 7, 1839.

PRICE 1½d.

THE DUTY OF WATCHFULNESS.

BY THE REV. CHARLES RAWLINGS, A.B.

Curate of St. Stephen's and St. Dennis, Cornwall.

It is the exhortation of our adorable Redeemer, "Watch and pray, that ye enter not into temptation." There is no created object with which we are conversant but may become an alluring cause of sin. Things not absolutely unlawful in themselves—the pursuits of business or amusement, the charms of society, the attractions of literature and science,—these, innocent as they are in their nature, too often prove a snare; they are too often found to weaken the principle of grace, to impair the energy of faith, to damp the ardour of love, and fling a shadow over the bright realities of the eternal world. With due anxiety, therefore, should we guard against a corrupting influence from the purer and more refined sources of earthly gratification, and pray unto God from the depths of our heart, "Deliver us from evil!" Again, how necessary is it to exercise a salutary control over our passions, appetites, and senses! We are so apt,—the very best of us are so apt, in a moment of carelessness,—to be betrayed into the forbidden paths of sin and folly! Melancholy experience will bear testimony to the justice of the remark here made. We may not, indeed, suppress the impulses of our common nature; we cannot at all times silence the warm appeals of passion; we cannot emancipate ourselves from the dominion of the senses,—but if we would make any progress in the divine life, nay, if we would not go *back*, it is our duty, every real Christian will feel it to be his most pressing duty, to "watch and pray, that he enter not into temptation." The very

semblance of evil should be studiously avoided; we should regard every promise of earth-born happiness with suspicion. Alas, too often beneath the fairest blossoms of mortal joy the serpent's poison lurks unseen. But it should never be forgotten, that the duty of watchfulness cannot be successfully exercised, but as it is associated with *prayer* for divine grace. The language of an inspired apostle is, "Be ye therefore sober, and *watch unto prayer*." If we are enabled to resist and overcome temptation under its thousand forms of allurements, it is not in our own strength, or in the might of our own resolutions: left but for a moment to the vanity of our own resources, we should certainly be taught an afflicting lesson of our weakness by our fall; but strong in the *Lord*, and in the power of *his might*, we achieve the holy triumph. Habitual prayer is habitual preparation for encountering our spiritual enemies: it is a weapon of heavenly temper, which the united onset of the world, the flesh, and the devil, cannot blunt or turn aside. Prayer is expressive of dependence on the strong for strength, and "they that trust in the Lord (we are assured) shall be as mount Zion, which cannot be removed, but abideth for ever." Again, there is another most sweet and encouraging promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." There is a tranquillity and a repose in the exercise of prayer; the storm and tumult of the passions is lulled for a season, and there is nothing to disturb or interrupt the blessed communion of the spirit with God. These are some of the

valuable *accompaniments* of prayer; and independently of the *direct use and importance* of that duty, they may be considered as not a little conducive to the maintenance of that watchfulness against the inroads of temptation and sin which is one of the principal features which distinguish the Christian character. But the grand argument for habitual vigilance is drawn from a consideration of the *uncertainty* of our continuance in this probationary state; and this is just the very argument employed by our blessed Lord in the striking parable of the ten virgins,—“Watch, therefore (says he), for ye know neither the day nor the hour wherein the Son of man cometh.” Death may arrive when we least expect its arrival. At any moment the solemnities of an eternal world may break upon us, and we may be summoned to our great account. “In the midst of life we are in death.” The bloom that now freshens on the cheek of youth may, before to-morrow’s sun illumines the eastern sky, be converted into the ashy paleness of the grave. Present health and strength are no security against the approach of the last enemy. The wise virgins were provided with the oil of grace in their lamps; but would they have “slumbered and slept,” in the *assured* expectation of the sudden coming of the bridegroom? From *their* case we may learn a lesson of warning and instruction. These things were written for our admonition; and if we profit not by the voice of solemn admonition, the fault will be all our own. Let us endeavour to live in a state of habitual preparation to meet our God. Regarding with holy indifference the vanities of time, let us seek to realise the spirit and imitate the example of those who “confessed that they were strangers and pilgrims on the earth,” “desiring a better country, that is, an heavenly,” and “looking for a city which hath foundations, whose builder and maker is God;” “giving all diligence, let us add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.” “Blessed is that servant whom his Lord, when he cometh, shall find so doing.”

GIBBON.*

OF the deistical writers who, about a century ago, were regarded by the friends of Christianity in this country with so much alarm, scarcely any are now read; very few are even remembered. The pompous objections of Bolingbroke, and the acute sophistry of Hume, have almost reached the state of oblivion which has been already attained by the less attractive writings of their predecessors. There is one work, however, of a de-

cidedly infidel character, which retains its place in our literature, unaffected by the lapse of sixty years. The scholar and the man of the world still turn for information and amusement to “*The History of the Decline and Fall of the Roman Empire.*”

The reviving taste for the study of history has recalled this work into a degree of popularity which it had lost during the stirring times which marked the commencement of the present century. The jealousy and dislike with which it was regarded by two generations are scarcely shared by a liberal age. A handsome edition, superintended by an ingenious and accomplished clergyman, is courting a new generation of readers. The book is studied and referred to. It will, therefore, scarcely be deemed unseasonable to attempt an estimate of its real character and value.

It is well known how the work of Gibbon was received by those of his contemporaries who felt interested in the cause of religion. Such was the alarm which was excited by the publication of the first volume, that the author himself confessed that “had he believed that the majority of English readers were so fondly attached even to the name and shadow of Christianity,—had he foreseen that the pious, the timid, and the prudent, would feel, or affect to feel, with such exquisite sensibility,” he might have observed greater caution. And the warmth and earnestness with which it was attacked by theologians of all ranks and parties sufficiently shewed the importance which was attached to it as an attempt to undermine the divine authority of the Gospel, and to weaken the principles of morality.

Yet it is perhaps scarcely correct to regard it as a deliberate attempt to unchristianise our literature. It more probably owed its infidel character to mere vanity and affectation. The author was by education and in manners a Frenchman. As he had no fixed principles, he very naturally adopted the tone and opinions of his foreign associates. He had learned from his early years to regard his countrymen as unpolished and unenlightened, and he was willing to astonish them by a display of paradox and sophistry. These, and some still more obvious peculiarities of the author’s personal character, sufficiently explain what is most objectionable in the “*Decline and Fall of the Roman Empire.*”

The history of his life, which has been communicated by his own pen, is curious and interesting. He was born at Putney, in Surrey, in the year 1737. His father was a gentleman in easy circumstances, who represented Hampshire in two parliaments. He was early deprived of his mother, but a maternal aunt reared him with a mother’s tenderness. The delicacy of his health caused his early education to be greatly neglected. But he had from his early childhood an insatiable thirst for reading. In his fifteenth year he “arrived at Oxford with a stock of erudition which might have puzzled a doctor, and a degree of ignorance of which a schoolboy would have been ashamed.” At Magdalen College he was neglected by his tutors, and fell into habits of dissipation and extravagance. His taste for discursive reading led him to books of religious controversy; “and at the age of sixteen he bewildered himself in the errors of the Church of Rome.” He professed himself a papist. And his father, who regarded his conduct as an act of insubordination, immediately removed him from the university.

This was the event which determined the character of his future life. He was sent from England; and under the care of M. Pavilliard, a reformed minister at Lausanne, in whose family he remained nearly five years, zealously pursued his classical studies, and soon renounced the peculiarities of Romanism. But these rapid changes of opinion permanently impaired his principles; and he appears soon to have subsided into a state of indifference or scepticism, which, in the course of his intercourse with French society, event-

* From the “British Magazine.”

ually settled into positive infidelity. At Lausanne, however, he read with diligence and success, and laid the foundation of his future learning. In 1758, his father allowed him to return to England. His first work (*Essai sur l'Étude de la Littérature*) which had been commenced at Lausanne, and was published in 1761, is a proof not only of his intimate acquaintance with the French language, but of his acquirements and talents.

In 1763 he again visited the continent. He then became acquainted with Paris, and made the tour of Italy. "It was at Rome, on the 15th October, 1764, as he sat musing amidst the ruins of the Capitol," that he first conceived the idea of writing on the decline and fall of the capital of the world. Several other subjects, however, presented themselves to his mind as fit subjects for a historical composition. For several years he was too much engaged in society and intercourse with his family to find leisure for regular study. After the death of his father in 1770, he was several years in parliament; and it was not until 1776 that he published the first volume of the "Decline and Fall of the Roman Empire."

His great work had, however, for some time before been the chief business of his life. He was engaged upon it with more or less activity from 1768 to 1787. The first three volumes, and the greater part of the fourth, were written in London, the remainder of the work at Lausanne, where he chiefly resided during the last ten years of his life. He returned, however, to England, upon a visit to his intimate friend, Lord Sheffield, in 1793, and died in London on the 16th of January, 1794.

The character of Gibbon, as it is exhibited by his autobiography and letters, reflects much light upon his writings. He has himself enabled us to describe him as a man of a cold and phlegmatic temperament, who was impelled to exertion only by motives of vanity and selfishness. If his life was marked by no flagrant irregularities, it is clear from his own account that the decency of his conduct did not proceed from any principle of conscience, or any feeling for moral beauty. For learning, indeed, and a general acquaintance with literature, he must be ranked among the very first of his contemporaries. He had great natural sagacity; he had an inexhaustible thirst for knowledge; and was at once ingenious and diligent. But he had no dignity of mind, no elevation nor warmth of sentiment, no purity nor delicacy of taste. His knowledge of mankind was derived from a corrupt state of society, and from a corrupt heart. Self-devotion and disinterestedness were things beyond his comprehension; he could scarcely realise the possibility even of sincere belief; and virtue he regarded as an empty name.

His history largely partakes of the peculiarities of his moral and intellectual character. It is rich in various learning. It abounds in sagacious and acute reflections; but it is loaded with excessive ornament. It is absolutely destitute of moral purpose. It never rises beyond the material and visible. It constantly seeks to depress what is noble and lofty, while it places in strong relief whatever is mean and disgusting. Instead of endeavouring to inculcate some great ethical lesson, it only strives to confound the distinction between vice and virtue, and utterly to extinguish all respect for religion.

Voltaire had introduced a new method of historical composition. He had presumed to summon the past to the bar of the present, and to arraign it upon the enactments of an arbitrary *ex post facto* legislation. Under pretence of tracing the philosophy of history, he measured the men and things of other times by the standard of modern civilisation, and ventured to pronounce upon the probability or improbability of the testimony of contemporary authors, and to assign the motives which actuated the men of distant ages and countries, solely with reference to the principles which

obtained among the Frenchmen of the eighteenth century. Thucydides and Tacitus had indeed painted the hearts of men, and disclosed the secret springs of events, but it was after having carefully studied the originals. They wrote of men who were still well remembered, or were actually their contemporaries. The first Frenchman of an enlightened age needed not this tedious and modest process. With the telescope of philosophy he might explore at will what was most remote in time or place, and tell others all that it was worth their while to know, without the vulgar aid of observation or learning. The laws of nature were always uniform, and men were always men, and men were, of course, always savages or Frenchmen. He wanted no other principles to know with positive certainty *how* and *why* they acted. Bare facts only served to load the memory, and enfeeble the understanding. *His* only was the way of studying history to advantage. It was only when expounded by the philosopher, that it afforded any thing worth knowing by one who aspired to the dignity of a man. The novelty of this method, the reputation of its inventor, and the general sciolism, procured for it no little popularity. Acute and sober men were dazzled by its pretensions. Hume and Robertson had already naturalised it—purified, however, from its more flagrant absurdities—in the literature of Britain, when Gibbon caught the contagion, and aspired to the rank of a pragmatical historian.

Yet Gibbon was something more than a mere disciple of the historical school of Voltaire. He was well aware of its deficiencies. In his diffusive reading he had acquired no ordinary amount of erudition. From the time he had chosen the subject of his work, he was eagerly engaged in the pursuit of the right materials. He knew what the historian had to do. He made it his business to find his way to the best information. His knowledge was perhaps often derived in the first instance from secondary writers—he freely confesses his obligations to Tillemont—but he generally verified important facts by referring to the sources, and he was rarely unacquainted with the discoveries of modern learning.

His learning, indeed, was his strongest point. His perseverance and sedentary industry well fitted him to make himself master of the information necessary for his subject. His private means enabled him to obtain books, and he was moreover generally in situations where he had access to public libraries. It could not be asserted that he was a scholar in the highest sense of the term. He had not the finish and accuracy which can be attained only by those who pursue learning as a profession. But he was most intimately acquainted with the materials of history. No one who has gone over the ground he professes to have surveyed can help seeing that he has been there before him. Students who are engaged in a particular inquiry may find much which has eluded his observation, but they will generally be surprised to find how much he knew. His references are frequently ostentatious, sometimes irrelevant, sometimes not strictly accurate; but what we find to complain of in them must usually be laid to other accounts, they do not go to impeach his learning.

The subject on which his acquirements were employed was a noble one. History does not present any thing more memorable than the decay and extinction of ancient civilisation. "The Decline and Fall of the Roman Empire," as a work of art, is well conceived, and executed with a rare ability. The distribution is felicitous, the composition is striking; notwithstanding the defects in drawing and perspective, it has an air of grandeur; and though the parts are often strangely out of proportion, we are scarcely sensible of a want of harmony in the whole. The great fault is, that it is so artificial. You scarcely ever lose the artist, and art is obtrusive every where. The style is affected and laboured to a degree positively offensive. There is no variety of construction or manner. There is a total

absence of nature. The ornaments are all of the most gaudy and meretricious sort. We are displeased at once by effort and insipidity.

It was in the highest qualifications of the historian that Gibbon was most deficient. He had no large views, nor lofty feelings. He could not disengage himself from the narrow circle of manners and fashion, nor sympathise with the genuine feelings of the human heart. He knew nothing of man as a moral being. His imagination was inflamed only by material objects. He was not awed by the sublimity of virtue; he felt no tenderness for human infirmities. He regarded what was morally great and disinterested with invincible scepticism, while he received with vulgar credulity every insinuation of evil.

But it is the malign aspect of his work towards Christianity and morality which constitutes its great fault, and renders it dangerous and noxious. Whatever may have been his motives, it is quite certain that he constantly makes it his business to treat the Gospel as a fable, and to sneer at the very idea of virtue. Every thing connected with revealed religion is exhibited in the light in which it may be regarded by a captious adversary. Though he did not in the remainder of his undertaking introduce any attack so direct as that which is contained in the last two chapters of his first volume, he never ceased to insinuate that Christianity was a mere system of imposture, devised by priests, and believed only by fanatics. He possessed in perfection the art which had been so successful in the hands of the French infidels, of conveying by insinuations and sarcasm opinions and sentiments which it was not convenient openly to avow. Without leaving the subject he has in hand, he can always find occasion to suggest doubts and ridicule. When the outline of the likeness he is painting is correct and accurate, he can produce the most objectionable effects by the choice of attitude and expression, and especially by colouring. Often, when we cannot deny the resemblance, we can say emphatically that it conveys a false or most inadequate conception of the original. Mahomet is painted with all the luxuriance of Venetian art; Cyril and Bernard are rude caricatures. Constantine and Theodosius are heavy and ungracious; while all the resources of his skill are lavished upon Julian. Thus the reader of the "Decline and Fall" is defrauded of the fruits of human experience, and receives a deadly poison instead of the precious nourishment which is the natural produce of history, and especially of the history of the Church.

It is really curious to observe how thoroughly Gibbon's work is saturated with his infidelity. The venom has been distilled into every part. His scepticism, and malevolence, and impurity, meet us every where. It is strange that any one could ever have supposed it possible to counteract its mischievous tendency by controverting particular statements, or refuting particular views. It is not easy to conceive how any one could read it, and fancy that any good could be done in this way. It mocks such an antidote. No one could make it any thing else than an infidel book without actually taking it to pieces. Little is gained even by expunging the most obnoxious passages; for an epithet sometimes presents a licentious picture, a conjunction often suggests an embarrassing doubt.

If these remarks have given a fair character of this celebrated work, it is almost needless to deduce a formal conclusion. In such case there can be but one opinion. It must be regarded as an anti-Christian book, which exhibits great powers misemployed, and which no one can read but at his peril. If the estimate now attempted of its literary value be at all correct, the young and inexperienced student may well spare it from his library. It is not less calculated to vitiate his taste, and to weaken his judgment, than to corrupt his moral and religious principles. A spacious field of historical reading is open to him, in which he may

safely expatiate. He will be better employed in qualifying himself to obtain genuine information, than in perusing the "History of the Decline and Fall of the Roman Empire."*

SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

No. IV.

Wither.

PERHAPS no poetry ever received such unmerited neglect as that of this author. The popularity which it enjoyed on its first publication soon died away; and from that period to the present time, contumely and scorn have been its only portion. His own political heresies, and the violent party-feelings of the times in which he lived, blinded the judgment of his contemporaries to the real merits of his compositions; while more modern critics have probably often pronounced a judgment, without sufficiently examining the volumes they condemn. Among others who thus indulged in vituperations against Wither and his poetry, were Wood, Heylin, Butler, Philips, Dryden, Swift, and Pope; † while Bishop Percy, Ritson, and D'Israeli deal out such qualified praise, as almost amounts to censure. Though this array of opposing critics is truly formidable, I yet hope to convince my readers that George Wither merits a more honourable appellation than that of "a prosing satirist," ‡ or the "English Bavius." §

One great poet and distinguished scholar of modern times has done him justice. It has ever been the delight of Dr. Southey to rescue the fruits of genius from that oblivion which time heaps upon them, and to clear away the tangling weeds and wild briar from many a neglected grave in the burial-ground of the earlier poets. With his usual discernment, he has perceived in these poems || "a felicity of expression, a tenderness of feeling, and an elevation of mind;" and with his usual fearlessness, he has dared to avow it.

I proceed to consider those of Wither's works which entitle him to the character of a sacred poet. I have already mentioned that he composed the "Shepherds Hunting" when in prison. ¶ The following extract

* We cannot let the opportunity pass of saying that the recent edition by Milman is at least equally objectionable with any former one. Mr. Milman's notes—we speak deliberately—are far from correcting, they sometimes sanction, sometimes add to the errors of Gibbon. This edition is also singularly incorrect in its typography.—ED. CHURCH OF ENGLAND MAGAZINE.

† Willmott, vol. i. pp. 61, 62.

‡ D'Israeli.

§ Ritson.

|| "Lives of Uneducated Poets."

¶ It is interesting to observe how many works of merit have been composed in exile or imprisonment: at such seasons the mind is not distracted by the petty cares or anxieties of everyday life, and it is urged to vigorous exertion by the necessity of banishing those melancholy contemplations, which would otherwise be ever present to the thoughts of the captive. No situation can be more favourable for cultivating the energies, or eliciting the powers of a great mind. Boethius wrote his "Consolations of Philosophy" when confined, under sentence of death, in the castle of Pavia; Buchanan commenced his elegant translation of the Psalms in a dungeon at Coimbra, in Portugal; Christopher Smart wrote one of the most powerful lyrics in our poetry on the walls of a madhouse, where he was kept under restraint; Sir W. Raleigh's "History of the World" was written in the Tower; Bunyan's "wondrous allegory" in Bedford jail; James the First

from a hymn to which he alludes in eclogue the first,* shews the poet "from seeming evil still educing good;" and we see him, in every stanza, turning the affliction of his body to the profit of his soul.

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head." †

Wither saw the circumstances and things by which he was surrounded as types of spiritual truths, and sweetly has he illustrated them:

"First, think, my soul, if I have foes
That take a pleasure in my care,
And to procure these outward woes
Have thus enwrap't me unaware;
Thou should'st by much more careful be,
Since greater foes lay wait for thee.

By my late hopes, that now are crost,
Consider those that firmer be,
And make the freedom I have lost
A means that may remember thee;
Had Christ not thy Redeemer been,
What horrid state hadst thou been in!

Or when through me thou seest a man
Condemn'd unto a mortal death,
How sad he looks, how pale, how wan,
Drawing with fear his panting breath;
Think, if in that such grief you see,
How sad will 'Go, ye cursed,' be!

These iron chains, these bolts of steel,
Which often poor offenders grind,
The wants and cares which they do feel,
May bring some greater things to mind;
For by their grief thou shalt do well
To think upon the pains of hell.

Again, when he that fear'd to die,
(Past hope) doth see his pardon brought,
Read but the joy that's in his eye,
And then convey it to thy thought;
Then think, between thy heart and thee,
How glad will 'Come, ye blessed,' be!"

Wither had, in his time, wielded the lash of satire with an unsparing hand. Many a stout heart had quailed in secret before the power and vigour with which he delineated Vice and her votaries. In his "Motto," which I consider by far the most delightful of his poems, he leaves the contemplation of the "outer world," and in solemn and profitable meditation turns "that inward eye, which is the bliss of solitude," upon his own soul. He aims at *self-knowledge*, and endeavours to trace the workings of that heart, which is "deceitful above all things, and desperately wicked."

of Scotland, when detained as a prisoner at Windsor Castle, composed that beautiful poem, "The King's Quhair." The histories of Wither, Lady Jane Grey, and Lovelace, prove that, as the latter has sweetly sung,

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage."

- * "He that first taught his music such a strain,
Was that sweet shepherd, who, until a king,
Kept sheep upon the honey-milky plain
That is enriched by Jordan's watering:
He in his troubles eased the body's pains
By measures raised to the soul's ravishing;
And his sweet numbers only most divine,
Gave the first being to this song of mine."

Shepherds Hunting, eclogue i.

I extract the following passage, hoping that it will induce some readers to turn to the poem itself:

"Yet I confess, in this my pilgrimage,
I like some infant am of tender age;
For, as the child, who from his father hath
Stray'd in some grove, through many a crooked path,
Is sometimes hopeful that he finds the way,
And sometimes doubtful he runs more astray;

So in this life, this grove of ignorance,
As to my homeward I myself advance,
Sometimes aright, and sometimes wrong I go,
Sometimes my pace is steady, sometimes slow;
One while my ways are pleasant unto me,
Another while as full of cares they be;
I doubt and hope, and doubt and hope again,
And many a change of passion I sustain
In this my journey, so that, now and then,
I lost, perhaps, may seem to other men;
Yea, to myself awhile, when sins impure
Do my Redeemer's love from me obscure:
But whatso'er betide, I know full well,
My Father, who above the clouds doth dwell,
An eye upon his wandering child doth cast,
And he will fetch me to my home at last."

In the four last beautiful lines we see him leaning with humble, yet firm confidence, on those everlasting arms of love which our heavenly Father spreadeth out beneath all them who "hope in his mercy."

The "Preparation for the Psalter" is a specimen of a commentary on the Psalms, which was never completed. The following stanzas, termed by him a sonnet, are prefixed: they form a free, but spirited, paraphrase of the 148th Psalm.

"Come, O come, with sacred lays
Let us sound the Almighty's praise,
Hither bring in true concert
Heart, and voice, and instrument;
Let the orpharion sweet
With the harp and viol meet,
To your voices tune the lute,
Let not tongue nor string be mute,
Nor a creature dumb be found,
That hath either voice or sound.

Let such things as do not live,
In still music praises give;
Lowly pipe, ye worms that creep
On the earth, or in the deep;
Loud aloft your voices strain,
Beasts and monsters of the main;
Birds, your warbling treble sing,
Clouds, your peals of thunder ring;
Sun and moon, exalted higher,
And you stars, augment the quire.

Come, ye sons of human race,
In this chorus take your place,
And amid this mortal throng,
Be you masters of the song;
Angels and celestial powers,
Be the noblest tenor yours;
Let, in praise of God, the sound
Run a never-ending round,
That our holy hymn may be
Everlasting, as is He.

From the earth's vast hollow womb,
Music's deepest base shall come,
Seas and floods, from shore to shore,
Shall the counter-tenor roar:
To this concert, when we sing,
Whistling winds your descent bring,
Which may bear the sound above,
Where the orb of fire doth move
And so climb from sphere to sphere,
Till our song the Almighty hear.

So shall He, from heaven's high tower,
On the earth his blessings shower;
All this huge wide orb we see,
Shall one quire, one temple be;
There our voices we will rear,
Till we fill it every where,
And enforce the fiends that dwell
In the air to sink to hell;
Then, O come with sacred lays,
Let us sound th' Almighty's praise."

His "Songs and Hymns of the Church" are more generally known than any other of his productions. Simple and affecting in themselves, they derive an additional interest from the circumstances under which they were composed. Alone and friendless in the solitary cell of a prison, he alleviated his sufferings by "rendering into lyric verse the hymns dispersed throughout the canonical Scriptures, to which he subsequently added spiritual songs, appropriated to the several times and occasions observable in the Church of England."

How often, when afterwards tossed in the troubled waters of political strife, must he have thought, with melancholy pleasure, on those profitable prison-labours, in the prosecution of which he had communed with his God in the silent watches of the night, and felt the holy dew of peace descend from on high to water and refresh his drooping soul.

Piety, simplicity, and pathos, are the prevailing characteristics of these prayers and praises: the *Petition for Seasonable Weather* is a fair example:

"Lord, should the sun, the clouds, the wind,
The air, and seasons be
To us so froward and unkind
As we are false to Thee,
All fruits would quite away be burn'd,
Or lie in water drown'd,
Or blasted be, or overturn'd,
Or chill'd on the ground.
But from our duty though we swerve,
Thou still dost mercy shew,
And deign thy creatures to preserve,
That men might thankful grow;
Yet though from day to day we sin,
And thy displeasure gain,
No sooner we to cry begin,
But pity we obtain.
The weather now Thou changèd hast,
That put us late to fear,
And when our hopes were almost past,
Then comfort did appear:
The heaven the earth's complaint hath heard,
They reconcil'd be;
And Thou such weather hast prepared,
As we desired of Thee.

In his "Improvement of Imprisonment," I find a touching supplication for his beloved wife and children,* from which I extract some lines:

"And when Thou me shalt gather
Out of this land of life,
Be Thou my children's father,
A husband to my wife.
* * * * *
Preserve them from each folly,
Which, ripening into sin,
Makes root and branch unholy,
And brings destruction in:

Let not this world bewitch them
With her besotting wine,
But let thy grace enrich them
With faith and love divine.
And whilst we live together,
Let us upon Thee call,
Help to prepare each other
For what may yet befall;
So just, so faithful-hearted,
So constant let us be,
That when we here are parted,
We may all meet in Thee."

"Halleluiah, or Britain's Second Remembrancer," is divided into three parts; the first containing hymns occasional, the second hymns temporary, the third hymns personal. The following piece for Anniversary Marriage-days presents a faithful transcript of his feelings towards her who had been the beloved partner of his joys and sorrows:

"Lord, living here are we,
As fast united yet,
As when our hands and hearts by Thee
Together first were knit;
And in a thankful song
Now we will sing Thy praise,
Because Thou dost as well prolong
Our loving as our days.
The frowardness that springs
From our corrupted kind,
Or from those troublous outward things
Which may distract the mind,
Permit not thou, O Lord,
Our constant love to shake,
Or to disturb our true accord,
Or make our hearts to ache."

My quotations from the works of this interesting author have been rather long, but I would fain believe that every reader wishes they had been still longer. Of his version of the Psalms I cannot say so much as I could wish: to have failed where the powers of a Milton were found inadequate, must not be considered a disgrace. His Emblems are interesting and instructive, no small praise for a work of that class. Of his poems generally it may be said, that, with little to astonish, they have much to please. In seasons when the sublime song of a Milton or Young falls unheeded on the ear, we find peace and joy in the simple strains of Withers: Mercy again appears arrayed in robes of compassion, and Hope relights her torch at his cheering lamp.

Garsden, 1839.

THE DUTY OF MAINTAINING CHURCH PRINCIPLES.*

BEFORE dismissing the subject of the uncompromising maintenance of principle in opposition to that which passes in the world for liberality, I must offer a very few observations relating to what are sometimes called the peculiarities of the established Church. I shall not occupy your time by an endeavour to refute the shallow and unscriptural notion, that Christian unity and charity consist in the establishment of a commodious sort of understanding among parties divided in religious communion, that they agree to differ. Certainly they ought to endeavour to live in peace, and in the interchange of all Christian good offices; and it is equally certain that each ought to rejoice in every

* A precious relic of his anxiety for the spiritual welfare of his children will be found in Mr. Willmott's second volume, p. 178.

* From the Bp. of Montreal's Charge at his Primary Visitation, 1838.

instance in which another may promote the cause of Christ, and be ready to put the most liberal construction (I do not avoid the use of the word, for true liberality is a beautiful feature of the Gospel) upon all the proceedings of separate bodies, or individuals belonging to them. We ought to honour and to imitate all who love the Lord Jesus Christ in sincerity, although they walk not with us. And it would be as difficult to deny, as it would be criminal to wish to deny, that the blessing and grace of God is often with those whose ministry we regard as irregularly constituted. But with all this, I conceive that we place ourselves in a very false position, and fail to act, in one point, the part which God has assigned to us in the world, if ever we adopt that language, or lend ourselves to those proceedings in which the Church is regarded as a sect among sects. It is quite foreign to my purpose to argue here the question of episcopacy: but if we believe that the apostles founded and framed an episcopal Church; if we trace the plan of such a Church in the Scriptures; if, following up our inquiries, to throw light on the question by comparison of Scripture with early ecclesiastical records, we arrive at that conclusion which enables us, with the incomparable Hooker, to challenge the opponents of our system, that they shew but one Church upon the face of the whole earth, from the apostolic times to the Reformation, that was not episcopal; if all the remnants of ancient Churches now existing in the east have preserved this constitution from their beginning, and our own Church has opened interesting communications with them which may be designed to lead the way to their renovation in holy communion with ourselves; if the real strength of Rome consists only in the multiplied divisions and unseemly disarray of the Protestant Churches; if this can never be cured so long as the vicious principle is admitted that Christians may lawfully form new societies, and create new ministries, at will; if it was the singular blessing of our own, among other Churches, at the Reformation, to preserve the ancient order and the uninterrupted succession of her hierarchy; if, lastly, these principles are so pointedly recognised, so fully received and acted upon in her practice, that we accept the orders as valid of a Romish priest who recants, although we re-ordain all Protestant ministers who pass over to us from non-episcopal Churches;—then, with this chain of facts before our eyes, I do conceive that we are wanting alike in our consistency as churchmen, and our duty in the Church universal, if, swayed by the stream of prevailing opinion, studying an ill-understood popularity, or even prompted by an amiable spirit of conciliation, we consent to prejudice the exclusive character of our ministry, and voluntarily descend from the ground which we occupy with our people, and other Protestant episcopals, as a distinct and peculiar body among the Churches.

And is this to exalt ourselves, and to preach ourselves instead of Christ Jesus our Lord? Far otherwise than this; if rightly considered, our claims to apostolic order and succession—as is well pointed out by a late excellent colonial prelate*—should humble us in the dust, under a sense of the greatness of our calling so far above our worthiness and strength. Whatever affords a heightened view of the office which we hold, and the part which we have to sustain in the Church of God, can only, or should only, prompt us to deeper earnestness in seeking that sufficiency which is of him alone.

I bless God that there is not wanting good evidence among us of our having recourse to that sufficiency; but what a field is before us! how ought we each to labour that we may gather with our Lord, and how importunately to pray that more labourers may be sent forth into the ripening harvest which spreads itself around us!—that larger blessing may descend

upon those institutions at home (foremost amongst which we must mention the venerable and munificent Societies for the Propagation of the Gospel and Promoting Christian Knowledge), and those endeavours upon the spot, of which it is the object to supply our destitute settlements! I am disposed also to think, and I shall take occasion, from our meeting, to follow up the suggestion, that we might, with much advantage, establish in this diocese a Church society, similar to that which has been framed under the auspices of an able and zealous bishop in the neighbouring diocese of Nova Scotia.

In seeking to recommend the Church, according to our bounden duty, in the eyes of our own people or of others, and to give the fullest effect to the beautiful offices of her liturgy, there is a principle to be observed, of which I have taken notice upon former occasions in addressing my brethren in a different capacity, but which I am prompted briefly to touch upon, because it is in danger, from local circumstances, of partially falling into disregard,—I mean the principle of rendering the services of the Church more impressive by the manner of performing them, and by the exterior reverence and decorum with which they are clothed. The preface to the Common Prayer-book, the canons and the rubrics, more particularly in the communion-office, afford sufficient evidence of the care which was wisely taken by our holy reformers, while they purged away from our worship the cumbrous pageantry of superstition, to preserve the utmost gravity, solemnity, and order in the public ministrations of the Church, and to shed over them a venerable air, fitted to remind men of the awe with which they should approach the things of God. The forms and ceremonies of the Church, the prescribed postures of worship, the habits of those who officiate, the vessels of the sanctuary, the several appendages and distinctions of our national Churches, are all designed to aid in this effect; and as servants of the Church, we ought to act in the spirit, and, wherever we can, according to the letter of her regulations. The disuse, upon the ordinary occasions of life, of a distinguishing ecclesiastical dress, is a departure from wise and venerable rules, from which our clergy ought never to take license to depart farther than, according to the now received usage, they are obliged to do. They should never betray a disposition to secularise the character and office which they hold. And in the actual performance of any ecclesiastical function, no deviation can be justified for which the plea of necessity cannot be advanced. No needless irregularity should be suffered to creep into our performance of official duty, which may settle by degrees into a precedent.

To pass, however, to considerations of a higher nature, I would observe, that among very many disadvantages attaching to our situation as a colonial branch of the Church, we have our advantages too; and it is not the least of these, that, in many parts of the diocese, we are less trammelled by circumstances in making an approach to that holy discipline, the restoration of which, according to the language of the Church herself, is “much to be wished.”* The existence of any such advantage ought to be turned to the utmost account. Instances have not been wanting in this diocese, in which communicants who have given scandal by some irregularity have made public reparation to the assembled company of worshippers; and I cannot but commend the endeavour, which has been used with success by some of our clergy, to revive the practice enjoined in the Prayer-book, that persons desirous of presenting themselves at the Lord’s Supper, at least unless they are accepted and constant communicants, should intimate their purpose beforehand to their pastor.

I could enlarge upon this topic, and there are others which I could wish to notice, particularly the

* Heber.

* Communion-office.

encouragement and the direction of Sunday-schools, were it not time that (if I may borrow the allusion) I should draw in my sails and make for the shore.* I will only say, then, in conclusion, that if, as I have intimated in the course of these observations, we stand as a distinct and peculiar body, in virtue of our being a branch of the episcopal Church, this is not the highest or the most important peculiarity by which we should be marked. Our distinction as episcopalians will very little avail us, unless we take heed that we are not behind others in the genuine characteristics of the people of God; "a peculiar people," in the language of one apostle, "zealous of good works"—"a chosen generation;" according to the description of another, "a royal priesthood, a holy nation, a peculiar people, who shew forth the praises of Him who hath called us out of darkness into his marvellous light." This is the mark which we should set before our followers, and to the attainment of which we should seek to lead them on. We should keep clear and conspicuously bright the lamp of holy truth, which, as the priests of the temple, we are appointed to watch; holding forth constantly to view (for this is the life and light of the Church, and in exact proportion as it is obscured, our ministry fails of its purpose) the salvation of sinners through the free grace of God in Christ Jesus. We should magnify the love which was displayed in the rescue of a guilty race, and in the gift of the spirit, of holiness; we should press these things home to the bosoms of our hearers, and teach men to make them their own; we should labour night and day to awaken those who are plunged in the sleep of sin, and to dissipate the dreams of those who smoothe over the doctrines of the cross, and are satisfied in conscience, because they satisfy the nominally Christian world. We should regard it as the business of our lives to be instrumental in "turning men from darkness to light, and from the power of Satan unto God." And even if it were to please God that we could turn but one, shall we not think the labour of our lives to have been better spent than in the pursuit, however successful, of any worldly object, when we remember, for our encouragement, the value of one immortal soul, as set forth in the declaration of Him who paid its ransom, that "there is joy in the presence of the angels of God over one sinner that repenteth?"

EXHORTATION TO THE DILIGENT AND DEVOUT STUDY OF HOLY SCRIPTURE:

A Sermon

For the Second Sunday in Advent,

By THE REV. T. F. JENNINGS, M.A.

Minister of the District Church of Holy Trinity,
St. Philip's, Bristol.

JOHN, v. 39.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

THE intention of Advent season, it is well known, is both to prepare our minds for the suitable observance of the approaching great festival of Christmas, and also to stir us up to a more wakeful, watchful, and prepared state to meet the Lord when he cometh.

The order which our Church adopts in her services at this season, is worthy of particular note. She first rouses us from our spiritual sleep, and sets us to pray for grace to "cast

away the works of darkness, and put upon us the armour of light," admonishing us that "it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

This language is evidently borrowed from the idea of rousing a man from the bed of sloth; as if one should say to him—"What meanest thou, O sleeper? how canst thou waste thy precious hours in unprofitable and inglorious slumber, whilst the sun is shining in upon thee? dost thou not perceive that it is high day? shake thyself from thy sloth—up and be doing: clothe thyself with fair raiment, and gird thee for the journey thou hast to take, for the business thou hast to transact." Well, suppose the man to be roused from spiritual sloth, and to be girded with new energy for the prosecution of the great work of his soul's salvation, what shall he first apply himself to? to his Bible—thither the Church sends us. She comes to us with an awakening call—"It is high time to awake out of sleep." She bids us rise and gird up the loins of our minds, and clothe us with the armour of light: and what next? Go, and seek instruction from the source of all truth—go to our Bibles. Can we then select a more seasonable subject than this—the importance of the study of the word of God? or can we have a more appropriate text by which to enforce it than this exhortation which our Lord Jesus Christ addressed to the Jews: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." As this exhortation is equally applicable to men of our day as it was to those to whom it was first addressed, I shall not expend our time by making any reference to the particular circumstances under which our Lord gave this exhortation to the Jews, or the particular connexion in which it stands; but shall view it as addressed to us: for all Scripture is written for our learning, and this amongst the rest. We will consider, then,

I. The exhortation here given us, "Search the Scriptures."

II. The object we are to propose to ourselves in this search—"for in them ye think ye have eternal life." And

III. The clew which is here supplied for our guidance in this search; "and they (saith Christ) are they that testify of me." We note

I. The exhortation, "Search the Scriptures." How thankful should we be that we have the Scriptures in our hands—millions of our fellow-beings never saw a Bible, yea, never heard of the Bible! It is our high privilege to possess this inestimable treasure; and it is open to us all, and within the power of all to obtain it. Before the invention of printing, a copy even of the New Testament cost

* "———extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram."—*Virg.*

a large sum of money, equal, it is said, to 40*l.*, according to the value of money at the present day; but now, by means of printing, and especially by the efforts of societies for the circulation of the Scriptures, every man, however poor, can possess a Bible; and it is his own fault if he do not. The most honourable title that was ever given to this land was, "The Land of Bibles!" How thankful, again, should we be that we possess the Bible in our own mother tongue. It is well known that the Papists did all they could to prevent the translation of the Bible. When Tindal's English Translation of the New Testament came out, Tonstal, the popish bishop of London, bought up the books and burnt them at Paul's Cross. The popish bishop wished to keep the Bible sealed up under its original languages, or in Latin, that none but the priests, and a few learned men, might be able to read it, and so they might let the people know only just so much as served their purpose; and might deal out the word of God to them mixed up with human traditions, and perverted by human interpretations.* But, blessed be God, they could not succeed. O, what a privilege that we can read, every one in his own tongue in which we were born, the wonderful works of God! How thankful should you be, brethren, that you are not hindered from reading the Bible, as thousands and tens of thousands are in popish countries. Even our own fellow-subjects in Ireland are hindered from reading the word of God. It is taken away from the poor children in the schools; and if a Roman Catholic priest finds one of his people reading the Bible, he will subject him to persecution for it; perhaps he will take away the Bible and burn it. I will mention a fact illustrative of this. In the year 1834 a petition was presented to the House of Commons, founded on the following occurrence. A Romish priest, in King's County, was called upon to visit the family of a poor man, one of whose daughters was in the last stage of a consumption. On entering the house he observed a Bible: he took the Bible, and after remarking in strong language upon what he deemed the mischievous tendency of the book in the hands of unlearned persons, he went on to require that it should be burned. The sick young woman, her mother, and sister, entreated that he would

not burn it; but the priest persisted, and committed the Bible to the flames. The father of the family, who took great delight in hearing the precious volume read to him, returning just at the time to his cabin, saw the Bible on the fire, and tried to save it, but was too late. The truth of this statement is unquestionable; and the fact that numerous persons, magistrates and others of high respectability, signed the petition to parliament on the subject, shews that the interference of the priests in hindering the poor people from reading the Scriptures is a matter of general notoriety. Surely it is high time that the Protestants of this country should speak out in defence of their oppressed brethren in Ireland. But my immediate design in referring to that disgraceful act of the popish priest is to impress your minds, brethren, with the peculiar privilege you enjoy in not only possessing the Bible, but being delivered from that soul-enslaving thralldom which restrains multitudes of even your own fellow-subjects from using their spiritual liberty.

Such a case of tyranny as has just been recited no doubt rouses your feelings. You are indignant that the poor people should not be permitted to read the Bible; you think you would not suffer any man to hinder you from reading your Bible. It is well. But is it not to be feared that some of you are restrained from reading the Bible by a still more fatal, a still more effectual bondage—the bondage of the will? A man's own indolence, carnal-mindedness, and reluctance to come to the light of scriptural truth, are far more effectual barriers against reading the Bible than all the popish priests in the world. When there is a will to read the Bible, there will be a way; but if there is no will, then, whatever pretence of zeal for Christian liberty may be made, the liberty will not be employed. To illustrate this, we need only refer to that very instance just now stated. The priest took away the poor people's Bible and burnt it—what then?—the poor sick girl had a New Testament concealed in the bed with her. So you see, where there is a will, a fervent desire to read the word of life, it will not be restrained.

But perhaps some here present may be conscious that no outward restraints are put upon them to keep them from reading, yet they do not read it,—and the reason is, because they have no inclination. If there be any such present, I would begin with applying the exhortation to them:—I beseech you read the Bible—read it diligently—search the Scriptures. A chapter or two on a Sunday does not at all come up to the idea. The word of God is spiritual food: now we want daily bread—not weekly, but daily. The noble

* Even Tonstal's attempt to suppress the English version of the New Testament, by buying up the copies and burning them, turned out rather for the furtherance of the Gospel. It is recorded that Sir Thomas More, who was at that time chancellor, and who concurred with Tonstal in his Bible-burning enterprise, inquired of a person who was accused of heresy (and to whom he promised a free release, if he would give a satisfactory answer), how Tindal subsisted abroad, and who were the persons in London that supported and abetted him; to which inquiry the accused heretic replied, "It was the Bishop of London who maintained him, by sending money to buy up the impressions of his New Testament." The chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape.

Bereans (therefore called noble) searched the Scriptures daily. But whilst you read the Bible every day, you will make it particularly your study on the Lord's day. When should God's book be read, if not on God's day? Let me entreat you to begin this day, employ this afternoon, in reading—not the newspaper, but the Bible. Nay, read the Bible rather than any other good book. That man of God, Henry Martyn, used to watch over himself especially in this particular. He counted it a sin, if he caught himself preferring some religious book, of man's composing, before the word of the living God. But again—it is not the mere reading of the Bible, after all, though you read it every day of your lives, and twenty chapters a day, that will come up to the meaning of this text, "Search the Scriptures." You must not only read, but read with an inquiring mind; you must read under a lively impression that there is something to be discovered in the Bible that greatly concerns you. You must read it as the student in any art or science peruses and pores over the volumes that contain the principles of that particular art or science, that he may get them graven upon his memory, and digested in his mind, so as to turn them to account, and profit by them. You must read the Scriptures with that feeling of anxious search with which a miner examines and searches into a mine to find a vein of ore that shall enrich him for life. You must read them as a man afflicted with a deadly disease would read a book of medical recipes, which he was assured contained one prescription just answering to his case. You must read them as a rebel, guilty of high treason, would read over the pages of a proclamation issued by his sovereign, offering pardon to such and such persons, who should seek it in the way and time appointed. You must read them as you would peruse a last will and testament of some great and benevolent person, from whom you had no just expectations of any favour, but who is reported to have left you some bequest in his will. Or, rather, to come directly to the point, you must read them as a poor, guilty, perishing sinner, who has heard that in that book alone he can find directions how to escape the dreadful consequences of his sin, and to attain to pardon, and peace, and holiness, and heaven.

Here we open upon the second topic proposed, viz.—

II. The object we are to have in view in this search. "Search the Scriptures, for in them ye think ye have eternal life." How conclusive is this to prove that the Jews, under the Old Testament, did not look only for transitory promises relating to this world, as some have pretended, but that the Old

Testament does indeed contain a revelation of eternal life! "Search the Scriptures," said our Lord (meaning the Old Testament Scriptures, the only Scriptures then in being), "for in them ye think ye have eternal life." Here, then, was the object for which our Lord Jesus Christ sent the Jews to their Bibles; and is not this the true object for us to have in view when we read our Bibles? If the Jews thought that eternal life was contained in their Bibles, we know that eternal life is contained in ours, for life and immortality are "brought to light," clearly revealed, without type or shadow, by the Gospel. May we not then address this exhortation to you, brethren, with increased point and emphasis—"Search the Scriptures, for in them ye know that ye have eternal life revealed." Well, if you know that there is such a treasure, and know the field where it is hid, will ye not search that field? If you know that there is a pearl of great price, and know where it lies concealed, will you not dive after it to fetch it up? If you will not search the Scriptures, it must be owing to one of these two reasons, either you do not desire eternal life, or else you do not believe that the Bible contains it. Now both these points must be deeply settled in your minds before you will search the Scriptures to any good purpose. A great many people read the Bible (and very carefully too) who get no good by it, simply because they do not desire to get any. An infidel will read the Bible to scoff at it, and endeavour, though in vain, to refute it. A mere man of learning may read the Bible for the sake of the languages in which it was written; he reads the Bible, not to seek his soul's salvation, but to learn Greek and Hebrew. The student of history will read the Bible because he finds there what he can learn no where else—the true history of the first ages of the world, and a more minute account of the history of some nations in later ages, particularly of the Jews—than he can get any where else. One will read the Bible as the best code of morals; another, as containing some of the finest specimens of oratory, and the sublimest pieces of poetry, that are extant in any language. Nay, some will read the Bible because it is full of wonderful and curious accounts, which greatly amuse them. Some, again, will read the Bible because it is generally acknowledged that Bible-reading is a good thing, and that to neglect it is a bad thing; and so, perhaps, desiring to be very good, they will read the Bible very much; they will read the Bible as though they were reading for their lives, and yet they will be very far from being actuated by the principle here suggested; they will read their chapters upon the same principle that the Papists say

"Pater Nosters" and "Ave Marias"—to make a merit of it, as if they could make God their debtor by much reading. Now all this is very wide of the mark proposed. If we will read the Bible, so as to get good by it, we must read it in a humble, penitential, teachable, believing frame of mind. We must go to our Bible with the same question that the gaoler came with to Paul and Silas—"What must I do to be saved?" And our Bibles, open them at whatever page we will, give us virtually the same answer as he received—"Believe on the Lord Jesus Christ, and thou shalt be saved." This is what our Lord himself intimates in the text, whilst he sets us upon a general investigation of the Scriptures, and bids us not to take things upon trust, but to search for ourselves. He does not leave us to work at random, but supplies us with a direction or clew for our guidance. We note

III. The clew which is here supplied for our guidance in the search. "And they are they which testify of me." Here, then, is our directory in searching the Scriptures: if we would so search them as to find eternal life in them, we must search them as testifying of Christ. He is the treasure hid in the field. He is the pearl to be dived after in these pure waters. He is the tree of life, whose fruit we are here invited to pluck, which will serve both for food and for medicine to our souls. "Search the Scriptures," said Jesus to the Jews, "for they testify of me." The Old Testament, then, testifies of Christ. No wonder the Socinian does not like to be referred to the Old Testament. He cannot find his Christ there. The Old Testament is full of Christ; but then, it is a divine Christ, one whose name is "The Mighty God;" it is an atoning Christ, set forth in all the sacrifices of the law. The Socinian knows no such Christ; he will have none of him; and therefore he would fain throw the Old Testament aside, if he could, as out of date and useless. But let us not make this mistake; let us search the Old Testament for our Christ, and we shall find him in every page. Turn to the first page—he is there, with his creating power. Christ was the Word of God, that was in the beginning with God, and was God, by whom also he made the worlds. "By the Word of the Lord were the heavens made," and Christ was that Word. Turn to the second page; does it record man fallen, and paradise lost? The same page records the blessed hope of man to be saved, of paradise to be regained; and Christ is there, announced as the Seed of the woman, that shall bruise the serpent's head. Turn to the third page; what do we find? Abel's sacrifice accepted, Cain's rejected;

why? because Abel's had reference to Christ; it was a bloody sacrifice, typical of Christ's; for without shedding of blood there is no remission;—and it was offered in faith—faith in the one promise, "the Seed of the woman," &c. Turn to the fourth page; see the wickedness of man so great in the earth, that the Lord Jehovah, in righteous wrath, sends a flood of waters to destroy all flesh. Now, where is Christ? Floating, in type, upon the surface of the mighty deep, up-bearing in safety the one rescued family; sending forth the dove of peace, and landing the rescued ones, at last, on the summit of the everlasting hills. Turn to the fifth page; the waters are assuaged—all is safety, the ark rests on dry land—a promise is given that no such rain shall occur again whilst the earth remains, but that seed-time and harvest shall succeed each other: and what is the sacrament of that covenant? A lovely rainbow. And what is the substance of that rainbow? Christ. It is because in and through Jesus Christ all the attributes of God, his more awful attributes of justice, holiness, and truth, blend and combine with his milder attributes, mercy and love; therefore are we left in the enjoyment of so rich a portion of providential blessings, and in the hope of the infinitely richer blessings of his grace. Turn we to a page beyond the flood, and we get to an eminence whence we can catch a glimpse of Christ's day; for Abraham rejoiced to see Christ's day; and he saw it, and was glad. How blind, then, should we be, if we did not find Christ in the promise made to Abraham, and in his devoted son, and in the substituted ram! Turn a page or two forward, and contemplate Jacob's ladder, connecting earth with heaven, so that the messengers of God's mercy should be able to descend, and the participants of his mercy to ascend upon the Son of man. Nay, even Job, who lived and wrote, as it is thought, before Abraham, could say, "I know that my Redeemer liveth." It were endless to particularise, where all is full of Christ. The histories of Scripture are not inserted as mere barren records of fact, but as illustrative of the manner in which the old prophecies concerning Christ were fulfilled. The very genealogies, which some ignorantly suppose to be almost useless now, are of the utmost use, as shewing that Christ came of the lineage of David, and of the seed of Abraham. The types are all in some way or other types of Christ. The prophecies almost all relate directly to Christ; and those which do not directly relate to him, do indirectly; for example, those which concern the destruction of wicked nations—that of Obadiah, for instance,—have reference indirectly to Christ; for why

were those nations marked for destruction?—because they and their forefathers rejected Christ. If Edom is to be destroyed with a sore destruction, it is to be traced to Esau's contempt for the birth-right (along with which went the promise of Christ), and to the Edomites' opposition to Israel when marching through the wilderness, with Christ as their leader in the pillar and the cloud.

But if it be indeed true, and most true it is, that every page of the Old Testament testifies of Christ, oh, how full of Christ is the New! Here life and immortality are fully brought to light. The veil of type and prophecy is rent, and the way into the holiest clearly laid open. Here the ore is so rich, so full, that it lies, as it were, on the surface of the field. Here, too, is the key supplied, with which to unlock all the secret treasures of the Old Testament, and lay open the mysteries hid from ages and generations. And can you, brethren, having all these rich treasures within your reach, suffer them to lie disregarded and unexplored. Is it indeed true that holy Scripture is able to make you wise unto salvation through faith which is in Christ Jesus? And have you no desire to be made wise unto salvation? Had the tree of forbidden and of destructive knowledge such attractions for our first parents, and does this blessed tree of saving knowledge, which is not forbidden, but freely laid open to us, possess no attractions for us fallen children of Adam? Will you not even so much as put forth your hand and take of the fruit of this tree of life, that you may eat and live for ever? What hinders? No flaming sword warns you off. No, the way is laid open to you; if you do not pluck this blessed fruit, it is because you have no desire for that heavenly wisdom which it imparts. If you do not search into this rich mine, it is because you do not value the treasure it contains. It would be easy to enlarge on this topic, but time admonishes me to forbear. I hasten to that which is the most important part of my sermon, and with the importance of which I am increasingly impressed; I mean the application.

To what purpose will it be, brethren, that I shall have spoken and you listened for this short time to an exhortation about searching the Scriptures, if it is to lead to no practical result? Let me beg of you that this sermon may not be delivered in vain. In vain, indeed, it will not be, for no sermon is delivered in vain; every sermon we hear either works for our good, or else increases our condemnation. But what I entreat of you is, that you will receive the precept of the text as addressed to yourselves: "Search the Scriptures, for in them ye think ye have eternal

life,"—you who have wholly, or almost wholly, neglected to read the Bible. I wish I may be mistaken in supposing that there are any here who come under this description; but it is to be feared that there are more instances of this lamentable neglect than some would imagine. Let me then entreat those who unhappily have hitherto neglected to read the Bible, to neglect it no longer. Consider, I pray you, what a sad state of mind you must be in; how little reverence or love of God you can have, when you wilfully live in the neglect of that only revelation which he has made of his will—wilfully neglect that whereby alone he can be known—his word. Your heavenly Father has written you a letter, and you let it lie unopened. Your heavenly Father has made a will in your favour, and you so despise the inheritance, that you will not read the testament that secures it to you, upon your suing out your claim to it in a certain way; you will not give the smallest attention to this all-important document. What is this but practical infidelity? You do not believe that the Bible is what it professes to be. If you had an idea that there was a will in the Prerogative Court of Canterbury, in which you had an interest, though it were only to the amount of a few acres of land, or a few hundreds of pounds, you would search after it diligently, and when you had found the document purporting to contain such interesting matter, you would search and examine that document. If, then, you will not search that testament which professes to offer you a title to "an inheritance incorruptible, undefiled, and that fadeth not away," it is plainly either because you do not desire that inheritance, or do not believe that the Bible is the record of it: and what is this but practical infidelity? It is difficult to say which dishonours God most, the man who boldly says, "I do not believe the Bible," or he who professes to be a believer of it, and yet manifests no concern to search into its saving truths. It is treating God with such contempt not to think his holy book worth reading, or his great salvation worth seeking after. Oh, begin this day to read that blessed volume.

But there are some who do read the Bible, who yet do not profit by it. Perhaps you read it only as you would read some common book, to get a general idea of its contents; this is not to "search" the Scriptures. Or perhaps you read only to satisfy conscience by doing a good work; this is not to search the Scriptures for life—for the life of your souls. Take your Bible up again, and begin with prayer. You have been making too light of the Bible, as if it were some common book. Go to it with that solemnity which

becomes a creature applying for instruction to the oracles of divine truth. If you had to go to some inspired man, to tell you the mind and the will of God, with what reverence would you approach that living oracle! Why, then, are you not affected with awe and reverence when you approach the inspired book, the holy Scriptures, the living oracles of God? We ought never to read our Bibles without lifting up at least a secret prayer for divine teaching, that we may understand the word, and receive it with pure affection. To those, then, who are familiar with the letter of the holy Scriptures, but have not been brought under the saving power of the word, I would say, begin this day to read the Scriptures after a new manner; read them devoutly, read them prayerfully, read them diligently, comparing spiritual things with spiritual. Search the Scriptures as for life; and, as the great clew to a profitable search, read every page as having reference to Him who is "the way, the truth, and the life."

Young people! oh, begin to read the Scriptures now in your early days, like Timothy, whose happiness it was, that from a child he had known the holy Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus. Would you be made wise unto salvation? Search the Scriptures; and search them especially as leading you to Christ.

And, oh if there are any here who are no longer young, but on whom perhaps the clouds of evening are fast closing in, but who know little of their Bibles, I would entreat such no longer to delay, no longer to neglect that which should have been the chief study of all their days. What a piteous sight one sometimes meets with: an old sinner, on the verge of eternity, deaf and cannot hear,—blind, or almost so, and cannot read,—the inlets of knowledge closed,—the senses fast barred against the entrance of Gospel light! What a fearful monument is such a person of God's righteous judgments upon those who refuse to profit by the means of grace when possessed—who, having ears, hear not; having eyes, see not!

May the Lord give us all grace to employ our faculties whilst yet we possess them, in seeking that knowledge, which being once treasured up in our hearts, will never fail us. "Thy word," said David, "have I hid within my heart." There let us seek to have God's blessed word safely lodged, not only impressed on our memories, but hid within our hearts; and then it will become in us the seed of a new and incorruptible life.

And may the prayer which the Church puts into our lips at this season be the unfeigned prayer of every heart,—that the "blessed

Lord, who has caused all holy Scriptures to be written for our learning, may give us grace so to read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life which he has given us in our Saviour Jesus Christ." Amen.

ON THE LOVE OF GOD.*

THE love of God, shed abroad in the heart, is the only solid ground on which we can build the hope that we are justified in his sight. And this I argue on principles independent of the general and just admission, that a sense of pardon freely granted cannot fail to call forth gratitude, and thus to raise the affections to God. This truth I fully grant; but I deny that it is the whole truth. There are, in my opinion, still deeper grounds on which it can be proved that reconciliation with, and the love of God, are indissolubly connected.

When peace is made between two contending parties, the effects which follow must always bear a strict relation to the terms on which the parties stood before hostilities commenced. When strangers, or persons previously indifferent, fall out, and when, in any such instance, the grounds of quarrel are removed, no further benefit can be expected, than that mutual annoyance and provocations should cease. The parties either separate and meet no more, or they return, on both sides, to that state of indifference in which they had been used to live. But if, unhappily, offences come, or jealousies arise, where harmony and love previously existed, here the work of reconciliation is twice blessed, and the "peacemakers," with double emphasis, are "called the children of God." Who, that ever has suspected, yet strongly loved—who, that ever felt the pang of being at enmity where he once "had garnered up his heart," can need be told with what glad associations peace revisits the soul? It is, in such a case, impossible that a cessation of hostilities can take place without the return of the heart to all, nay, to more than its former tenderness.

And thus it must be at the reconciliation of a soul to God. Between these parties an amity and friendship, as old as the creation of man, originally subsisted. The apostasy of the soul from God, though in one sense it may be termed its natural state, is, nevertheless, a disorder superinduced upon its primitive constitution. Man was, in his first estate, designed and formed for God. The only happiness of which he is capable, is a happiness which flows from, and which constitutes him a partaker of, the Divine nature. Severed as he is from God by the extrinsic force of sin, and held down in chains to the service of a usurper, all his native aspirations remind him of his true allegiance, and all his miseries evince that he is out of his right place, and that all the foundations of his being are out of course.

The fall of man is, in its very essence, the loss of God;—the loss of that food which alone can fill the soul; the loss of that rest, out of which it can find no repose. The great purpose, then, for which a Saviour came down from on high, was to heal the breach, and slay the enmity which separates man from God. The same great sacrifice which satisfied the justice of heaven, holds out a signal to repentant sinners, that they may now draw nigh. If we obey that signal, we are justified by faith, and have peace with God. The barriers are then removed, the intervening clouds are dissipated, and God and man return to their ancient amity. The sun shines forth, as in times of old, to

* From the Rev. H. Woodward.

gladden the soul, and warm it with its beams. The restless dreams of man's apostasy are over, and the days of his mourning are ended. The spiritual nature, rectified and restored, is again obedient to its fundamental law; and man fulfils the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength."

Such are the grounds on which I argue, that a state of justification must imply a state of filial love. No physical necessity can bind cause and effect more indissolubly together. And as water, when freed from accidental hinderances, returns with unfailing tendency to its own level, and as the liberated stream unerringly obeys that law which points it to the ocean; so does the human soul, when the barriers of its condemnation are broken down, rush, as it were, to the passage which it now finds open, and fill, with the whole tide of its affections, those channels which lead to God.

The love of self, and the love of God, are principles deeply and inseparably associated together in the human soul. For, in spite of the general prejudice which runs against the former, there is, beyond doubt, a true and genuine self-love, which lies at the root, and forms the spring of all our aspirations after good. It is distinguishable from selfishness by the broadest lines of separation.

Selfishness is, in its essence, delusive; it is the substitution of another object for that very self from which it derives its name. All its anxieties are about the body, or about the circumstances which affect the body. To be rich or great, to steep in sensuality, or shine in the eyes of men—these are the prizes which the selfish man keeps in view. This is the competition in which he takes every mean advantage, and would appropriate, if he were able, every thing to himself, or rather to what, in his delirium, he takes to be himself: for, wonderful to say, about true self—about that which is really and essentially one's self—about his soul; about that in which his true identity and higher nature consist; about that of which the body is but the changeable and perishable habitation; about this soul, and its concerns, he is utterly regardless; nay, he makes a free-will offering of them all to the idol of his insanity.

But self-love is, on the contrary, the recovery of the soul from this aberration. It is the state in which the prodigal is described, "when he came to himself." It is the right understanding of those awful inquiries, "What shall a man give in exchange for his soul?" "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" The truth is, that if a man love not himself, he must be reckless of his own salvation; for what signifies to him the weal or woe of a being for whom he does not care? It would indeed be mere waste of time to argue against a madness still more outrageous than that already noticed, were it not that in the abandonment of self-love there is a superficial shew of generosity and devotedness which leads men to admire it, without well knowing what they mean. They have a notion that the love of God with all the heart implies that every other affection should be lost in that one absorbing passion. But this is altogether misconception. The love of God is not so much the complacent view of any outward exhibition of moral excellence, as the centering of the soul in the bosom of an object competent to satisfy its deepest thirst for happiness. To love God, is to dwell in God, to receive of his fulness, and to be a partaker of the divine nature. Between the love of God, thus understood, and the love of self, there is, consequently, no rivalry nor opposition; for, in their very essence, the latter is the desire of happiness, and the former is finding that happiness in God. So far from being opposed, they are inseparably connected; inasmuch that if a man love not himself, he cannot love God.

The Cabinet.

ATTIRE.*—"Whose adorning, let it not be that outward adorning, &c.; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter iii. 3, 4). A subject which has engaged the pen of a prophet (Isa. iii. 18, &c.) and two apostles (1 Peter iii. and 1 Tim. ii. 9), cannot be deemed of too little importance for self-inquiry. Each has noticed particular fashions, but these probably only became the subject of animadversion because they were carried to excess, or accompanied by affectation or levity of conduct. There is a propriety of appearance, which it behoves all to study, as it concerns rank, age, station, and fortune; and unless these things are considered, there is danger of becoming ridiculous, or of incurring debts which may cause much regret and difficulty, and greatly affect the comfort and welfare of relations or dependents. Fashion, however, is not to be contemned; it has its various uses, and consequently should be complied with in moderation: if carried to excess, it is not always consistent with true delicacy, and seldom with good taste. Fashion can never justify immodest attire; and those females who, by an indecent exposure of their persons, excite unlawful desires in the other sex, must be amenable to that tribunal where all motives and actions are weighed. It does not speak in favour of modern times, that the distinctions in dress formerly adopted are very generally cast aside. The Scriptures speak of grey hairs as honourable, and call on youth to reverence them (Prov. xvi. 31, and xx. 19); shall we be surprised, then, if respect should cease, when that which was to excite it is no longer seen? To what must the dread of appearing old be attributed? The aged would do well to ask themselves the question. Should it be found that it is from a wish to share in the idle pleasures of life without censure, surely such a motive is unworthy the disciples of Him who has triumphed over the grave, and disarmed death of its terrors. Ought not the divine goodness to be rather adored, which has provided that bodily decay shall gently advance, and give notice of approaching dissolution, in order that the thoughts may be withdrawn from the cares and pleasures of this life, and be more fixed on spiritual objects? Even should the motive be merely to appear more comely by a youthful dress, it may be doubted whether the intention is insured. A close, quiet, sober, dress forms a pleasing accompaniment to an elderly face; and where the dispositions have been good, its lines will generally fall into an agreeable expression, and form a distinct sort of beauty which is very attractive, and which painters have thought worthy of their pencil. The aged are certainly entitled to independence, and may adopt any mode of attire which they find most easy and convenient, without being exposed to the charge of affected singularity; and where neatness and cleanliness are preserved, every one must approve a dress in which vanity has no part, and which shews the mind to be intent on better things. Good sense will always dictate, that as close a conformity with established usage should be preserved as is consistent with comfort and propriety. Though a still closer attention to fashion may be expected of the young, they will never be esteemed for making sacrifices to it inconsistent with duty. They must not give up all their time to altering and changing the form of their attire, or to ornamental needlework, to the neglect of their minds; nor ought they, by lavishing too much expense on their dress, to cut short the means of doing good. Religion is the surest and safest guide; it will teach its votaries so to conduct themselves, that happiness, I

* From Mrs. Cornwallis's "Preparation for the Lord's Supper." 3d edit. London, Hayward and Moore: 1839.

might add, beauty and elegance, will be promoted by attention to its rules. It has been remarked, that we have no cause to set any great value upon dress, since it is an evidence of lost innocence. How should this idea operate to render all watchful and apprehensive, lest the very badge of woman's transgression should be made instrumental to her further disgrace!

FAITH.—We must be content to be learners, not discoverers, in the school of faith; receiving a revelation, not reasoning out conclusions: and this temper we cannot maintain, unless we come into God's presence remembering that, so far only as he gives us to know him, can we know aright; for that we need perfect purity to see him as he is, and that we are compassed about with infirmity. Then only, when the thought of his holiness and our corruption bows us to the earth, shall we receive his teaching with the simplicity of children, fixing on the ground those eyes which were ready to gaze too rashly at the wonders of his presence, and be ready indeed to put off our shoes from our feet, feeling that the place whereon we stand is holy ground.—*Rev. S. Wilberforce.*

GOD'S PEOPLE.—God, intending to shew that he could form a holy people of invisible sanctity, and conduct them to eternal glory, bestowed temporal blessings, as he intended to dispense spiritual blessings, that men might judge, by what he performed with visible objects, of his power over invisible things. He saved his chosen people from the deluge in the person of Noah; he caused them to spring from Abraham; he redeemed them from their enemies, and gave them rest in the promised land. The design of God was not simply to save from the deluge, and to raise from the stock of Abraham a whole people, in order to bring them into a fruitful land; but as nature is an image of grace, so these visible miracles were images of those invisible ones which he intended to perform.—*Pascal.*

Poetry.

NATIONAL BALLADS.—No. VIII.

PRESENT POSITION AND EFFORTS OF POPERY.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

WHEN shadows float across the mind,
As sink its powers to rest,
With form distinct, with tints defin'd,
Rome stands full oft express'd.
I see her in her scarlet pride,
With clotted gore her right hand dy'd,
Her robe with blood defil'd;
She holds a cup, but not of wine,
Her brow is stamp'd with fearful sign,
Her eye is fierce and wild.

Near her a mingled heap I mark
Of faggots, racks, and chains;
But there the light falls faint and dark,
And shrouding veil remains:
Ofttimes, 'mid her familiar friends,
Her eye that way the harlot bends
With dark and devilish smile;
Yet when a stranger's glance is cast,
Like misty dream unbas'd, long past,
Appears that fearful pile.

She sits not still in idle state;
She rides upon her beast,
While thousands at her bidding wait
To do each high behest.

We see her working in the land;
Temples arise at her command,
In idol-splendour dight;
She's in the senate, near the throne,
In seats of learning is she known—
We shudder at the sight.

We see her take God's holy book
With firm, determin'd grasp,
And swear that none therein shall look,
And none the seals unclasp.
With rapid pen, with steady eye,
Changing God's truth into a lie,
She takes the teacher's seat;
While famish'd babes, that pine for bread,
With her vile stones are chok'd, not fed,
And perish at her feet.

It is no dream—'tis true—'tis true—
I would it were a dream!
The facts are glaring in our view;
But truths like falsehoods seem.
A puny crippled dwarf we thought
Safely from prison might be brought;
And in an evil hour
Her limbs we chafed—her chains we broke,
And pitying words of kindness spoke;
—She sprung to giant-power.

Ay—and the chain her limbs that bound
She grasps with despot-hand;
Upon the souls of men 'tis found,
It glides around the land:
Force, movement, vigour in her glow—
Her might—our sin too late we know,
And lift our eye to Heaven:
O, for a firm, united cry,
From all our land to God most high,
That we may be forgiven!

TRIUMPH OF THE GOSPEL.*

AND yet the triumph is but half achieved!
Millions, from savage darkness unretrieved,
Still wait the signal that shall close their night,
Exalt the soul, and purify the sight!
A thousand isles still teem with barbarous life,
Enslaved by idols, nursed in blood and strife—
Where, prowling like ferocious beasts of prey,
Man's only science is the art to slay!
Where tribes with tribes incessant warfare wage,
And death is fed with carnage, not by age!
Where poison'd shafts from every ambush fly,
And human sacrifice pollutes the sky!
These are the strongholds which our faith must storm!
Regions—where man has lost his pristine form.
But once the standard of the Prince of Peace
Unfur'd amongst them—horror's reign shall cease;
The plough shall pass o'er Moloch's shrine abhorred,
That faith may found new temples to the Lord!
Hymns shall suppress the barbarous song and dance;
The crook of peace supplant the poison'd lance;
The babe shall own a mother's fostering name,
And fathers from their children reverence claim!

* From "Polynesia, or Missionary Toils and Triumphs in the South Seas." Snow, 1839.—The profits of this little work are, we understand, to be given to missionary societies.—Ed.

LINES

*Written on seeing a clear Spring near a Friend's in Hampshire,
which supplied all the Neighbourhood with Water.*

GENTLE reader, see in me
An emblem of true charity;
That while my bounty I bestow,
I'm neither heard, nor seen to flow;
And I have fresh supplies from heaven
For every cup of water given.

BP. HOADLEY.

Miscellaneous.

MISSIONARY DISCOURAGEMENT.—As we have no reason to hope that God will bless the labours of an unfaithful servant, neither have we reason to expect that the efforts of the diligent and faithful missionary will in all cases be attended with success. Hinderances may arise from the impenetrable ignorance, the corruption and wickedness of the heathen, and from the moral sense having become dormant; there may be many circumstances, having a bearing upon the progress of the Gospel, of which we can form no judgment; not to mention the inscrutable decrees of the Almighty, who doeth according to his will in the armies of heaven, and among the inhabitants of the earth. The duty of the missionary is plain—whether he experience visible success or not, he must labour, according to his ability, for the salvation of souls, depending entirely upon the influences of God's Spirit for his success. He is apt to be depressed and ready to sink for want of encouragement: he is also liable to go through a beaten path from a conscientious regard to duty, without being duly anxious about the result of his labours. These are the Scylla and Charybdis on either hand, that beset his path; and it requires much wisdom, and piety, and strong faith, to preserve one's self from falling into the one or other. The case of Babaji and others that we could name are remarkable proofs of the practicability of bringing the Hindu under the benign influence of the Gospel. These are proofs which ought to convince every opponent, that the Gospel has a mighty influence over the dispositions of the worst specimens of human nature—they are proofs which ought to shew our modern school of prophets and miracle-mongers, that notwithstanding their uncharitableness, the Lord is still with his Church, and continues to accompany his word with power and demonstration of the Holy Spirit. We have candidly acknowledged, that as far as real conversions are concerned, little has been yet effected. We have fairly noted, as far as our knowledge extends, the state of the native Christian Churches. And although some may be disposed to think that a very discouraging picture has been drawn, we are still persuaded that quite as much has been done as was to be expected from the amount of means employed and the character of the Hindus; much more than those who are unacquainted with missionary operations are willing to allow. It would be very easy, were it necessary, to shew, both from sacred and ecclesiastical history, that no great change was ever suddenly brought about in the moral and religious habits of any nation. The remarkable and rapid progress of the Gospel after the day of Pentecost was preceded by the preaching of John the Baptist, the miracles of the Saviour, and the teachings of his disciples; and many circumstances in providence had prepared the minds of men for some great change. The principles of the Reformation, which burst forth in such splendour in Luther's time, were felt and cherished, and were secretly spreading their influence, in many parts of Europe, long before he was born. Why should we expect to see light suddenly spring

out of darkness? Why should we look for order and harmony to arise of a sudden out of confusion? In the plan of redemption God does not so deal with the souls of men, in ordinary cases. There is a seed-time, as well as a harvest, in the missionary field; some must sow with tears, and others who enter into their labours will reap with joy; but the Lord of the harvest will cause "both him that soweth and him that reapeth to rejoice together." India has heretofore had but its sowing-time. The seed of the kingdom has been scattered far and wide. The strong chains of superstition are falling off, and the people are inquiring. The Hindu begins to shew some signs of possessing a conscience susceptible of serious impressions. Many are intellectually convinced of the superior claims of Christianity, and still more expect some great change. These are highly important effects; and those who have been instrumental in bringing them about ought not to be discouraged; for their part of the work is necessary and promotive of the great consummation—the regeneration of India; and their "labour will not be in vain in the Lord."—*South India Christian Repository.*

IDLENESS.—Idleness is called "the sin of Sodom and her daughters," and indeed is "the burial of a living man;" an idle person being so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth: like a vermin or a wolf, when their time comes, they die and perish, and in the meantime do no good; they neither plough nor carry burdens; all that they do either is unprofitable or mischievous. Idleness is the greatest prodigality in the world; it throws away that which is invaluable in its present use, and irreparable when it is past, being to be recovered by no power of art or nature.—*Bp. Taylor.*

HOW TO KEEP THE LORD'S DAY.—Avoid all servile work, and expend it only in such actions as tend to the sanctifying thereof. God, the great Lord of all time, hath let out six days in the week to man to farm them; the seventh day he reserves as a demesne in his own hand: if therefore we would have quiet possession, and comfortable use of what God hath leased out to us, let us not encroach on his demesne. Some popish* people make a superstitious almanac of the Sunday, by the fairness or foulness thereof guessing at the weather all the week after. But I dare boldly say, that from our well or ill spending of the Lord's day, a probable conjecture may be made how the following week will be employed. Yea, I conceive we are bound, as matters now stand in England, to a stricter observance of the Lord's day than ever before. That a time was due to God's service, no Christian in our kingdoms ever did deny; that the same was weekly dispersed in the Lord's day, holydays, Wednesdays, Fridays, Saturdays, some have earnestly maintained; seeing, therefore, all the last are very generally neglected, the former must be more strictly observed; it being otherwise impious that our devotions, having a narrower channel, should also carry a shallower stream.—*Fuller's Wounded Conscience.*

* "If it rains on the Sunday before mess,
It will rain all the week more or less."—*Popish Rhyme.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 198.

DECEMBER 14, 1839.

PRICE 1½d.

THE STUDY OF PROPHECY.

I.

THERE are few subjects more interesting to the true believer who is led to adore the goodness of Jehovah, as manifested in the blessings of redemption, than the study of those prophecies which distinctly foretell that most important of events, the advent of the Messiah; important, whether we consider the infinity of blessings which have already flowed from his condescension in taking our nature upon him, or carry our thoughts forward to that glorious appearing for which we are commanded to look, when he shall sit a king upon his holy hill of Zion, being made ruler over all his enemies.

The Christian's faith, indeed, rests not on the declaration of the Almighty as to the fulfilment of future events. The incarnation, sufferings, death, the resurrection, ascension of the Redeemer, are historical facts that he believes on evidence the most incontrovertible; still can he not fail to admire the wisdom and goodness of God in revealing from time to time a knowledge of his will, and of those gracious purposes of mercy by which he deigned to deliver man from the bondage of corruption, to repair the ruins of the fall, to overcome death and him that hath the power of death, and to open to believers in his Son the kingdom of heaven, with all its transcendent glories.

In further directing the reader's attention to this most important subject, the study of Scripture prophecy, the consideration of which is peculiarly adapted to a season when the Church calls for reflection on the advent of

the Redeemer, it may be well to consider, in the present essay, the importance of the study of prophecy to those who lived before his incarnation.

It may be remarked, that it had a direct tendency to console the people of God amidst the various trials and afflictions that befell them. The true servants of the Most High have, generally speaking, been exposed to privations and sufferings. From the time of Abel, throughout the various ages of the Church, of the Scripture prophecies not a few referred to occurrences that took place during the life-time of the persons to whom they were addressed, or at some period soon after. Thus, distinct predictions were set forth of the deluge, of the deliverance of the Israelites from Egypt, of their wanderings and trials in the desert, their admission to, and occupancy of, the land of Canaan. Others referred to events in the histories of the surrounding nations; as the Moabites, the Ammonites, the Edomites; while the ruin of Israel by the Assyrians, and of Judea by the Babylonians, and their return from captivity, were all foretold, with greater or less distinctness. But he who is at all acquainted with the Old Testament, will readily allow that there is a class of prophecies therein contained totally distinct from those now alluded to,—prophecies referring to the advent of One mighty to save—to save from the power, and guilt, and punishment, of sin.

From the first promise given to the guilty pair in paradise, of the seed of the woman that should bruise the head of the serpent, to that made by the mouth of the prophet Malachi, "of the rising of the Son of Righteousness with healing on his wings," to be

E E

preceded by a messenger who should come in the spirit and power of Elias, we find God at sundry times, and in divers manners, speaking to the fathers by the prophets, of this stupendous instance of his compassion and condescension.

Our gracious Lord, with the manifold blessings which he hath procured for his Church, is spoken of indeed as the "mystery" which had been "hid from ages and generations," but which was at length made manifest to the saints, for he is thus represented in the epistle to the Colossians; but the apostle would have us to understand, not that God's purposes of mercy were *wholly* unknown previous to our Lord's advent, but merely that they were indistinctly understood. Jesus is particularly styled the "*desire*" of all nations. At the period of his birth, many were waiting for the consolation of Israel, for the fulfilment, in fact, of those prophecies which had foretold a Redeemer; and we are expressly assured, that into the blessings connected with the incarnation of the Son of God "the prophets inquired and searched diligently, who prophesied of the grace that should come; searching what, or what manner of time, the Spirit of Christ that was in them did signify, when it testified before the sufferings of Christ, and of the glory that should follow."

The tendency, and doubtless one important object, of God's revelation was unquestionably to support his servants by the promise of a Deliverer; and its influence was beautifully illustrated by the effect produced on the mind of Abraham, who, on our Lord's own testimony, rejoiced when he beheld his day afar off; and on that of the Psalmist, whose compositions breathe the spirit of a holy joy, from the anticipation of the advent of that King of Zion who was all his "salvation and all his desire."

How animating were the prophetic descriptions of the blessings which should accompany the appearing of the Son of the Most High! Did the people of God mourn their desolations, their oppression by their enemies? They were thus cheered by the language of Isaiah: "Comfort ye, comfort ye, my people, saith your God; speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." "O thou that bringest good tidings to Zion, get thee up into the high mountain, and thou that bringest good tidings to Jerusalem, lift up thy voice with strength,—lift it up,—be not afraid; say to the cities of Judea, Behold your God." Were they distracted by internal broils, and wearied and harassed by perpetual strifes

and commotions? They were taught to anticipate the arrival of a period when a King should reign in righteousness, and princes rule in judgment; when God's people should dwell in a peaceable habitation, and in sure dwellings and quiet resting-places. Did they deplore the darkness in which they were enveloped? "Arise, shine, for thy light is come, and the glory of the Lord is arisen upon thee," was to be the comfortable, the animating language addressed to the Church. Did they mourn inferiority of the latter temple to the former, to that holy and beautiful house where their fathers praised God? The prophet Haggai assured them, "That the glory of the latter house should be greater than of the former, and that in this place the Lord of Hosts would give peace." Did they deplore their spiritual maladies? The assurance of Malachi was that the Sun of Righteousness should arise with healing on his wings.

We cannot doubt that this language had a most cheering influence on the minds of the true servants of Jehovah, that by such promises they were animated to patient perseverance in well-doing, to implicit trust and confidence in the Most High, and that they were enabled to anticipate that day, when the Word should become flesh and dwell among men, and they should behold his glory, the glory as of the only begotten of the Father, full of grace and truth, "when from the time of Moses to Ezra, there passed not a single generation without the accomplishment of some prophecy, delivered by Moses and his successors."

The design of the Almighty, then, in revealing from time to time the advent of the Messiah, was not simply with a view to prove that Messiah to be his well-beloved Son, and to afford many incontrovertible proofs that Jesus was he, but to comfort his servants, and to call their faith and hope into exercise.

IMMANUEL, OR GOD WITH US.*

OF all the names whereby God the Son has been pleased to reveal himself, there is not one, perhaps, which yields to believers so rich a fund of comfort and delight as this of Immanuel. How vast, comprehensive, and encouraging is its meaning—expressing in one word the great "mystery of godliness," GOD MANIFEST IN THE FLESH; combining in one word all the infinite perfections of the Godhead, with all the sympathies and tender ties of manhood! "Take away his *humanity*," says Hurrian, "and he has no sacrifice to offer; take away his *Deity*, and the merit of his sacrifice is destroyed, his intercession made void, and our salvation overturned at once; take away the doctrine of Christ's *person*, and the Gospel-scheme is a mere confused heap; and without his righteousness,

* From "Titles and Offices of our Lord Jesus Christ: illustrated in a Series of Essays." By Isabella Gray Mylne. In 2 vols. Edinburgh, Oliphant and Son.

his grace, and Spirit, we should, in law and nature, all be dead towards God, and certainly shut out from eternal life. We have reason, then, to love and value him—to stand up for his Deity and divine personality; for take away these, and we lose our God, and our salvation; and what have we more?"

The name Immanuel occurs only three times in the Bible, viz. in Isaiah, vii. 14, where the miraculous conception of the Saviour is foretold, "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel;" in the chapter following, where the land which had been so long under the rule and protection of the Son of God, and which was to be honoured with his personal presence as God-man, is called Immanuel's land (Is. viii. 8); and in the first of Matthew, where the former prediction is directly applied to the infant Saviour, and the name interpreted: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Immanuel; which, being interpreted, is God with us" (Matt. i. 22, 23).

This name Immanuel might stand for the general title of the work in which we are engaged. It embraces the whole substance of what we endeavoured, in the first part, to prove, viz. that our Redeemer being God, all the attributes of the Godhead, which must otherwise have been against us, are, if by faith we are united to him, engaged on our side. It embraces also all we have been endeavouring to prove in this second part, viz. that the second Person of the holy Trinity has been from the beginning God with men; the Agent of revelation, counsel, guidance, protection, government, and salvation, to the people of God. And this blessed name embraces also all we have to say of Christ to his people in the remainder of our work; for every office he sustains, every grace he bestows, derives its power, value, and efficacy, from his being Immanuel. Since, then, it is the design of this whole work to shew forth the glories of Immanuel, we shall be the more brief in the particular consideration of the title, merely offering a few remarks on the three senses in which it may be taken: 1st, as God with us, or God in our nature; 2d, as God with us, or God on our side; 3d, as God with us, or God dwelling with us.

1. First, let us dwell for a moment on the astonishing fact, that the glorious Jehovah, the Creator of heaven and earth, did really assume human nature in conjunction with the divine, and condescend not only to wear it during his state of abasement, and then cast it off as a garb of degradation, but to bear it up with him to the highest heavens as a robe of triumph, which he was to wear for ever. "God! what more glorious? Flesh! what more vile? God dwelling in the flesh! what more wonderful?" saith Augustine.* How unspeakable is the honour thus conferred on our fallen race! What a pledge is thus given of God's willingness to restore that race to bliss and to glory!

2. For, secondly, wherefore did the mighty God become "God manifest in the flesh?" It was that he might become God on our side; and, as far as we can judge, no other being in the universe could have accomplished the stupendous work of man's redemption but One who was both God and man. "It was impossible for any but a divine Person to be a Mediator, Redeemer, Surety, Prophet, Priest, and King, to meet the revolted, lost, ignorant, and rebellious condition of fallen man; nor was it less necessary that this divine Person should assume the nature of the transgressors, and therein execute the whole work of their redemption (Rom. viii. 3, 4; Gal. iv. 4, 5). Nothing can be more delightful than to observe in what respects the personal conjunction of the divine

and human natures is necessary to the exercise of every office, the sustaining of every relation, and the standing in every state proper for our blessed Redeemer.*" This delightful task is the one we are privileged to undertake; by shewing, in the future parts of this work, in what form and manner the Redeemer appeared on earth, and the offices and relations, to exercise and sustain which, he became "manifest in the flesh."

3. Meantime, there is, thirdly, a delightful sense in which we may take the name Immanuel, viz. as "God dwelling with us." We have seen that from eternity the Word, or Wisdom, had his delights with the sons of men; and that as the Angel-Jehovah he often visited his saints, and admitted them to commune with him with astonishing nearness and freedom; and, to shew his willingness to assume our nature, did frequently appear in the form of a man; but when he actually became incarnate, this communion with men was consequently much more intimate and familiar: Immanuel dwelt with men on the earth, and conversed with them face to face, as a man speaketh with his friend. Are we not sometimes inclined to envy those who had the high honour and privilege of communing with God in our nature? Yet the disciples experienced more blessed communion with their Lord after the withdrawing of his bodily presence, in the rich manifestations of his spiritual presence, which, according to his promise, he vouchsafed to them. And similar manifestations are promised to, and experienced by, the true disciples of Immanuel in every age. Ungodly men may deride as enthusiastic the aspirations of the saints after a lively sense of God's presence, or their devout acknowledgments of the enjoyment of his presence; but that cannot be enthusiasm which agrees exactly with the promises of Christ to his disciples; such as, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John, xiv. 21). "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John, xiv. 23). Jesus promised to uphold and preserve his disciples, not only by a secret indwelling unknown to themselves, but that they should know that they were in him, and he in them (John, xiv. 20). He invites them to taste the richest delights in communion with himself, saying, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20). These promises were abundantly fulfilled in the experience of the early Christians. They knew that Jesus Christ abode in them by the Spirit which he gave them (1 John, iii. 24); they knew that God dwelt in them, and they in him, because he had given them of his Spirit (1 John, iv. 13); they knew that the Son of God was come, and had given them an understanding, that they might know him that was true: yea, they knew that they were in him that is true, even in Jesus Christ (1 John, v. 20).

And what wonders has the presence of Immanuel wrought in every succeeding age of the Church! Upheld and supported by him, his people have bravely encountered their fiercest adversaries, and encouraged each other to the conflict, saying, "Their defence is departed from them, and the Lord is with us; fear them not" (Numb. xiv. 9). The countenance of Immanuel lifted up upon his people has given light in the darkest dungeon, tranquillity in the raging tempest, dauntless courage and fortitude in the prospect and in the endurance of the most agonising sufferings, whether from the hand of man or of God. Through the strength of their ever-present God, they have

been enabled to meet death in every shape, whether in the appalling terrors of martyrdom, or in the lingering progress of disease and decay, not only with composure, but with joy and triumph; knowing and feeling that God was with them, in all the senses above mentioned; with them, by sharing their nature, and thus sympathising in their every sorrow; with them, as employing all his divine perfections on their side; with them, in the sweet tokens of his special presence, which, in their hour of need, he most richly bestows.

To creatures such as we are, helpless, exposed to danger on every side, and entirely dependent upon God, what question can possibly be so interesting and momentous as, "Whether God be on our side, or against us? If God be for us, who can be against us?" and if God be against us, who can be for us? Multitudes, it is feared, give themselves little concern regarding this question, and take it as a thing of course that God is on their side, because God has assumed their nature. It is a blessed truth indeed that by the incarnation, sufferings, death, resurrection, and ascension, of the Son of God in our nature, every man living has the strongest possible warrant to come to God for salvation, and the strongest possible assurance of God's willingness to be on his side; but, alas, it does not follow as a thing of course that God is on his side; on the contrary, all this may only serve to deepen his condemnation.

How, then, can we ascertain our own state with regard to this solemn question? Two tests whereby to ascertain it naturally arise out of what has been said: 1st, We may know that God is on our side, if we are on his side; 2d, We may know it by the value we set upon his presence.

First, Are we on God's side? Many think it enough if they do not oppose the cause of God, and flatter themselves that they are occupying a safe neutral position. Fully engrossed by their own concerns, and those of the world, they have neither time nor inclination to take part in the great contest that is carrying on between the hosts of God and those of Satan. But do men act thus in regard to contests of another kind? When their country is invaded by a hostile nation, or when civil dissensions break out within their own land, do they think it enough not to join the ranks of the enemy? Although all cannot bear arms as trained warriors, are not the hearts of all engaged on one side or the other, and the hands of all ready, as occasion offers, to advance that cause to which they are attached? Does not every individual so identify his own cause with that of his confederates as to rejoice in every instance of their success, and mourn over every occasion of their defeat, as though it affected his private and personal interests? In every contest between men, indeed, there must be a large mixture of error on each side; and a conscientious mind may often be forced to remain neutral, and a Christian will ardently desire their peaceful termination; but in the contest between heaven and hell, between holiness and sin, between God and the devil, neutrality would be criminal, were it possible. We say, were it possible; for, in fact, it is not so. There is no individual who has not some influence in the diffusion either of good or evil; and the more moral and amiable we are, while destitute of a vital principle of godliness, the deeper injury we do to the cause of the Gospel, by leading men to believe they can be virtuous and happy "without God in the world." And although we may not have it in our power to engage in active services for the cause of Immanuel, we may yet discover in our minds such a deep interest in that cause as shall assure us that we are on his side. For instance, we shall grieve for the declensions of the Church, long for her revival, joyfully hail any symptoms of returning zeal and purity in her members, and anxiously watch over her interests, as though they were our own. We shall be

grieved for the affliction of Joseph (Amos, vi. 6), and prefer Jerusalem above our chief joy (Ps. cxxxvii. 6). And if such be our secret emotions, we shall find some means, however small, of proving them in action. It is one of the features of the present age, that it confounds these two opposite sides, so that it is often impossible to discover to which of them men belong. Perhaps the days may not be far distant when the cry shall be made, "Who is on the Lord's side—who?" and when adherence to that side shall require more than the passive acquiescence, the calm neutrality, with which professed Christians at present content themselves. If these days should come in our time, O, may we be found on the Lord's side, though it be with "the loss of all things!"

But, secondly, we are to test the Lord's being on our side by inquiring in what estimation we hold his presence. It is one mark of an unrenewed state, that we secretly say to God, "Depart from us, for we desire not the knowledge of thy ways;" but after we have tasted that the Lord is gracious, our continual cry is, "O, when wilt thou come unto me?" "Lord, lift thou up the light of thy countenance upon me." We henceforth value his manifested presence above all earthly joys, and mourn his absence more than all earthly griefs; at least, it betrays a very low state of grace when this is not the case. If, then, it be our chief delight to enjoy such glimpses of God's blessed countenance as our present state permits, we need not fear that he will hereafter gather our souls with the bloodthirsty, but may joyfully look forward to seeing the King in his beauty, without a cloud between, in the land that is very far off, and being ever with the Lord.

Finally,—let it be our most earnest desire and prayer for ourselves, and all belonging to us, that "the Lord Jesus may be with our spirit;" for it is only through "the grace of the Lord Jesus Christ" that we can enjoy "the love of God, and the communion of the Holy Ghost."

THOUGHTS IN SOLITUDE.

BY JOSEPH FEARN.

No. II.—*Simon the Cyrenian.*

In my last paper I attempted to shew that the season of retirement was eminently fitted for the right contemplation of divine things; and I think I should be doing dishonour to those who habitually peruse these pages, were I to doubt that, as many an eye glanced over my essay, many a heart responded to its sentiments. I verily rejoice in the persuasion, that many have found the promise of the Saviour fulfilled in their experience: "Thy Father, which seeth in secret, himself shall reward thee openly."

Having made these introductory observations, it will be my aim, in the remainder of this series, to present to the reader what has from time to time furnished delightful and profitable material for the writer's meditations, when, away from the tumult and din of this dissipating world, I have pondered the truths of our holy religion, or dwelt on some interesting incident in the Scripture histories. In reading the account of our great Redeemer's sufferings and death, I was much struck with the introduction of the individual into the narrative, whose name stands at the head of this paper. We hear but little of Simon; the statements of the three evangelists are concurrent respecting him; each mention him with great brevity, particularly St. Matthew, who merely styles him, "a man of Cyrene,

Simon by name;" St. Luke is almost as brief; St. Mark is somewhat more particular in his sketch of him, calling him, "the father of Alexander and Rufus:" but one and all agree in the narration of what he did on that memorable day, when He who was the "eternal Son of the Father poured out his soul unto death."

If I might make my choice of these three statements, I should be inclined to select St. Luke's for my preference: "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." O, how I feel, when I read the words, "as they led him away!" Methinks I see Him, who was "holy, harmless, and undefiled," arraigned as a malefactor at the bar of Pilate, and then taken to the place of crucifixion, without resistance on his part, when he could have commanded legions of angels to descend to his relief; yet he quietly went forth to finish the work which had been given him to do, and then was fulfilled the saying of Esaias the prophet: "He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth." Yes, they led him away, clad in the scarlet robe, crowned with the pointed thorns, and holding the reedy sceptre; and he turned not back, but on he went to the mountain of Calvary, to shed his precious blood for a world of rebels, who else would have perished without mercy. And now appears the man of Cyrene, and the cruel and relentless Jews seize him, and force him to bear the cross after Jesus. Then Jesus bore it first, St. John saith: "And he, bearing his cross, went forth into a place called the place of a skull." His exhausted frame then was wearied with the terrible exertion; and it would seem that Simon was compelled to ease him of the load, and bear it to the place where the Son of God was to be crucified. But having done this, his part was done; it was the "Man of Nazareth," not the "man of Cyrene," who was to be shortly stretched upon that fatal wood; it was "the Brightness of his Father's glory," that had veiled himself in a mantle of flesh, and was about to be made "an offering for sin;" it was not the blood of a mere mortal that was about to be shed—that could never placate Divine justice; but it was the blood of the "Only-begotten of the Lord," "the everlasting Son of the Father;" that blood was sufficient to ransom the whole world, and win back the long-lost favour of an offended God; "the blood of Jesus Christ, his Son, cleanseth from all sin." Ought we not to retire from such a scene as the death of our Redeemer full of contrition and sorrow for sin, and full of gratitude for the atonement made upon the accursed tree? What are the practical results accruing from the cursory glance at this little incident respecting Simon the Cyrenian?—Why, the question should suggest itself immediately to our minds, if we are really the disciples of Christ: Have I ever borne the cross after Jesus? Have I taken heed to his solemn declaration, "if any man will come after me, let him deny himself, and take up his cross, and follow me?" We read that this man of Cyrene was "compelled to bear his cross;" do we murmur and rebel at any of the trials we are called to endure for the sake of the Saviour of our immortal souls? Do we take up

the cross as though we were forced to do so; and do we say, with one of old, "This is a grief, but I must bear it?" If this is the case with any of my readers, I cannot but entertain the fear that they are not the true followers of the Lamb, the real disciples of Him who voluntarily and cheerfully laid down his life for their eternal salvation. Let, then, the writer say, in conclusion, "He that taketh not up his cross, cannot be his disciple." Let these awful words continually sound in their ears, and impress their hearts; and in place of reluctantly bearing the cross, for the sake of Him who died thereon in unparalleled anguish, let them adopt the language of Paul the aged, and say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Happy they who, like Simon the Cyrenian, are privileged to bear the cross after Jesus, because when the season of suffering is finished, they shall drop the heavy load at the end of their journey, and entering into the many mansions prepared for them by their Lord and Master, shall have a sparkling crown of fadeless glory placed upon their immortal brows, which crown they shall cast at the feet of the Redeemer.

TINNEVELLY.*

TINNEVELLY (properly Tirunelveli) is a province of some celebrity near Cape Comorin, and is considered one of the holy countries in the South of India, called Detchinadesam. It lies between 7° 57' and 9° 51' of north latitude. In times of remote antiquity this province formed part of the great Pandian dynasty, the capital of which was Madura, and it was divided into principalities and states denominated Nauds, governed by a race of Chhettrie princes, whose designation was *Maha Chackrawarti Pandya Rajah*: their government was monarchical and despotic; each state possessing an internal government independent of the rest. The succession was hereditary. Their sway continued till the fourteenth century, when their dominion was subverted by a Mahomedan invasion from the north; and governors were henceforth delegated by the Delhi sovereigns,† to whom the country became tributary for forty-eight years. Their dominion again was overthrown by the Rajah of Mysore, whose administration in the Pandya kingdom continued till about the year 1404 A.D., when a Gentoo family in the service of the *Maha rayer*, in the Annagundi province, acquired the government of the Madura kingdom, and enjoyed it nearly 260 years. This family was succeeded by the ancestors of the celebrated *Trimulnaigue*, known by the name of Kurtakle; who frequently became independent, in consequence of the convulsions in the supreme government. Trimulnaigue, the last of the Gentoo kings, died, after a long and prosperous reign, in the year 1666. The government of these countries in 1738 was assumed by the Nabob of Arcot; until it was transferred by a treaty in the year 1801 A.D. to the Honourable Company during the collectorship of Stephen Rumbold Lushington, Esq. (afterwards governor of Madras), then collector of the Pishcush Pollams in Tinnevely, Ramnad, and Manapar.

Tinnevely, in conjunction with the countries of Madura proper, Dindigul, South Coimbatore, Trichinopoly, and those of the great and lesser Maravars of Ramnad, and Shevangua, and the Zemindaries comprehended in the above-mentioned districts, forms one Hindu geographical division of the Pandian kingdom. The boundary is defined by the ancients to be fifty-

* Extracted from the second volume of "The South India Christian Repository." Madras: printed by C. Sample; London, Nisbet and Co.

† Under the Delhi sovereigns from 1324 to 1372, A.D.

six kadams* (equal to 560 English miles) in circumference.

The following were the principal sea-port towns of the great Pandian empire, commencing from Kotiapallanam and Minbeshel in Tanjore of the Choli Rajah's dynasty, — Sundripani pattanam, Vuttanam, Tondi, Devipattanam, Attacurrie, Tonitorei (Pamben in Ramaseram Island), Mootopettei, Keelacurrie, and Veimbar in Ramnad, now under the collectorate of Madura: Vypar; Tutugudi; Kayalappattanam; Tiruchendur; Manapadie; and Cape Comorin in Tirunelveli: and these are separated from Ceylon by the gulf of Manaar. The most remarkable entrances or passes across the great chain of woody mountains defining the western boundary of the Pandian empire common to the other dynasty pertaining to Sharen, are as follows:—Animalli pass, on the limits between South Coimbatore and Cochin; Tallamali, Vullackeipara, or Choureyalli passes (these are on the limits between Dindigul and Travancore): Atchinkovil pass, Arriankovil pass, and the Kotatappille pass, Shurimuttan pass, Arrumbullie pass, and Kotteicurravassell† to Cape Comorin, are on the limits between Tinnevely and Travancore. To the north, the boundary is defined partly by the rivers Noyel and Agundei Caveri, and by the Vellar; the latter at present divides the Arcot collectorate from Trichinopoly.

This fertile region, by the splendid monuments of its former grandeur, viz. religious structures, tanks, reservoirs, canals, annicuts, &c. &c., and other charitable foundations, still affords a very just idea of the former prosperity of the agriculturists, and of the opulence of the government. The primitive manners and customs of the mass of the population are preserved in great purity in Tinnevely and the adjacent districts.

The Silla Sassanams, or inscriptions, are very numerous in Tinnevely; they are found inscribed on granite walls without and within the cincture of the temples, containing memorials of gifts and privileges bestowed on religious institutions, being either grants of land, or other offerings to the pagoda and its establishment of Bramins, styled "Durmasanam" by the ancient rulers. Their title and dignity, as here recorded is, *Teru-Bonichacraa-wartie, Maha Pandian Rajah*. In those very ancient times they made no specification of dates except the *aundu*,‡ the year of such a one's reign, the day of the week, the age of the moon, the name of the periodical constellation, together with the auspicious indications of the celestial bodies; and the preamble contains an ostentatious description of the titles, valour, and dignities of the donor; setting forth his excellence, power, and influence in very hyperbolic language. The Sassanams are generally found to be written in the vernacular language of the country, the old Tamil; several have a mixture of Sanscrit, and some few of Mallayalum: some are defaced by time, but many are intelligible and in a well-known character. Several copies were transmitted to Calcutta to Colonel McKenzie.

In that division of the Southern Carnatic denominated the Pandian dynasty, the lapse of centuries appears scarcely to have made any change in the habits and peculiarities of the Hindoos, either in their civil condition or religion.

The Tamil is the vernacular language, and this differs materially from that spoken north of the Coleroon river. The Telugu, a language of the northern countries, is spoken chiefly by the Bramins, Gentoos, Kurnawars, Reddies, and Totiars; those who speak this language are supposed to be a people that emigrated

in remote times from the northward, and consequently this language marks a different origin from that of the Pandi aborigines. The Bramins generally have their sacred writings in the Telugu language, much mixed with Sanscrit; and they consider Tamil *Shavuddies*, or *cadjan* books, to be of an inferior description, unworthy of preservation or of being held sacred. The provincial accounts of the Talook Cacheree, and Huzzoor establishments are drawn up in the Mahratta language, which appears to have been recently introduced into the several collectorates. The real Mahomedans are comparatively few in proportion to the Lubbays; among the latter, the vernacular language of the country principally prevails.

Tinnevely is distinguished by the number and variety of its *places of worship*. It contains (including the Zemindaries) 2783 Siva, Vishnu, and other notable temples; of which forty-two are considered peculiarly holy. Besides, there are 9799 sundry petty kovils of male and female deities; and 513 Mahomedan places of worship. The inferior order of religious edifices pertaining to the lower classes of the Sudra tribe and predial slaves, &c., contains 1286 Shanar and Elaven kovils; and 972 Puller and Parriar places of worship. Out of 45 Protestant churches and chapels formerly existing in the time of the Reverend C. F. Swartz, there are only 25 churches and chapels at present remaining, the largest of which is at Palamcottah, built by a Braminy woman, a proselyte of the Rev. Mr. Swartz. Several catechists were ordained in the year 1810 at Tanjore as native priests, one of whom, by name Vissuvasenaden, had the charge of a congregation in the Tinnevely province. He resided at Valladdy, in the Arhwar Tirunagarie district, in the very midst of idolatry, and occasionally went about the villages teaching and preaching to the pagans; he made upwards of 300 converts during his residence in that district. His Christian meekness and piety commanded the love of his converts, as well as the respect of the pagans and Mahomedans; but a sensible loss has been sustained by the mission by the number of churches that have fallen to decay. There are 141 Roman Catholic churches and chapels, under the Bishop of Cochin; of these Vuddakankolum, a village in the Kalakadu Talook, S. by W. $3\frac{1}{2}$ miles of Tinnevely, is the residence of the principal vicar of that district.

Division of sects.—Devotees of Shiva, 603,033; devotees of Vishnu, 113,676; Mahomedans, 49,211; Protestants, 3320; Roman Catholics, 19,500; total amount of population, 788,740.

In the times of the three ancient dynasties, *Sheran, Sholan, Pandian*, in the South of India, many buildings were erected for religious uses; the most ancient of them are probably from 800 to 1000 years old. Of the religious edifices there are several distinguished by huge pyramids of solid and durable workmanship. The form of temples both ancient and modern is always the same; the Hindus are well known to be attached to the customs of their ancestors, and they appear not to have departed from the style of their public edifices. The gate of entrance to their pagodas generally fronts to the east (with very few exceptions, in which it fronts the south and west); and the pyramidal spire is usually from 70 to 150 feet high. The pagodas of the first order contain three courts before approaching the residence of the deity, and the whole is encompassed by a high granite wall from 500 to 900 feet or more in length; and its precincts contain a variety of other buildings dedicated to minor tutelar deities.

Some of the most extensive remains of antiquity in this province are those at Tinnevely, Tachanalur, Suttamalli, Manur, Srivikuntum, Azwar-Terunagari, Teruchendur, Nanganacheri, Tirrukurrungudi, Seranmahadevi, Teruppeimarudur, Attalnalar, Brahmasdesam, Ambasamudrum, Manarkovil, Pappanassam,

* A kadum is equal to $7\frac{1}{2}$ Malabar miles, or 10 English miles.

† A gate-way is built on the lines, which forms an entrance into Travancore, and a road leads to Cape Comorin; an Havildar's guard of the Rannee's sepoys is usually stationed here to afford protection to the Choukeydars, as well as to prevent smuggling.

‡ [The *aundu* is generally considered to be the year of the era commencing with the founding of Quilon (properly *Collam*), we are now in the 1013th year of it.]

Tenkase, Tirukkuttalum, Sankaranayinarkovil, Shatur, Pasuvantanay, Devidanam, Daragapuram, Kallugumalli, Srivilliputtur, Sivakasi, and Tiruttangal.

Besides the monuments before enumerated, there are several other religious edifices founded by private individuals; of these, some are endowed with perpetual revenues, and others supported by annual or occasional voluntary contributions; the expenses of the idolatrous worship of the Hindus are very considerable. The temples in Tinnevely and its adjacent districts, have originally enjoyed, by the sanction and influence of the native government, extensive endowments of land, exempted from all taxation; every pagoda, great or small, has its resources for defraying the expenses of the establishment, and its religious ceremonies; each also has its own votaries and devotees, who bestow considerable offerings in money, jewels, cattle, provision, and other articles, which are usually divided amongst the functionaries of the temple. But since the assumption of the pagoda lands in July 1812, during Mr. Lushington's collectorship, each pagoda receives an adequate compensation in ready money and Manniams.

A sect is known in the southern provinces whose tenets and conduct excite some curiosity. The original leader was Timmapiengar, a native of Sukulapuram near Delhi, who, it is said, made a tour to Madura during the government of the Kurtacles, in the reign of Mátú Alagherrinaick (1667), of the family of the celebrated Tirmanaick, disseminating his doctrines of the system of the Ettalluttuvedam and Saktipujah of the Perria Perattiar. The followers of these mysterious rites honour the goddess by nocturnal orgies, conducted principally by a Gentoo Vassari. The anniversaries are celebrated in two places in Tinnevely; the one on the 18th day of Chettri, corresponding to the 29th of April, at Chettiapett, in the Panchamal Talook; and the other on the 5th day of Tye, corresponding to the 16th January, at Kallugumalli in the Ettiapuram Zemindary. It is not a little remarkable that on these two festivals the devotees appear not to regard pollution, nor any acts of defilement, which on ordinary occasions would excite abhorrence. They eat and drink indiscriminately, without any regard to the accustomed usages of caste, and indeed all distinctions of caste are abolished, and the Parriar is as welcome as the Bramin, and they partake of the same morsel and drink out of the same vessel in succession. Transgressions of the most abominable kind are considered a particular moral excellence. The devotees of this sect make large offerings to the priest on these occasions.

Shiva and Vishnu are the principal deities worshipped in the southern provinces, and these are known by numerous appellations, the former by 1008, and the latter by 108 names. Brahma, though he ranks the first among the Hindu deities, has neither temple, worship, nor followers in this province. The god Shiva, is known principally by a few names, viz. Parameshuvara, Sadasiva, Isvara or Esuren, Subrahmaniar, Rudra Lingam; and the *Lingam* is the ordinary symbol of that deity. Some of the principal names of the god Vishnu, who is generally styled Permal, will be found below;* his followers imprint on their forehead the mark of the Nama, viz. three perpendicular lines, as a symbol of their devotion.

Vignaswara, known to Europeans by the name of the elephant-headed deity, and also familiar by a few other names, as Puliyar, Ganesa, Vinoyaka, is seen more frequently than any other deity; several of their idols have small temples, whilst others are found under a tree—some are kept on a platform raised round a tree; Puliarys are seen in Muntapums or Choultries, in places of public resort, in Tamil schools, in fortifications, within and without; by the side of streams,

tanks, annicuts, avenues; and in fact in all frequented places. This idol has a *bandycoot* for his vehicle, and receives the first worship in all public ceremonies, being presented with cocoa-nuts, sandal, and flowers.

The inferior divinities, Murda Appen, Piddari, Kali, Sattan, Marriammin, Buddrakali, are also very numerous, and are principally venerated among the Sudra and lower classes. But there are, however, some of them at whose ceremonies Bramins preside. The temples consecrated to these deities are of the most common description, consisting of sheds with tiled and thatched roofs, and some open places, where there are some earthenware figures of horses, bulls, &c. &c.

Pei-kovils, or devils' temples, are so called in Tinnevely from being dedicated to the worship of demons; each division of a caste, in a village or family, has its own particular Pei-kovil. These structures are nothing more than solitary pyramids, built of mud, from 4 to 6 feet high; some are whitewashed with chunam, and others are besmeared with cow-dung; at these shrines propitiatory sacrifices and oblations are offered to defend them from all the evils which might arise from their neighbours or their enemies. The inhabitants also confer particular honours on certain trees, the principal of which are Allimaram, Aruli, Arshamaram, Vepamaram, Murdamaram. Beside these is a prickly shrub (Vannimaram), which grows like an umbrella; the offerings made to it consist in sticking rags on its branches.

The monuments of widows who have devoted themselves on the funeral pile of their deceased husbands are not uncommon. This horrid rite seems, with a few exceptions, scarcely to have been perpetrated within the last twenty years in this province and its neighbouring districts; and there now remain, from the numerous monuments of antiquity, 702 only that have been given in the provincial accounts of the Zemindaries; one-half of which appear to be of very ancient date. These monuments have external homage paid to them. This barbarous rite of self-immolation does not exist in Travancore, nor will that government sanction any practice foreign to their religious usages, nor permit any woman to burn, with or without the body of her husband, within the territories of Travancore or Cochin. For instance, a suttee was to have been performed at Quilon in the year 1813 (another MS. says November 1817), by a Gentoo woman, on the funeral pile of her deceased husband (late a sepoy of the 2d battalion 5th regiment N. I.). The Rane of Travancore was solicited to sanction a custom which was said to be generally customary throughout India, and that the unfortunate woman might be permitted to destroy herself, as there could be no immorality in the action. The Rane remonstrated, and saved the deluded woman by urging the British resident (then Colonel Munro) not to suffer any human sacrifice to be committed within the limits of her country. There is another caste of people, styled "Cottah Vellallars," whose women live in seclusion, and are never permitted to perform this practice of self-immolation on the funeral pile of their deceased husbands. The Cottah Vellallars are of a respectable Sudra origin; they reside at Sriveikuntum within a high mud-wall, situated on the left bank of the Taumbrapurney river, $13\frac{1}{2}$ miles S.E. of Palamcottah; within these bulwarks no males of whatever caste or persuasion are permitted to enter; their women are not allowed to come out: this prohibition stands good to the present day. A widow, after the death of her husband, must live confined, so as to let her body become emaciated by abstaining from every sort of comfort or luxury, and she must only live on rice and water, or herbs and roots: and besides, she must abstain from chewing betel, washing her head, or changing her clothes. It is said that a widow, leading this mortified life, seldom or never survives her

* Permal, Nama, Faroyana, Govinda, Krishna, Tiruvenkedi-baddi.

deceased husband more than three or four months, or at the utmost six.

These edifices are very numerous, and although almost useless as to any real benefit, the erection of them is considered one of the most honourable and meritorious works that a rich Hindu can perform. The Hindus generally undertake such works from motives of ostentation rather than real benevolence. In fact, these buildings are more generally appropriated to their domestic establishments than for the accommodation of travellers.

[To be concluded in the next Number.]

ON THE SEVERAL POINTS OF RESEMBLANCE BETWEEN THE CHURCH OF ENGLAND AND THE PRIMITIVE CHURCH OF CHRIST:

A Sermon,*

BY THE REV. W. M. HARTE,

Minister of St. Mary's Chapel, Barbadoes, and Examining Chaplain to the Lord Bishop of the Diocese.

MATT. xvi. 18.

"Upon this rock I will build my Church, and the gates of hell shall not prevail against it."

THESE words are not less remarkable for the declaration which they contain, and the promise which they convey, than for the practical uses to which they may be applied. The occasion on which they were spoken is a remarkable one in the history of our Lord. He had wrought many miracles: he had delivered many discourses: but he seems to have not yet demanded from his apostles a confession of their faith in him, or their recognition of his divine character. The time had now arrived when it was necessary that this should be done. Accordingly, he put the question to them, first, concerning the opinion entertained of him among his countrymen. This was followed by his desiring them to explain their own sentiments. "Whom say ye that I am?" The answer to the question was given by St. Peter, with that promptitude and decision which marked the character of the apostle, however inconsistent such qualities of the mind may appear to be with the timidity and irresolution displayed by him on several occasions. "Simon Peter answered and said, Thou art the Christ, the Son of the living God." Whether this declaration was made by St. Peter for himself singly, or in behalf of the other apostles, also seems doubtful. The plain interpretation of the passage would induce us to suppose that it was his own individual confession—a confession founded on the acknowledged facts of his Lord's history, and willingly made by a follower of no ordinary zeal and sincerity. The benediction which it received from our Saviour was, however, confined to the individual. "Jesus answered and said unto him,

Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." And he proceeds to identify the blessing with the person who had thus nobly deserved it, if the epithet of desert can be applied to any human act, however seemingly praiseworthy. "And I say also unto thee," continues our Lord, "that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." The original word, from which the name is derived, literally means a rock; but it is uncertain whether our Lord meant to say that he would build his Church on the individual thus designated, or on the confession of faith thus rewarded. If on the individual, it distinctly foretells the fact of Peter being the instrument through whom the Church was opened both to Jew and Gentile: if on the confession of faith, which I think the more probable interpretation, it means that a recognition of our Saviour's divine character is the fundamental doctrine of our religion. But however this part of the passage may be interpreted, no doubt can remain on the consoling promise contained in the latter part of it: the gates of hell shall not prevail against the Church of Christ. The durability of its foundation, the magnitude of its superstructure, the never-failing presence and protection of its Founder, forbid any fears with respect to its permanence. It is founded indeed on a rock: and, to borrow the well-known illustration of our Lord on a different occasion, the rain may descend and the floods come, and the winds blow and beat upon it, because it is thus strongly and securely founded.

But although the promise was originally made, and has always been observed in respect to the universal Church of Christ, yet it may be said that the same promise is not given to particular Churches. One Church, namely, that of Ephesus, lost its candlestick, according to the prediction in the Revelation, because it repented not. The Church of Laodicea is no more, because it was lukewarm, and knew not its own poverty and blindness. The remainder of the seven Churches of Asia, with the exception perhaps of that of Philadelphia, have all declined in outward splendour and prosperity; leaving an instructive warning to all particular Churches to be zealous and repent, and not fall from their first works. "He that hath an ear," saith St. John, "let him hear what the Spirit saith unto the Churches" (Rev. ii. 29).

All particular Churches, therefore, possess a certain standard, according to which they may cherish the hope, each of its own security and permanence. They know the sure promise of their Lord with respect to his uni-

* Preached at the Cathedral and Parish Church of St. Michael, Bridge-town, Barbadoes, at an ordination of priests and deacons.

versal Church ; and they may claim the same promise, and be animated by the same encouraging assurance of permanence, if they imbibe the spirit, and walk in the steps, of that primitive Church to which the consoling declaration was first applied.

It may not be unsuitable, therefore, I trust, to the present occasion, nor unedifying to any of us, whether clergy or laity, if I enumerate some of the instances in which I think I can trace a resemblance between our own Church and that universal one against which the gates of hell shall not prevail. If I should succeed in proving that the Church of England does in many points bear an affinity to the apostolical Church of our Redeemer, let us piously indulge the hope, that its permanence is secured by the blessing of Him whose protecting presence is with the congregation of the faithful even unto the end of the world. As many as he loves, we know that he rebukes and chastens. They may have tribulations, but against them, as a Church, the gates of hell shall not prevail.

One point of resemblance is, the conformity of the doctrines professed by the Church of England to those of the primitive Church of Christ. The doctrine of the holy Trinity—of the existence of three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost, in the unity of the Godhead—which stands at the head of our articles of religion, was, as has been fully proved, the doctrine of the primitive Church. The holy Trinity was the avowed object of belief throughout the Catholic Church in its purest ages ; nor was there any considerable defection from this faith delivered to the saints by the apostles, until the novel opinions of Arius gained adherents in a luxurious and enervating age. I need not endeavour to prove, that a belief in the holy Trinity is the prominent feature in our national Church. The other doctrines deducible from this fundamental verity, and connected with man's salvation and his acceptance with God the Father, distinguish alike our own particular Church and the universal Church of Christ. The same veneration for the two sacraments ; the same importance given to faith as the only means of justification, and to good works as the evidence of that faith ; the corrupt state of man by nature, and his sanctification by the power of the eternal Spirit,—these mark the character of the one and of the other.

Again ; the holy Scriptures, which, in the early ages of Christ's Church, were the rule of faith and the standard of manners, still hold the same pre-eminence in the estimation of the Church of England. An early writer, who flourished in the third century, says,

“Possibly what these (our adversaries) affirm might have been credited, if first of all the divine Scriptures did not contradict them.” By another writer, the Scriptures are called “the sacred fountain.” “Our assertions and discourses,” says a third, “are unworthy of credit ; we must receive the Scriptures as witnesses.” In language as strong, and with the same spirit of reverence and implicit belief, the sixth article of our Church contains the sentiments of our first reformers on the sufficiency of the holy Scriptures for salvation : “Whatsoever is not read therein, nor proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.” Thus allied to the primitive Church of Christ is the Church of England in her veneration for the Scriptures.

But one circumstance which strongly proves this affinity, is that reverence for ecclesiastical antiquity which distinguishes the Church of England from all the other Protestant Churches. It is this which draws her into the closest bond of union with the primitive Church, assimilates her to it, and makes her, as it were, one with it ; and gives her a share in the glorious promise, that the gates of hell shall not prevail against her. She does not debar her sons from any of the intellectual improvements which the inquiring spirit of the present times may have produced in the world ; she is ready to go along with the increased mental activity of the age ; she opens herself to all the real and substantial advantages which may be derived from the progress of time ; but still she looks back with due reverence on the departed glories of the past ; she dares not think for one moment that learning, and judgment, and sound criticism, belong only to modern times. “These men account us as innovators,” said an old and learned prelate of our Church, “because we recommend that all persons should study with diligence, and receive with veneration, the writings of ancient doctors, approved by the Catholic Church ; especially of those doctors who bordered on the apostolic age. These men account us as innovators, because, next to the sacred Scriptures, we singly regard and revere the more pure and primitive antiquity ; and because we advise others religiously to follow the consenting judgment of that antiquity, wherever discoverable, as it certainly is discoverable in all matters of greater moment.” “It is the ambition of the Church of England,” says another of her eminent sons, “to be distinguished through the whole Christian world, and judged by an equitable posterity, under this character—that, in deciding controversies of faith and practice, it has ever been her

fixed and firm resolution, and on this basis she has rested the British reformation, that, in the first place, respect be had to the Scriptures, and then, in the second place, to the bishops, martyrs, and ecclesiastical writers of the first ages. Thus she becomes one in spirit, in doctrine, and practice, with that Church, which was watered by the blood of the apostles, and which must have possessed a distinguished claim to the promise of its Lord."

Another point of view in which the resemblance can be traced, is in that form of Church government which she has derived from the earliest and purest times. In her prudent and wise, though uncompromising, zeal for reformation, she happily steered clear from the innovations in this respect, which the overstrained anxiety to escape from the corruptions of the Church of Rome introduced into the continental reformed Churches; and, what was still more to be lamented, into a communion closely allied to her by proximity of situation and by union of interests. But we rest on the comfortable and assured persuasion, that in this instance she has not swerved from the pure and apostolical Church of Christ; she has rather kept her union with it by preserving unimpaired that form of episcopal government, which the eye of sound and sober criticism can discern to have been the apostolical practice as discoverable in the sacred writings. "The belief of the primitive Church," says the learned Bishop Taylor, "is, that bishops are the ordinary successors of the apostles, and presbyters of the seventy-two; and therefore did believe that episcopacy is as truly of divine institution as the apostolate; for the ordinary office both of one and the other is the same thing. For this," he adds, "there is abundant testimony."* Herein I claim a strict resemblance between the Church of England and the primitive Church of Christ. A Church thus founded on apostolical doctrines and apostolical usages may humbly hope to be preserved from the gates of hell.

Nor is this all. One glorious mark of distinction which accompanied the apostolical Church of Christ in all its particular branches, was its zeal in spreading through the world the saving truths of the Gospel. The primitive Church, like the great Founder of it among the Gentiles, was debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. Animated by this spirit, the primitive missionary was prepared to quit home and kindred, to renounce the nearest and tenderest connexions, with a view of making known to heathen lands the unsearchable riches of Christ. The effect of

such unparalleled exertions became manifest before the close of the second century, when an ancient father, in his "Apology to the Roman governors," could say, "We are but of yesterday, and yet we have filled your cities, islands, towns, the camp, the senate, and the forum."* This spirit has also animated our Church. Its two great societies, founded for more than a century on this principle, bear witness to the fact; but more especially the last thirty years have witnessed a more than ordinary zeal for effecting this glorious purpose. The Church of England has spared neither gold nor silver, neither talent nor exertion, to bear the glad tidings of Gospel-truth throughout the world. We, who are living in these lands, are witnesses to the beneficial effects produced by it among us at the present day; and in the East the valuable lives, which have been successively sacrificed for the attainment of this object, bear a strong, though melancholy, testimony to that zeal, which counts not its life dear unto itself, so that it might finish the ministry which has been received of the Lord Jesus, to testify the Gospel of the grace of God.

If the primitive Church can boast of its long train of Christian moralists, expositors, and apologists, the Church of England loses nothing in the comparison. If the treasures of ecclesiastical antiquity are replete with sound learning, patient research, and accurate criticism, applied to the canon of holy Scripture, our Church can produce an honourable catalogue of names, venerable both for theological learning and for primitive piety; the names of men, who, from the highest to the lowest order in our Church, have applied talent, knowledge, and eloquence, to the elucidation of the Scriptures and the inculcation of scriptural truths.

The limits of my discourse will permit me only to allude to the liturgy of our Church: in its language, scriptural; in its doctrine, pure and primitive; in its prayers, exhibiting the spirit, and very often using the words, of the most ancient liturgies.

I proceed to the last point of resemblance which I have time to mention, and that will bear on a distinguishing and pre-eminent excellency common alike to the early ages of the Church in general, and to the Church of England in particular. The Acts of the Apostles, and the Epistles of St. Paul, contain abundant proofs of the attention paid by the several Churches to the temporal wants and necessities of their poorer brethren. St. Paul thus speaks of three of the apostles: "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me,

* Bishop Heber's edition, vol. vii. p. 37.

* Tertullian.

they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor, the same which I also was forward to do." And what enemy to the Church of England can dare to deny that, in every instance which calls for aid and relief, the Church of England is pre-eminent in her readiness to remember the poor? Whether the relief of poverty and of destitution is to be promoted; whether the education of the poor is to be advanced, and sickness and sorrow to be mitigated,—the Church of England is always foremost in every plan of benevolence. To the exertions of her clergy, the great national system of education now pursued universally and successfully is mainly to be attributed; to the labours of her clergy, the establishment of schools throughout the land is chiefly owing. To this primary object of real benevolence; to this advancement, not of the temporal only, but of the eternal interests of their poorer brethren,—they have given not merely the pecuniary assistance, sometimes bountifully, according to their means, but their time, their talents, their personal superintendence, their active and unwearied influence; thus shewing to their country, and before the Churches, this proof of Christian love.

After this enumeration of points of resemblance between the Church of England and the primitive Church of Christ, may we not humbly and piously indulge the hope, that the promise of her Lord will mercifully be extended to her; and that, against this particular Church, any more than against the universal Church, the gates of hell shall not prevail. This cheering and consoling promise must bear us up under all the threatening appearances which the present aspect of public affairs has assumed to the eye of every thinking Churchman. Schemes of spoliation are afloat; theoretical plans of reform are at the present day being devised; but, notwithstanding any faults of minor importance which the prying eye of modern innovation may discover in our ecclesiastical establishments, I firmly believe that the Church of England will continue to hold the same station which she has ever holden, "as the glory of the Reformation, and the purest branch of the Church of Christ."* But let all her sons be equipped for the conflict, however it may end, with that armour of righteousness on the right hand and on the left, which preserved the great apostle of the Gentiles in undeviating consistency of character, "through honour and dishonour, through evil report and good report; as poor, yet making many rich; as deceivers,

and yet true: being reviled, we bless; being defamed, we entreat."

In this particular Church, thus founded on prophets and apostles—Christ Jesus himself being the head corner-stone—in the Church of England, thus bearing in so many points the closest resemblance with the primitive Church of Christ,—you, my reverend brethren, are on this day to be admitted to the second; while others among you will take their place in the first order among the beautiful gradations of her sacred ministry. Permit me, as your elder brother, to beseech you all, in the spirit of meekness, and with an humble sense of my own imperfections, to weigh well the solemn vows which you are now about to take upon yourselves, in the presence of the congregation and at the altar of your God, and which you will seal with the precious emblems of your Saviour's body and blood. Crucify him not afresh by falsehood to these holy vows. Study to shew yourselves workmen that need not be ashamed, rightly dividing the word of truth. "Do the work of evangelists, make full proof of your ministry" (2 Tim. iv. 5). Seeking, by all the means which the labours of the wise and good afford you, to be mighty in the Scriptures, preach the truth as it is in Jesus. "Determine to know nothing, in your respective congregations, but Jesus Christ and him crucified" (1 Cor. ii. 2). Endeavour, in dependence on his grace, to enforce Christian morality from Christian principles. The inquiring spirit of the age, and the excitement every where produced by it, demand a learned clergy—a body of men prepared to defend either the evidences or the doctrines of their faith with fervour, simplicity, knowledge, and discretion. In these times, and in these lands, you will be expected to do more; you must be animated by a spirit similar to that which actuated the primitive missionary; and with prudence, yet with zeal, you are to bear the name of Christ to thousands, who know not—at any rate, feel not—the value of a Saviour. Slacken not your exertions for this high and holy purpose; but in the use of all those means which the mercies of God, through Christ, shall put into your hands, consider yourselves debtors both to the wise and to the unwise, both to the free and to the bond. "Search the Scriptures" (John, v. 39); revere antiquity, especially the antiquity of the earliest ages,—remembering, however, that "holy Scripture containeth all things necessary to salvation;"* be not carried about with every wind of doctrine. For this purpose, let the labours of the wise, and the learned, and the good, of past times, and more particularly the golden

* Christian Observer.

* 6th Article.

days of our Church, the period of the Reformation, and that immediately subsequent to it, be familiar to your minds; let not novel opinions or novel phrases—novel at least in their modern acceptation—tempt you to swerve from the simplicity of the Gospel; let the Articles of our Church form a principal part of your studies; and in this way the essential doctrines of the Gospel will hold a prominent place in your sermons. An inattention to this point sinks the instruction of the pulpit into merely moral essays, and is one cause why the Church of England must and will suffer in public estimation. Above all, let the light of a good example so shine before men, that they, seeing your holy and unblameable lives, may glorify your Father which is in heaven.

Let me, in conclusion, entreat you, my brethren of the laity, in times so full of interesting events as the present, when the Church of England is assailed by countless enemies, and her very existence as a Church is at stake; when “without are fightings, and within are fears,”—let me entreat you to stand fast in one spirit, striving together for the faith of the Gospel. Above all, let me call on you, with all the earnestness and affection of a preacher of the Gospel of peace and love, to pray always, with all prayer and supplication in the Spirit; with prayer for the Church to which you belong, that the continual pity of its divine Founder may cleanse and defend it; that it may evermore be preserved by his help and goodness; and that the course of this world may be so peaceably ordered by his governance, that it may joyfully serve him in all godly quietness, with prayer and supplication in the Spirit for us; that “utterance may be given unto us, that we may open our mouth boldly to make known the mystery of the Gospel, that herein we may speak boldly as we ought to speak;” and with prayer and supplication in the Spirit for yourselves, that “the word of God may have free course among you, and be glorified, till you all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

“Now unto Him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end.”

THE GIFTS OF GOD IN NATURE AND GRACE.

BY MISS M. A. S. BARBER.

No. VI.—*The Light of Truth.*

THERE are two sorts of truth: one, the immutable perfection of virtue and knowledge; the other, the conscience, or sense of right in man. The truth, as it exists in its perfect form, neither is nor can be susceptible of change; but in the other sense, all ideas of right and wrong, of good and evil, fluctuate not only under every latitude, but in the heart of almost every individual: like the natural and sensible horizon, of the first there is but one, fixed and unchangeable; the other, varying with every different position of man upon earth.

The knowledge of “the truth” can only be communicated to us by revelation; for how can the finite take the measure of the infinite? how can perfection proceed from imperfection? or from man, with his folly, ignorance, and wickedness, can there possibly emanate any perfect law of virtue? Unless, therefore, we suppose any person to possess perfect goodness or perfect knowledge, he can neither, unassisted by revelation, know the truth himself, or teach it to others.

Living, however, in the light of revelation, we are to be guided, not by our own weak and corrupted judgment, but by the knowledge of the eternal and glorious truth which has been revealed to us. To live according to our own conscience, without taking any care to consider whether our conscience is in the right or not, is much like the great naval commander, who, not wishing to observe the signal made to him, put the glass to his blind eye, and declared he could not see it. But, it may be observed, both the eyes of the understanding are blind, until they are enlightened by God. This is true; but notwithstanding, we are taught to consider ourselves as accountable beings; and whatever difficulty this may present as a religious creed, we never find it embarrassing the actions of men where their own temporal and immediate interests are concerned; they are ready enough to exert themselves, even in cases where they are willing to acknowledge they are totally and entirely dependent upon God for the result. When we consider how much the course of our lives depends upon the degree of knowledge we possess, we cannot but feel ourselves strongly bound to obey the apostolic command, and endeavour to “add to our faith knowledge.”

If we are Christians, we receive the revelation made to us by Christ as being indeed the truth; and in proportion as our hearts are illuminated by it, we may judge of our approach to the light. “No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.” While we think that to be good which he has declared evil, we are in ignorance; while we practise that as harmless which he has said to be sinful, we are in error; when we are leaning upon a hope of acceptance with God which he has denounced as vain, we are in darkness. There is no other way of peace with God than the atonement of Christ, no other way to holiness than communion with him; by which we may become adorned with true wisdom and virtue, as the flowers derive their rich and beautiful colours from the light of the sun.

Doubtless there is much sin which is daily committed against our better judgment; but there is also a vast amount which arises from ignorance, or rather from self-deception; and if the understanding, by which the conduct is guided, be itself deceived, how widely must the life err from the truth! “If the light that is in thee be darkness, how great is that darkness!” We do not know ourselves, we do not try ourselves, and we have too good an opinion of ourselves. Among the blinding shadows of sins and passions which pre-

vent the entrance of the light of truth into the human heart, there is none perhaps more difficult to be penetrated than the pride of self-conceit: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him" (Prov. xxvi. 12). Some African missionaries, who were making a journey through the negro villages scattered among the swamps and forests of Africa, adjacent to the settlement of Sierra Leone, were once entirely silenced in a village where they had been preaching, by the following circumstance. After the English missionary (Mr. Cates) had been occupied some time in endeavouring to instruct the people in the first great principles of Christianity, there arrived at the village two other negroes, a headman and his son. This son had been in America, and in several parts of Europe; and, though he had never learnt a letter, he considered himself a wise man. To these people Mr. Cates was requested to read his book. No sooner, however, was the small Bible produced, than, before he could begin, the young man observed, that he knew it was not God's book, as Mr. Cates represented, for he had seen God's book in the different churches where he had been, and it was much larger than Mr. Cates's! Argument—reasoning, was, of course, vain. This sagacious discovery had its full weight upon the minds of the ignorant natives; and Mr. Cates was scarcely permitted to leave the village in safety.

Every person who leans solely upon his own understanding, is as likely to pronounce a moral verdict upon his own actions as egregiously foolish and remote from the truth as the travelled negro, who argued only upon his own limited knowledge. We are so prone to believe ourselves in the right, that so long as we have the approval of our own conscience, we do not trouble ourselves to consider how far its verdict is to be depended upon; and are apt to judge ourselves rather by our own standard, than by the word of God. No stronger human lesson can be afforded us upon this subject, than the errors of judgment into which many wise and pious men have occasionally fallen, which should teach us always to distrust ourselves; and, remembering how likely we are to err and be deceived, to seek more earnestly for knowledge. Like faith, it is the gift of God, shining into our hearts, "to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

Truth, in its other form, is usually characterised by the name of sincerity; it is the conformity of the outward conduct with the inward feelings, that open honesty of character which needs no veil, and wears none. It needs no veil,—for the affectation of virtues which are not possessed are forged title-deeds to the esteem of men, used only by those who have no real claim; and it wears none,—for where there is nothing to be concealed, no veil can be needed.

"The devil," it is said by our Saviour, "is the father of lies;" and nothing can be more opposed to the spirit of Christianity than falsehood or deceit in any shape; nothing was more strongly reprehended by our Redeemer. It was this deception of character which drew down upon the Pharisees the severe rebuke which named them "whited sepulchres," whose fair outside contrasts so fearfully with the corruption below, could we see into its depths. But without being guilty of predeterminate hypocrisy, the spirit of it, from the natural deceitfulness of the human heart, is but too apt to insinuate itself into our lives. How much of our conduct is regulated, not according to what we know to be the will of God, not even according to what we feel to be right, but to be "seen of men," to follow the practice, to secure the good opinion of our fellow-creatures. Is a person, then, not to desire the esteem of others? Yes; but it is not a proper motive for action; every good deed, done with reference to such a motive, partakes more or less of the nature of hypocrisy. A "single eye" to the glory

of God, and to do that which is good in his sight, ought to guide our conduct: when the praise of men, the love of applause, and the fear of censure, are mingled with it, we begin, like a person with an imperfect sight, to see all things double, and are unable, in judging of our duty, to distinguish the substance from the shadow,—the reality from the spectral illusion. Take a work of art for an illustration of this subject: would a poet, would a painter, when meditating a great composition, be continually thinking what would please the beholders? No, certainly not; if he did, he would never succeed: on the contrary, he would have a regard only to what he considered as the beautiful and the true, and trust to his imitation of it to secure applause. If this be the case in a matter where the favour of men is the end desired, how much more so with regard to the moral conduct, in which man is not, cannot be, save in a very, very slight and subordinate degree, either the rewarder or the judge?

If we descend from the general character into the minute details of daily life, it is scarcely possible, perhaps, to find a vice the temptations to which more largely abound. Not to speak of wilful lying, which all know to be a sin, and most condemn as base and dishonourable, there are a thousand more general and more tolerable forms in which falsehood is dressed, until it is so disguised, that it sits in its well-chosen masquerade, unknown and undetected, in the very heart which cherishes it. First, there is the deceitful look; the countenance, upon which at home the clouds of ill-humour and discontent perpetually rest, clears up abroad, like night before morning; then there is the deceitful smile, which assures the undesired visitor of a hearty welcome; then the untrue words, the flattering commendation of things really despised, the false assurances of esteem never felt, the kind expressions which mean absolutely nothing: it is all worthless, base gold, mock pearls, false diamonds; nothing can be valuable except in proportion as it is true. It may be said, we are not to make ourselves disagreeable to those we are connected with in society, and that it is impossible to please without having recourse to such arts as these: even if it were so, it would be better not to please at all, than to please at the expense of truth; and such unreal courtesy can do no good to the individual receiving it. But the assertion is not true; for the person who really has a kind feeling for others, who can sympathise, even if but a little, in sorrows not his own, and rejoice in prosperity in which he has no share, whose nature is not engrossed by selfishness, and who is willing to yield the gratification of his own small desires to those of others,—and these qualities suppose no heroic virtue, no depths of disinterestedness,—such a person may please without the use of dissimulation; courtesies, from such an one, are current coin, not the base counterfeit. Besides, it is not argued that we should not be courteous to all, but that we should be sincere in that courtesy, and not endeavour to make the eyes and tongue do duty for the heart: such kindness is like the apples of Sodom, which were beautiful to look at, but, when tasted, dust and ashes.

There is no human law against falsehood, although it is as contrary to moral right as stealing, or any other civil crime; for human laws are enacted, not for the enforcement of moral right, but for the protection of one man against another; yet it may be doubted whether falsehood is not as great an injury to society as theft. From it arises every sort of injustice; there are but few sins which are not practised under the hood of deception—few contrary to moral light, and the interest and happiness of our fellow-creatures, which walk about in the open daylight of truth and honesty. Evil-speaking, for instance, that fruitful source of disquiet in the intercourse of society, generally has its rise in untruth.

If deception is injurious to others, it is still more

so to the person practising it. It has been said, "no cover was ever made large enough and cunning enough to cover itself;" but whether it be successful in the eyes of others or not, the certain effect of it is to darken the mind where it is indulged. The conscience is quaintly called, by an old writer, "God's officer;" but when habituated to deception, its eyes are blinded, and it loses the power of keeping the heart, of distinguishing between right and wrong, between good and evil; and traitors enter the garrison in the dress of friends without detection.

"When the sun shines, the dial's shade
Shows the true time, and never lies;
Let truth your every word pervade,
Clear as the sun."

Thoughts, words, and actions, the whole line of life, should point with undeviating sincerity to the standard of truth: within, and without; within, in the depths of the heart, there should dwell neither error nor deceit; without, the outward conduct should be a faithful answer to the inward truth. But as the sun-dial can mark the hour only when the sun shines upon it, so will our hearts, to point thus to the standard of truth, require to be illuminated by "the true Light, which lighteth every man that cometh into the world," even the "Sun of Righteousness."

The Cabinet.

THE CHARACTER OF GOD'S PEOPLE.*—Who are the people of God? Are we all his people? Are we all included? We are, in a certain sense. We are his, because he is our Maker. We are his, because we are accountable to him. We are his, because our life, our breath, our very being, is dependent on his sovereign will. We are his, because we have been baptised into his Church, and were thus made members of Christ, children of God, and inheritors of the kingdom of heaven. This is all true; but it is not the point. Are we all his, emphatically? Is there that union, that child-like submission, that fellowship, that love to an unseen, self-existent, holy God, which the term implies. The consciences of many will assent when I say that this is often very uncertain; and hence you see at once the importance of the inquiry. The people of God are habitually in earnest about religion. They think it a serious, all-important concern, the one thing needful. This at the very least must be the case. The people of God are not all vigorous and strong in faith, but they all wish to be so; there are many weak and feeble amongst them, but all are sincere and in earnest. They do not trifle as the world does. You will not hear them talk as the world does about piety and pious people. They do not put off religion; and, what is a still more characteristic mark, they do not wish to put it off. If they feel, as they often do, disinclined to duty, disinclined to prayer, a little weary in the exercise of devotion, or the use of the various means of grace, they seek to get rid, not of these instruments and aids to piety, but of their disinclination to them. They do not leave off praying, but add to their prayers another, that they may love prayer. They do not lay aside their Bible, but look therein to learn how they may more truly value and love it. They do not cover their sins, because the sight of them is grievous, but mourn over and confess them, and bring them to their Saviour, that the burden may be removed.

LOVE AND GRATITUDE.—Many writers seem to me to place too much of the life of religion in gratitude. It is true that time, nay, that eternity, would be too

short to pay the debt we owe to Him who loved us, and gave himself for us. But though ceaseless gratitude is due; though duty and happiness here unite—and it is "a joyful and pleasant thing to be thankful"—it is nevertheless the property of love to beget love; and where the love of God is shed abroad in the heart, gratitude in a great degree merges in that higher and master principle of the soul. Gratitude, when it is experienced as the ruling sentiment, always implies some distance from the object. If a stranger confers some unexpected favour, or if at some perilous crisis an enemy hasten to my relief, a sense of obligation instantly arises, and I feel at a loss for words to express my thankfulness. Not so with the partner of my bosom, or with the friend that sticketh closer than a brother. They may spend the live-long day in offices of kindness, or pass the sleepless night in ministering to my every want in pain and sickness; and love, not gratitude, is the return they seek; it is the only recompense which friendship prizes, or which tenderness will receive. Nay, it is a thing well known, that where affection, once warm and ardent, insensibly begins to decline, one of the surest and saddest symptoms of the change is, that gratitude begins to pay the debt of love. Heart is no longer bound to heart; distance has commenced; and kindnesses are felt as favours, because they are no longer valued as proofs of love. It is the same as it respects the movements of the heart towards God. In those instances which remind us of our immeasurable distance from the Majesty of heaven, the Divine favours and mercies call forth principally the sense of gratitude; but when, at still happier moments, we draw nigh unto God, and God draws nigh unto us; when we dwell in God, and God in us,—then the tributary stream of gratitude is lost in the full tide of that affection which pours itself into the boundless ocean of love. Thus temporal deliverances, and all the bounties of an indulgent Providence, find their return in gratitude, because these are recognised as the condescensions of the Creator to the creature. The same emotion also predominates in the soul when we contemplate God's mercies in the forgiveness of sin; for this implies the infinite distance of a pardoned rebel from his great sovereign Lord. But when God manifests himself in Christ Jesus as the soul's repose, and the heart's desire; when we feed upon the bread that came down from heaven, and drink of that water which can satisfy the deepest thirstings of the spiritual nature,—I would appeal to the subject of this happy experience (for he alone can tell), whether the sense of favour is not lost in the enjoyment of the blessing. To sum up the whole matter: all that we can give to God is but the reaction and return of what he gives to us. If God, then, gives us any thing short of himself, we instinctively repay that gift with something short of ourselves; and thus it is that gratitude is offered for temporal and for lesser spiritual mercies. But where the great blessing is vouchsafed; where God withholds not himself, but reveals and communicates his own essential nature to the soul,—the soul in return gives back itself, without reservation and without limit, unto him; and all its affections centre in the fulfilment of the first and great commandment.—From Rev. H. Woodward's "Thoughts and Reflections."

THE FOUNDATION OF CHRISTIAN HOPE.—The first pillar that props it up is the almightiness of God. "Abba, Father, all things are possible to thee," says our Saviour. Talk not to me how the seas should be turned into dry land, or how the poor can be raised up to sit with the princes of the people; or how stones can be raised up to be children of Abraham; or how palsies and fevers can be cured with a word. I will stop all gaps of infidelity with this one bush, "That God is able to do it." He that is made by no cause

* This extract from Sermons by Rev. J. Bateman, will give some idea of the simplicity, force, and piety, of the whole. The author, now Vicar of Marlborough, was chaplain to the present Bishop of Calcutta, and the volume was published at the bishop's request. To many of our readers this will be a sufficient commendation.

cannot be confined in his being; and he that hath no bounds in his being can have no bounds and restriction in his power. And if any fancy start out of our weak brain, to cavil that somewhat is impossible to God,—it is soberly spoken by one, that “it were better to say that this could not be done, than that God could not do it.” There is no possibility, therefore, for Christian hope to despair, because all things are possible to God. There is no horizon under heaven or above heaven that hope cannot look beyond it: for that comfort that is commensurable with the strength and power of God is as large as can be contained in the heart of a creature. But if you lean upon the help of men, and hosts, and angels, they are slender reeds, and will give you a fall: as God said of the vain trust of the Jews, “They shall be ashamed of Ethiopia, their expectation.” How many do I see to sink under a little sorrow, because they have too much temporal comfort! The world is too liberal to them; it hath given them of all things so largely, that they have not the patience to want any thing: as God told Gideon, that he had too much of man in his army to depend upon the Almighty for victory, and he bade him retain but the thirtieth part, and his foes should flee before him. Throw all the miserable comforts out of doors for rubbish, and cast yourself upon the strength of God, and upon that alone, and then say, “Lord, receive me; for I have driven all other solace from me, that I might enjoy thee alone; now I am ready for my Saviour, for there is none to help me but only thou, O Lord.”—*Bishop Taylor*.

THE DUTY OF PRAYER.—What man is he that can help offering up his morning sacrifice of devotion, when, awaking from sweet sleep refreshed and renewed, he beholds all things, as it were, new created? The sun arises, and finds the cattle on a thousand hills waiting for his appearance, and all the birds of the air ready to pay their tribute of thanksgiving for the return of his glorious and enlivening beams. And shall man—man, for whose use and benefit all these things were made,—shall man alone lie buried in sleep, or, when arisen, forget to worship his God? Shall he not rather rouse all his affections at once, with these and the like strains of the sweet singer of Israel: “Awake up, my glory; awake, lute and harp,” every organ of my body and faculty of my soul; “I myself will awake right early. O God, thou art my God; early will I seek thee. I will sing of thy power, O Lord, and praise thy mercy betimes in the morning. I will magnify thee, O God, my King, and praise thy name for ever and ever. Every day will I give thanks unto thee, and praise thy name for ever and ever.” Now is the time for us to take a view beforehand of every thing that is to be done in the day, to offer it to God with purity of intention, and pray for his grace to direct us in all things: but more especially in those instances in which we are most likely to need it; as the constitution, temper, situation, and circumstances of every person in the world make some particular temptations more dangerous to him than others. Again: who that was in his senses, when the evening closes upon him, and consigns him to the darkness of the night, would venture to go to sleep (when, for aught he knows, he may awake in another world), without having first examined himself concerning the thoughts, words, and actions of the day, and so confessed and repented him of the sins therein committed, as to have rendered himself a proper object of the Divine mercy through Christ, into whose hands he should now commend his spirit, as he would do with his dying breath? Blessed is he who thus begins and ends the day with God, and so passes a life of piety and peace. His sleep shall be sweet indeed. And sweetest of all shall be that last sleep, out of which he shall awake to glory in the morning of the resurrection.—*Bishop Horne*.

ETERNITY.—Eternity! O word of a vast comprehension, how doth this world, and the duration of all things therein, vanish and disappear at the very naming of thee! It is impossible to use exact propriety of speech in discoursing of this matter, and therefore we must express ourselves as well as we can. Before we were, there was an infinite space of time which no finite understanding can reach; and when we die, and shall be no more in this world, an endless eternity of time (if I may so speak) succeeds and follows, in which infinite duration our poor life intervenes, or comes in as a handbreadth, the space of a few minutes, as a small isthmus, or creek of land, between two boundless oceans. In short, our life in this world is but a little point of time, interposed between an eternity past and an eternity to come.—*Bishop Bull*.

Poetry.

LINES,

On reading a Poem expressing an opinion that the Attachments of Life are unknown to the Saints in Heaven.

BY CHARLES BAXLY,

(For the Church of England Magazine.)

SWEET poet, say not so

Of those who truly love—

’Twould wound the faithful heart to know

It could not love above,

And that the ties which bind us here

Revive not in a brighter sphere.

O no! but rather say,

Attachments kindled here,

Will there, amidst eternal day,

Bright and more pure appear;

That love and hope, from passion free,

Shall bloom in immortality.

The good made perfect there

Welcome with holy kiss

The souls they lov’d so dearly here

To everlasting bliss;

They strike their lutes, and every string

Sounds praises to their heavenly King.

Frome.

DISTANT CHURCH-BELLS.*

Up sleeps reclining in the autumnal calm,
The woodland nook retired, and quiet field,
Upon the tranquil noon
The Sunday chime is borne;

Rising and sinking on the silent air,
With many a dying fall most musical,
And fitful bird hard by,
Blending harmoniously.

The moon is looking on the sunny earth;
The fleecy clouds stand still in heav’n,
Making the blue expanse
More still and beautiful.

If aught there be upon this rude, bad earth,
Which angels, from their happy spheres above,
Could lean and listen to,
It were those peaceful sounds.

* From “The Cathedral.”

There is unearthly balm upon the air,
And holier lights which are with Sunday born,
That man may lay aside
Himself, and be at rest.

The week-day cares, like shackles, from us fall,
As from our Lord the clothings of the grave,
And we too seem with Him
To walk in endless morn.

Not that these musical wings would bear us up,
On buoyant thoughts too high for sinful man,
But that they speak the best
Which earth hath left to give,

Of better hopes, and prayer, and penitence,
Rising in incense on the sacred air,
From many a woodland spire,
Or hill-embosom'd tower.

Miscellaneous.

THE SERVANT IN SICKNESS.*—This is your time of trial, and what provision are you making for it? Here I must speak to you on the duty of strict economy. There is hardly a week passes, but I meet with some instances of servants taken ill, who are destitute of any means of support; forced to find a miserable lodging wherever they can, they are soon obliged to part with their clothing to satisfy their common wants: they are next driven to seek precarious aid from charity, and to press as a burden and incumbrance on some poor lodging-house keeper, whom they are obliged to leave at last in debt. But I implore you to put an end to this degrading system. Be independent when sickness comes; lay up out of your present wages against the demands of illness; study economy in dress; waste none of your income in trifles and finery; maintain your true nobleness of character. I have known most praiseworthy instances of aged parents being supported, or greatly assisted, from the earnings of their children when in service; this is "honouring your father and mother," in a manner most becoming the Christian character, and acceptable to God. I would strongly recommend you to deposit your earnings from time to time in the savings' bank, in such small sums as you can spare. Besides being perfectly secure, and not liable to be spent in a careless manner, your money will there be constantly increasing by the accumulation of interest. It speaks well for a servant's character that she has money in the savings' bank. But presuming that you are making, and will continue to make, a due provision for future wants in this life;—what is your prospect in another world? This is the chief part of my instruction to you. It is, we know, a most important point gained, if the tone of character among our domestic servants be raised, if we find them persons of principle, of integrity, of solid worth, as members of our households,—this is most desirable. (God grant that this humble effort may contribute to make them such!) But we have far higher aims than your personal respectability and domestic virtue. We look on you as part of the "Church of God, which he has purchased with his own blood;" you we are to gather from the midst of this present evil world, and to present you to the Shepherd and Bishop of souls. All your duties or difficulties here will soon come to an end. Our relative characters as masters and servants will soon be lost. Eternity will ere long receive us; we are rapidly passing through life; the Lord is at hand; the trump of God will soon awake the dead; and you and

I must come forth to judgment! To that closing scene we direct you, where we must appear: then all our labours terminate; your duties as servants, as well as those of your employers, will be impartially investigated. Then what do you personally know of the Lord Jesus Christ? I would urge you to immediate and solemn self-examination. It will not then be enough that you shall have pleased your master, or your associates; but to have this testimony, that you have "pleased God." The world has hitherto pleased, engaged, and satisfied you. No, the world never satisfies; its highest pleasures disappoint; it may offer you its fountain of delight, but whosoever drinks of these waters will thirst again; the deeper he drinks, the more feverish and impatient is his thirst. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

CATHEDRAL MUSIC.—England is entitled to boast that her cathedral music is superior to that of any other country, and that, while the music of the Church in Italy, and even Germany, has degenerated, ours retains the solemn grandeur of the olden time. Our services and anthems, too, are more vocal than the masses and motets of the Romish Church; for, in these, the voices are very frequently subordinate to the rich and powerful instrumental symphony which accompanies them. Our cathedral music is accompanied by the organ only; a kind of accompaniment that is not liable to the changes which orchestral music is constantly undergoing, and, from its grave and solid style, is calculated to support and enrich the vocal harmony without withdrawing the attention from it. The more independent vocal music is of instrumental accompaniment, the less it will be subject to the mutability of taste and fashion; and this is one cause of the durability of our cathedral music. Its choral harmony, too, is of surpassing grandeur, when performed with sufficient vocal strength; but, unfortunately, this is seldom the case in our cathedrals and churches. The body of vocal sound being too feeble to fill the edifice, the organist endeavours to supply the defect by the loudness of his playing. But two and two do not always make four. By doubling the quantity of vocal sound, the greatness of its effect may be doubled: not so when the added quantity of sound is instrumental. This addition, indeed, frequently subtracts from the effect of the whole; for the listener is painfully employed in straining his ear to separate the tones and words of the choristers from the mass of instrumental sounds in which they are smothered. The choral establishments of the cathedrals are, at present, inadequate to do justice to the grand and solemn music which they have to perform.—*Hogarth's Musical History, &c.*

RUINS OF JERICHO.—The glory of this famous city is departed, and a solitary square tower, called by the monks the house of Zachæus, is all that remains on the site of the once grand fortifications. A few hedges of wild cactus have supplanted the walls that fell under the blast of Joshua's trumpet; and since the days of Hiel the Bethelite, none has been found bold enough to fly in the face of the solemn denunciation against the rebuilder of Jericho. A few, very few, mud huts, tenanted by naked Arabs, and scarcely visible till closely approached, constitute the modern village of Rihbah, the Turkish name for Jericho. Here we pitched our tents, and the pilgrims strewed the plain around.—*Elliott's Travels.*

* From "Pastoral Address to Female Servants." By Rev. W. B. McKenzie, M.A., Minister of St. James, Holloway.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 199.

DECEMBER 21, 1839.

PRICE 1½d.

THE STUDY OF PROPHECY.

II.

IT was the object of a former essay to set forth the advantages of an acquaintance with prophecy to those who lived under the old dispensation: the object of the present will be, to prove that such an acquaintance with these prophecies cannot fail to have a most beneficial effect upon ourselves:

I. In establishing more securely our own faith. The evidence arising from prophecy may be fairly regarded as among the very strongest; and it will be recollected, that to these prophecies concerning the Messiah, and to their exact fulfilment in himself, our Lord referred, and more especially after his resurrection, when he terms the apostles "slow of heart to believe all that the prophets had spoken;" when he affirms that "Christ ought to have suffered these things, and enter into his glory," that is, that it was quite in accordance with the whole strain of prophecy that he should have been crucified, dead and buried, and should, on the third day, rise again; and then, beginning at Moses, he expounded unto them in all the Scriptures the things that referred to himself. And thus we find St. Peter, on the day of Pentecost, expostulating with the Jews, convincing them of their guilt, and proving, by reference to prophecy, that Jesus, whom they had crucified, was He of whom David spoke: while a similar effect was produced by his appeal to the same evidence, when the people ran together unto him and John, in the porch of the temple called Solomon's, astonished and amazed at the miracle of healing wrought on the lame man who sat begging at the gate. The study

of fulfilled prophecy, then, we may expect, will have the important effect of establishing us more securely in the faith; and were those who call in question the Bible as the revelation of God to his creatures, and who in the pride of an unsubdued and unsanctified heart deny the Lord Jesus Christ, to study these prophecies with greater care, and with humble prayer for the Divine guidance, there is little doubt but that they would be speedily brought to the acknowledgment of the truth. It will be observed that I say the study of *fulfilled* prophecy; for it is most important to keep the distinction in mind between that which is fulfilled, and that for the accomplishment of which we have yet to look. "I must express the conviction of my mind," says one admirably well qualified to judge on this subject, and one to whose patient investigation of the Scripture testimonies to the divinity of the Messiah the Christian Church is under the deepest obligations,—"I must express the conviction of my mind, that it is not the immediate duty of all Christians to engage in this branch of scriptural inquiry—the study of unfulfilled prophecy; and this conclusion rests upon the plain reason, that God has not made that the duty of any persons for which he has not furnished them with the necessary means. But the larger part of sincere and devout believers cannot command the time which those long and laborious disquisitions require, in order to pursue them advantageously; and, if they had sufficient leisure, without neglecting plainly incumbent duties, they are not possessed of that acquaintance with philology and history, which is manifestly indispensable to investigations of this nature. Let not such excellent persons regret

F F

their disability: they have other and more profitable objects to engage their attention and to fill their hearts; they need not occupy themselves with a light shining in a dark place, when they can walk under the brightness of the Sun of Righteousness,—the clearly revealed doctrines and promises, the precepts, examples, devotional compositions, and historical illustrations of the divine word.” It had been well, had these judicious remarks been adopted as the rule of conduct by many in our own day, who seek to be wise above that which is written, and to pry into the secret things which belong to the Lord our God, who have been led away from the sober interpretation of divine truth, and too often to interpret the most mysterious prophecies of the sacred volume according to their own crude fancies.

II. The study of fulfilled prophecy will increase our admiration of the wisdom and goodness of the Almighty. It has often been urged as an objection to the truths of Christianity, that it is utterly inconsistent with our notions of infinite benevolence to suppose that the Most High would have suffered so many ages to pass before the advent of the Messiah; and that had he intended to make a revelation of his will by a messenger especially qualified for the work, that messenger would have appeared at a much earlier period. From an acquaintance with prophecy, however, we learn, that even before the Almighty passed the sentence of condemnation against the guilty pair, a Deliverer was promised. The light of revelation was not poured in upon man at once and with full splendour: the obscurity of the dawn went before the brightness of the noon-day. The will of God was at first made known by revelations dark and mysterious; to these succeeded others more clear and perfect, in proportion as the situation of the world made it necessary. Throughout the whole chain of prophecy, however, we behold the Divine mercy to man set forth. We have seen that these prophecies were the stay, and the comfort, and support of God’s servants in every age of the Church; and the fulness of the time did not arrive for many ages, when it should please God to send forth his Son; yet, the propitiatory sacrifice made by that Son on the cross was as effectual to the removal of the transgressions of those who lived before, as of those who lived after his advent. It is their ignorance of the divine plan of mercy which induces unbelievers to cavil at the word of God. Would they but patiently study its hallowed pages,—would they but derive its sincere milk, that they might grow thereby,—would they but come unprejudiced to the investigation of the truth,—they would be soon led to adore that mercy, which even from the

earliest times promised a Deliverer,—one mighty to save, who should reverse the sentence of condemnation, and restore man to that liberty, and light, and felicity, which he had forfeited by transgression.

III. But an acquaintance with fulfilled prophecy is calculated to excite us to active diligence in the great works of the Christian calling, more especially those which refer to the advancement of the kingdom of the Redeemer. Such an acquaintance assures us that God’s word standeth for ever sure; that every jot and tittle thereof will be accomplished; and that whatever impediments may appear to stand in the way of the accomplishment of his purposes, they must all be finally overcome. Now God hath expressly assured us that the time will ultimately arrive, though he hath not pleased to state the precise period,—for the times and seasons are in his own hand—when all men shall know him, from the least even to the greatest. He hath positively declared that the dominion of the Messiah shall be from sea to sea, and from the river unto the end of the earth. We cannot, therefore, doubt the exact fulfilment of his word. Every obstacle must disappear, every impediment be removed, in the accomplishment of an end so desirable, an object so glorious. He deigns to employ the agency of man; he purposes that man shall be to his fellow-man the herald of peace—the messenger of salvation; that the kingdom of the Redeemer shall be enlarged by human exertion, blessed and rendered efficacious by his good Spirit. Here, then, is a call to active diligence in seeking to promote the knowledge of the Saviour among men; here is a motive which should lead us to be steadfast, immovable, always abounding in the work of the Lord. Many, indeed, are the discouragements in the way of Christian exertion in this particular; but the encouragements infinitely surpass them. The spread of Christianity may be slow, it may be gradual, it may scarcely be perceptible, it may appear to some to be impossible; yet ultimately we are assured it will cover the earth, even as the waters cover the channel of the great deep. And what, it may be asked, have we done towards the accomplishment of an event so glorious? If we trace with gratitude and delight the gradual development of the plan of mercy, from its first dawning in paradise until it burst forth in splendour in that adorable Saviour who was the light of the world, the Sun of Righteousness; if we meditate with thankfulness on *His* advent in the flesh, whose testimony was the spirit of prophecy,—we shall pray for the speedy accomplishment of those prophecies which declare his ulterior triumphs in the world; we shall, according to our several abilities, seek to promote the

honour of his name, to advance the interests of his kingdom. If we rejoice to look *back*, as Abraham rejoiced to look *forward* to his day; if he is to us, as he was to the Psalmist, all our salvation and all our desire,—then, assuredly, we shall be fired with a holy zeal to hasten that time, when from the rising even to the going down of the sun his name shall be great among the heathen; the prelude of that day when he shall appear in glorious majesty to judge both the quick and the dead. Alas, our lukewarmness in this particular may easily be traced to the little value that we affix to the knowledge which we possess of God's purposes of mercy in his Son. It is because we do not estimate aright the blessings of redemption, that we seek not to impart a knowledge of them to others; it is because we are not constrained by the love of the Redeemer, that we feel so little interested for the welfare of our fellow-men; and it becomes us to consider upon what principle we can lay claim to be regarded as Christians, if we are neither anxious that the glory of the Redeemer should be advanced, or the blessings of his salvation be made known; if, while the fields are white unto the harvest, we send not forth labourers into these fields; if, while the cry of the heathen is the entreaty of the man of Macedonia to St. Paul, we send not over and help them;—for, to use the words of Dr. Johnson, "He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house might justly be imputed the calamities of shipwreck."*

Biography.

THE REV. JAMES GRAHAME,

Author of "The Sabbath."†

AMONG those who have added to the stores of poesy in Scotland, few names are more worthy of honourable mention than that of the subject of the present memoir. An ardent admirer of the beauties of nature, and imbued with a strong religious feeling, his poems can scarcely fail to impress the heart; while the peculiarly painful circumstances of his early removal, and the disappointments he met with, add a melancholy interest to his biography.

Mr. Graham was born at Glasgow, April 22, 1765, where his father was a respectable writer, or solicitor. Having been educated at the public grammar-school, he was led by his situation and connexions to the pursuits of business; and as several of his brothers had followed the employment of the law, his friends turned their views for him to those manufacturing pursuits which had brought such an accession of wealth to that quarter of Scotland. He was accordingly placed with a manufacturer at Paisley. The occupations in which he was now necessarily engaged, were little suited to his taste. He resolved, therefore, to

follow his father's profession, and returned to Glasgow to complete his studies at the University. Here, it is said, he applied with so much ardour, that a Greek or Latin author was his constant companion. By his father's persuasion, he embraced the profession of the law, although his own feelings were in favour of the Church. A Greek Testament was always to be found at his bedside.

Having served the usual term of apprenticeship, he became a writer to the signet in 1790, but was subsequently admitted advocate in 1795. The kindred employment of the bar appeared to offer more leisure, and a mode of life better corresponding with the habits and pursuits of a man of letters. He accordingly gave it the preference, and spent in it the greater part of his succeeding life. Without being ever very highly employed, he soon attained a respectable share of practice, which allowed him at once leisure and competence. His poetical fancies were, meanwhile, not neglected, and several pleasing sketches of the months, afterwards collected in the "Rural Calendar," appeared under a fictitious signature in the *Kelso Mail*.

In the spring of 1802, Mr. Grahame married the daughter of Mr. Richard Grahame of Annan, in Dumfriesshire. His first poetical production was a tragedy on the subject of Mary Queen of Scots; "but it did not obtain, nor perhaps merit, any great share of popularity." Many parts of it were distinguished by that pleasing and picturesque imagery which afterwards made his poems so much admired; but a merit so little appropriate could not save a piece which wanted the peculiar requisites of dramatic excellence. It is always, with the right thinking, a matter of regret when poetical talents are exercised in dramatic compositions; and the non-success of the tragedy in question may have been of great importance to Mr. Grahame. Who that knows any thing of the true character of theatrical representations, and is at all interested in the well-being of society, can fail to lament that talents should be wasted in the production of that which may prove detrimental to the spiritual welfare of thousands?

Mr. Grahame's most important work was "The Sabbath," which he undertook after a considerable interval, and his occupation in it was studiously concealed, even from his wife. To avoid the observation of his friends, his publisher and he met at different taverns. The work appeared in 1804. He took a copy home, and placing it on the parlour table, he soon found his wife reading it, and he continued to walk up and down the room until Mrs. Grahame exclaimed, "Ah, James, if you could but produce a poem like this!"

The success of "The Sabbath" induced Mr. Grahame to undertake another work; and in a year or two afterwards he published "The Birds of Scotland," with other poems; which, however, did not become equally popular. It was composed in the retirement of Kirkhill. "These poems," says a reviewer, "bear nearly the same character with that of 'The Sabbath,' which has obtained for Mr. Grahame so ample a share of celebrity. They display the same delicacy, intimate acquaintance with nature, and the same feeling and amiable cast of mind; and they have also the same faults of languor and extreme minuteness."

Mr. Grahame's health had now considerably declined; and he felt inadequate to undergo the labour and fatigue of the bar. His passion for rural tranquillity and a life of contemplation, joined to his feelings of devotion, led him to regret that he had not originally devoted himself to clerical pursuits. Although he was now somewhat advanced in life, it appeared not too late to make the change, as he possessed a small independence, which would enable him to support his family during the interval of expectancy.

* Letter to Mr. Drummond.

† See "Lives of Sacred Poets," by R. A. Willmot, Esq.; Biog. Notice in Scots Mag. 1811, &c.

Having fully resolved to enter the English Church, he proceeded to Chester, and from thence to London, where he was ordained by Dr. Bathurst, bishop of Norwich, May 28, 1809; his lordship being induced, by the consideration of his merits and qualifications, to dispense with the attendance at one of the English universities. While residing on a curacy at Skipton-Mayne, in Gloucestershire, he became a candidate for the ministry of St. George's Chapel, York-place, Edinburgh; but was unsuccessful. He went to Durham, in the hope of obtaining a minor canonry; but here, also, he was disappointed; and after officiating three months as sub-curate in the chapelry of St. Margaret, he was appointed curate of Sedgfield, by the rector, the Rev. George (afterwards Lord Viscount) Barrington, nephew of the bishop of the diocese. The indisposition under which Mr. Grahame laboured baffled the power of medicine to remove: it increased with such rapidity, that he was induced to return to Edinburgh; where, at the house of his only surviving sister, Mrs. Archibald Grahame, he received all the affectionate attentions which the melancholy state of his health required. He had constant oppression of the head, and swimming before his eyes. Hoping that the air of his native town might be more salutary than that of Edinburgh, he set out for Glasgow, accompanied by his wife. "Though very ill when he departed," writes his friend, "and aware of his danger, he did not imagine his dissolution so near; but was animated with the idea of visiting the scenes of his early days and happiest recollections. He even hoped to preach in his native town, and took two sermons for that purpose, the subjects of which bear a striking analogy to the situation of their author; the text of them being, 'O Death, where is thy sting?' The victory, indeed, was soon to be his. He became worse by the way; and two days after, having arrived at White Hill, near Glasgow, the residence of his eldest brother, he expired on the 14th of September, 1811, in the forty-seventh year of his age."

"If Grahame had produced nothing but 'The Sabbath Walks,' his name," says Mr. Willmott, "would not have been 'written in water.' The sounds and colours of the varying seasons seem blended with his verse. . . . His 'Biblical Pictures' are less open to objection than almost any paraphrases of Scripture I happen to remember. The simple grandeur of the original is generally preserved; and the illustrations occasionally introduced are appropriate to the subject."

"An affecting record of his last hours," observes Mr. Willmott, "was contributed by a contemporary journal. After his tongue," concludes the writer, "could no longer give utterance to his thoughts, his looks of tenderness and benignity towards the friends who surrounded his sick-bed, unequivocally proved that his heart still glowed with its accustomed feelings; that the amiable and gentle virtues which through life adorned his character, contributed to support and soothe him in his latest moments." There is every reason to believe, that the ground of Mr. Grahame's hope and confidence, his peace and composure at the last, was not his amiable and gentle virtues: these he possessed indeed; but they were not the sure foundation in which he trusted. His writings prove that he had a better confidence, and a more scriptural hope; and that he felt supported by that Saviour, in whose service he was for a short time permitted to minister.

M.

SKETCHES FROM A TRAVELLER'S PORTFOLIO.

No. XII.—*The Brand Strasse.*

I WAS sojourning a short time, during the past summer, in the ancient city of Strasbourg. Having sallied out one bright morning for an early walk, I entered, at no great distance from the glorious cathedral, which was always the object of chief attraction to me, a winding darkish street. Few persons were there—perhaps it was not much of a thoroughfare, or perhaps it was too soon in the day for many of the inhabitants to be stirring. I passed the Hotel-de-Ville, which appeared quiet and still, and next a military station, by the entrance of which a small party of soldiers were lounging, and then I came to the Prefecture. The gates of the court-yard stood wide open, and so I went in. But there was not a soul there to be seen. The Prefecture itself is a large, almost semicircular building, looking shabby and dull. But in front of it there were a number of acacias in full flower, throwing their tall heads and graceful foliage into the clear morning sky, and affording shelter to the early songsters who carolled their welcome to the returning day. Scarcely any other sounds met my ear; and it seemed as if, in the midst of a crowded city, I had found the stillness and solitude of a desert. I thought that this could not have always been so; for in the stirring times of war, not so long gone by, doubtless the tramp of horse and the tread of men had hurried over the spot where I was standing. Doubtless the bustle of authority, and the concourse of the people, had often filled that court-yard, when the great city had heaved, as it were, with the news of some victory, or the dread of some approaching foe, or the tumult of intestine dissension. But my thoughts were soon carried farther back. For here, in this silent spot—here had once ascended the smoke and spiry flames of a devouring fire—here had resounded the groan and the shriek of many victims consumed in that blazing furnace—here had risen the wild execrations of an infuriate multitude, thrusting men, and women, and children into the flames, and gloating over the spectacle of their torments. For this was the Brand Strasse, or Fire Street; and here, where the Prefecture now stands, two thousand Jews had been murdered in one large fire.

I pictured to my mind the scenes of that woful time. I could almost imagine that I saw the sad procession, the dark and frowning brows of the men, and the frantic grief of the delicate females, and the remorseless rage of the savage executioners; and my thoughts wandered over the various circumstances of the tragedy. The fanatic sect of the Flagellants had first arisen in the thirteenth century in Italy, whence it diffused itself through most other parts of Europe. Then—for it is the property of enthusiasm to exhibit irregular bursts of zeal, rather than a steady consistent flame—then it had become well nigh extinct, till about the year 1349 the spirit of this delusion was again kindled. The companies assembled twice a-day, and having stripped off their garments, they whipped themselves before the people with scourges loaded with nails and spurs. Multitudes of all ranks and ages, and of both sexes, joined in the horrid rites, filling the air with dreadful shrieks, and, looking towards hea-

ven with a distracted countenance, they sadly and dolefully offered up their prayers. Their worship resembled that of the priests of Baal, but their temper was more bloody, and their acts more disastrous, even than theirs. For they read aloud at their meetings a letter, which they said an angel had brought to them, in which God commanded them to undergo their macerations, that they might relieve the souls that were in purgatory, and stop the miseries that then devastated Germany. The next step was, of course, to endeavour, with such weapons as fury could put into their hands, to rid the world of those whom they deemed to have polluted it. The people of Spire and Strasbourg, and several other cities, had been drawn into this fraternity; and doubtless the unhappy Jews, long accustomed to pay the penalty of public calamity and public excitement, viewed with apprehension the darkening cloud. Their wealth was, as much as possible, concealed under the guise of poverty, and collected into the smallest compass, in order that, on the shortest notice, they might be able to flee. But, alas, where could they find refuge? The earth was armed against them, and the curse of God and the enmity of man seemed alike to press heavily upon the branded race. Was outrage and torture a likely means to win them over to Christ? No; in the form of Christianity displayed before their eyes, they could not recognise a religion proceeding from a just and merciful God; and the dread of the tormentor, though it might force some of them to play the hypocrite, and outwardly profess the name of Jesus, yet fostered more surely in their hearts their inextinguishable hatred of the crucified man of Nazareth.

In various places the passions of the people, urged by the madness of the Flagellants, had broken forth into murder. In Frankfort, and other cities, the Jews were massacred; and at Strasbourg, while yet unmolested, their hearts were failing them for fear, and for looking after those things that were coming upon them. In that miserable year, too, a plague wasted Europe. From city to city, and province to province, and kingdom to kingdom, the pestilence stalked on. The grey hairs of the aged were brought down in sorrow to the grave, as the blooming youth and the beautiful maid fell like corn before the reaper's sickle. There is nothing which more touchingly exhibits the power and judgment of God than the rapid march of plague. It is true that in battle as many may fall in as short a space; but there the hand of man is seen at work, each destroying his fellow; whereas in plague the boasted power of man is helpless, and the hand is known to be that of God. And yet, so stubborn is the human heart, that even when smitten, it will not humble itself, nor learn the plainest lessons which God's judgments are intended to teach. The fire may devastate, and the stormy wind may rend, and the earthquake may overthrow; but it is the still small voice alone of his Spirit which reveals him to the soul.

The Jews, it may be thought, died in less numbers than other persons by the plague. Perhaps, hunted as they were from society, they were less exposed to the contagion. And then a diabolical spirit of vengeance was roused against them. The bereaved mother, who had wept over her children's agonies and death,

invoked Heaven's wrath upon the Jews. The father, who looked in silent anguish around his desolate home, was nerving his resolution to exact justice, as he called it, from the Jews. O, what an inconsistent thing is the soul of man; and how near are the extremes often brought of pity and merciless cruelty, of affection and unrelenting hatred! The Jews were deemed guilty of poisoning the wells and fountains of water, and the torrent of popular rage burst vehemently out against them. In some places, the wildest excesses of punishment were inflicted on them; and generally they submitted unresistingly to their fate. In Mayence, however, they rose against their persecutors; but the abortive effort only aggravated and extended their calamities. I can vividly conceive the confusion and fear that reigned in Strasbourg. I can imagine the working of men's minds before the storm actually broke forth, and the signs of hate which scowled on the brow and glared from the eye, or dropped in smothered imprecations from the tongue of the people, as they walked in misery through their half-depopulated streets, and passed the habitations of the detested race, or discovered a Jew stealthily and fearfully gliding along a narrow alley to his insecure home. It was manifest that the thoughts of murder would on the first pretext be displayed in deeds. And it is likely the wail of grief for some specially afflicting bereavement, pointed, perhaps, with frenzied reproaches against some known or neighbouring Israelite, gave the signal of the tumult. I can almost see the dense crowds assembling, while the Jews bar hastily their doors, and strive to secure their most valuable effects. Now they feel the accomplishment of that heavy prediction, "The Lord shall scatter thee among all people; and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, a failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see." How must the daughters of Judah, when they heard the approaching shout of the destroyers, have mourned over the misfortunes of their race! how must their desires have gone forth to their own lovely land, where their fathers dwelt in peace and blessedness, each man beneath his vine and his fig-tree, none daring to make them afraid! And their recollections of the ancient glory of Zion must have embittered the fate of the unhappy exiles. No deliverer interposed to protect them, no prodigy, as of old, deterred their enemies from the full satiation of their vengeance. Jehovah had given up his people, so that they drank the cup of trembling even to the dregs.

Every house was speedily plundered, and a huge pile was made of the materials. Troops of victims were hurried through the streets towards the fatal spot; young and old, rich and poor, were thrust together. And then the pile was lighted. Fiercely did the flames ascend, curling round the shrinking bodies it was made to devour; and loud were the shouts of derision and hatred that, on every fresh arrival of

captive Jews, drowned even the wail of those that were enduring the agonies of death. Two thousand Hebrews perished in that fire.

From the time of this terrible execution, no Jew was allowed to live within the walls of Strasbourg. They might enter the city in the daytime; but every evening, at a fixed hour, a horn was blown from the cathedral-tower as a signal for their departure into the suburb appropriated to them. Now, however, their condition is changed, and they live in wealth and honour where their forefathers were massacred. I retired slowly from the Brand Strasse, musing on the future destinies of that remarkable people. For doubtless God will visit again his inheritance, and yet will ransom Israel. "Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." U.

TINNEVELLY.

[Concluded from No. CXCVIII.]

THERE are 1073 charitable edifices, distinguished by different designations, such as Sanniassy-muddum, Tiru-mailigel-muddum, Pandara-muddum, Sandigei-muddum, and Muntapum, besides which, there are 80 Chuttrums, and 527 Choultries; besides some few shattered old *muntapums*, that are found on the high roads, which appear to have been originally dedicated to some deity or other, there are scarcely any ancient accommodations* for travellers in the Tinnevelly district. But the greater part of the charitable buildings are in large towns, and in the suburbs of a city, and where there is a great pagoda for the accommodation of Bramins, pilgrims, and devotees, that resort to perform their vows and offerings to the temple, especially on the anniversary festivals that occur. At these festivals the above classes are fed, to a limited number in each, by private munificence in some, and supported by voluntary contributions, or by corporate bodies of tradesmen, weavers, &c., in others. In many places where other public accommodations are wanting, reservoirs, wells, and resting-stones, on the high roads and by-paths, refresh the weary traveller of every denomination.

There are about 703 Tamil day-schools, beside a few Hindu colleges for Bramins. The Rev. J. Hough, late Chaplain at Palamcottah, opened in the year 1817 in Tinnevelly a few schools connected with the Church Missionary Society. [We need not inform our readers that many more have been opened since the time of Mr. Hough. The Church Missionary Society has 112 schools, and 3397 scholars in the Tinnevelly district: and the Society for Propagating the Gospel, 364 scholars.]

The collectorate of Tirunelveli at present comprises 11 Talooks and 25 Zemindaries; and 3 Mittahs—from the original number of Peshcush Pollums, six have been annexed to the Zemindaries of those chiefs who served with fidelity in quelling the rebellions of the refractory Poligars in the year 1801.

This province is bounded on the north partly by the Shuddragherry mountains, between the portion of the Dindigul valley over Wursanaad, and partly by the ridge of hills dividing Dodapanai's Zemindary and

the Terrumungalum Talook of Madura. On the east by Ramnad, on the south by the sea-coast, and on the west by the great chain of mountains, covered with forest, which separates it from Travancore.

The extreme length of this province from north to south is 110 miles, and its average breadth from east to west 40 miles, exclusive of the hills and forest. It contains 4403 square miles. The country is diversified with paddy, cotton, and dry-grain fields, and is exceedingly fertile, especially the lands dependent on the Taumbrapurney, Sittar, and other rivers; these furnish two abundant harvests in the year.

The great chain of hills denominated the Ghauts traverses more than 100 miles, in dividing the provinces of Tinnevelly from Travancore. Cape Comorin, the southernmost point of this province, separates the coast of Coromandel from the coast of Malabar: the eminences are covered with clouds for eight or nine months in the year. Tinnevelly is considered a hot country; but yet it has its advantages, as it participates of the monsoons of the Malabar coast partially, so as to render the heat moderate, compared with that of other adjacent districts to the north and east. In summer, the inequality of the soil makes these two provinces very unequal in their seasons: on the Travancore side of the mountains the inhabitants are often reaping in the months of June and July; while those in the Tinnevelly district then commence preparing the soil by ploughing and sowing, on account of the advantage which the S.W. monsoon affords. The dews are very heavy from the latter end of December to February, which promotes the growth of vegetation, such as horse-grain, pulses, and other small grain called *paspalum ferment*, *pannicum italicum*, and *pannicum millaccum*, which are usually obtained before the Peeshanum harvest of paddy. But during the latter part of this period, the season becomes unfavourable; fevers and agues prevail. As the lands soon become parched, after the harvest the water in the canals and tanks dries up, the heat increases progressively till it becomes intense, particularly towards the hills, where there is scarcely any breeze, except the disagreeable whirlwind which commences about the end of March. The sea-coast at this season often attracts the collectors, residents, and other gentlemen in Tinnevelly and Palamcottah, from the months of February or March to the middle of May or June. During these months, the weather about the hills is intolerable, as well as in the open tract of the black cotton soil, where there is scarcely a vestige of vegetation to afford a shelter, and the sensation caused by a scorching glow which prevails is scarcely supportable. Most of the cattle from the open country are driven to the hills for pasturage (for two or more months), where they find a sort of herbage that is very nourishing for them; sheep and goats are said to grow fat upon it. In the months of March and April, the casual rains (called Koddei marei) are looked for. It is at this season that they often find hail after a heavy shower of rain, and the weather becomes more favourable. Any failure of rain in these months renders it otherwise. From the middle of May or June to October, the atmosphere becomes clouded, owing to the proximity to the S.W. monsoons in Travancore and Malabar. Westerly winds prevail at this season, which not only abate the heat in a great measure in the open country, but render it very temperate and salubrious in the vicinity of the Hills; particularly at Courtallum, Pappanassum, Shevagherri; and beyond the hills of Tallamallay in the Dindigul valley, where nothing can be more delightful, particularly to Europeans, than the summer months. The climate resembles that of the Neilgherries, and is almost equal, it is said, to that of the Cape of Good Hope. In the times of the reign of the ancient princes, that resided then at the seat of government in Madura, it appears that they were in the habit of resorting to the Hills, to

* In the year 1823 it was in contemplation to have bungalow accommodations for travellers built on the regular stages on the high road from Madura to Palamcottah and Travancore; these edifices were to be erected under the superintendence of the civil engineer of estimates and tank repairs. [These have all been built.]

enjoy the summer season at Pappanassam, where there are pavilions built on the verge of the Taumbrapurney river, contiguous to the water-fall called the Kallian-niteertum. There are also evident remains of a palace at Pappanassam. This country, towards the hills, is subject to almost incessant rains, called Shonay. But the land-winds prevail, and are very violent in the months of July and August. The period of summer in Courtallum is generally considered beneficial to health, on account of the refreshing showers which abound on this range of the mountains and its neighbourhood for 10 or 15 miles. Bathing under the falls of the cataracts of the Taumbrapurney and Sittar rivers, is supposed to be beneficial. The principal times observed by the Hindus for bathing in the Courtallum water-fall are on the days of the Arpisse vissuvu, Chettri vissuvu, and Chettri púrrúnúm, or the days of the full moon in April. The latter originates from a tradition they have of its being the anniversary of the saffron rain. The people who resort here for bathing on that day ascend to the first fall of the stream, called Tháne arrivá, or the Honey-fall. Besides the above-mentioned days of bathing, the Addi and Tie amnavassies, solar and lunar eclipses, are in general days for their ablutions. But the inhabitants of the neighbouring villages resort to it twice a-week, that is, on Mondays and Fridays: the last Friday in the month, especially, is considered a very auspicious day for it.

The gardens at Courtalluma bound with all sorts of exotic vegetables and fruits, such as cabbages, turnips, carrots, lettuce, &c., &c.; as well as oranges, limes, lemons, pumpelinoses, which are reared in abundance in the gardens of gentlemen. But the inhabitants of the country are rarely known to cultivate them. The N.E. monsoon commences here about the middle of October; previous to which time the European visitors abandon the place, and the wild animals of the hills often resort to shelter round their deserted buildings. In the months of December and January, fever, fluxes, and agues, prevail among the inhabitants; and the ravages by small-pox in February and March are often very alarming.

The mountains of Courtallum are the highest on that range of the Ghauts, but the summits are well cultivated in some parts, and abound with spice and coffee plantations. The persevering efforts of Mr. Casamajor on the part of government in the year 1800, have spread fertility over a small part of the mountains, which nature seemed to have consigned to everlasting barrenness. Besides the indigenous productions of cardamoms, the nutmeg-tree, and the coffee-shrub, grow exuberantly in these gardens; and the annual expense to government in the year 1821, amounted to rupees 1,224, for the establishment of gardeners; but the production (of late), both in coffee and nutmeg, has abundantly repaid the expense, and is said to add considerably to the revenue of that collectorate.

The census of Tinnevely was obtained from the respective village Kurnums, as they stood in the years 1821-22 and 23, during the collectorship of the late J. B. Hudleston, Esq., for the greater part, and concluded in the time of J. Munro, Esq., who issued strict injunctions to the several Tassildars, Zemindars, and Mittahdars, &c., enjoining them to advance the object of such inquiries by every means that lay in their power; in the hope of producing an accurate account of the population.

It appears, that an inquiry was instituted in the year 1811, requiring collectors of different districts to give their opinions on the population of their respective collectorates, in consequence of the prevalence of an epidemic fever which raged in the southern provinces, and caused a great mortality. The collector, J. Hepburn, Esq., furnished an estimate which contained 690,696; and in October 1817, according to a

statement prepared by J. Cotton, Esq., then collector, the population amounted to 629,350. But, by a better and more diligent inquiry, instituted by recommendation of Colonel Mackenzie, with the sanction of government in the year 1821, the result from the tables, drawn up according to the division of people into castes and professions, gives the whole population of Tinnevely, including the Zemindaries, as 788,740 inhabitants; exclusive of the garrison, consisting of one battalion of native infantry, and its dependents.

The town of Tinnevely is of considerable antiquity. It is situated upwards of a mile from the west bank of the Taumbrapurney river, at the distance of 35 miles from the sea (where that river disembogues), and the town consists of six principal villages, viz. 1st, Nelli-yambalam; 2d, Ettucunnarie; 3d, Tenputtee; 4th, Pautaputtu; 5th, Candiapary, and Palliaputtadapetah: these, with their subordinates, are so united as to form one chief town, which bears the common name of Tinnevely, and contains 6857 houses, of which there are 142 upper-roomed and terraced, 323 low-terraced, and 741 tiled buildings, and the remainder thatched, giving 3.35 to each family, and 23,024 inhabitants. It is on a low site, surrounded by paddy-fields: the streets are under water during the rains. The town is advantageously situated on the Shutá Mallay, and Arnapuram canals, which form two fine branches of irrigation. There are 12 principal streets and 142 lanes, several of which have names descriptive of the various professions, castes, and employments of the inhabitants: the eastern and southern parts of the town are occupied chiefly by Bramins, and those to the north and west of the temple are lined with bazaars, and the houses of the Sudra part of the population. Except a few of the principal streets, that are wide and airy, they are intricate, and thickly crowded with houses: the greatest part have thatched roofs and mud walls; amongst these, however, are several edifices, as above enumerated, with attic floors, flat-terraced with sloping verandahs; and a few very handsome buildings. A commodious and extensive upper-roomed house, near the S.E. angle of the great car street, is the dwelling of a respectable and opulent Goozerat Bramin, of the name of Tocki. His residence is adorned with splendid furniture of British manufacture. Scarcely a year is said to pass without fire making some ravages among the thatched buildings. But the most dreadful calamity that ever happened to Tinnevely was in the year 1779, when the fire reduced two-thirds of the town to ashes. Besides the bazaars, which are well furnished with commodities, there are several granaries, where paddy, dry grain, and other kinds of pulse, are sold. A market is held every Thursday in the western suburb, called Pallia Pettay, which was established in the reign of Mungamaul (the Queen of Madura), where several articles of consumption, such as grain, onions, yams, vegetables, cotton, yarn-cloths, nuts, salt fish, and salt (the two latter being brought from the coast), are exhibited for sale.

The great Shiven temple, which is dedicated to the goddess Candimadeammin, and her consort Nelliappen, bears marks of great antiquity and former grandeur. It is said to have enjoyed many privileges, which are found recorded in the numerous inscriptions on the walls and the inner apartments of the pagoda. The pagoda is composed of three square enclosures, one within the other; the outward wall is 770 feet by 550, 27 feet high and 4 feet thick. It has five spires or goburns, that is, two on the east, facing the *sunna-dee*; and the remaining three front the other cardinal points: six poojahs are daily performed, commencing from the dawn of day till midnight. Besides which, there are numerous other acts of private devotion performed.

The expense of the above ceremonies, conferred by government, amounts to 40½ rupees per diem. There

are twelve festivals, celebrated periodically; two of these are grand festivals, viz. the one which happens in the month of June, and is held in commemoration of the birth of the god; and the other in the month of October, commemorating his nuptials: these are usually solemnised in all the Shiven temples; on those two occasions five cars are highly decorated, and drawn in procession through the streets of the town. The expense on these occasions for the latter is 1554 rupees, and for the former 1550. At the season of the festivities the large *muntapums* on the east gate of the temple are decorated for the reception of the idols, when they are taken out in solemn train through the principal streets that surround the pagoda. The expenses of the other festivals are defrayed by government, and vary from 74 to 375 rupees for each: on the whole, the expenses for the great Shiven temple annually amount to 17,871 rupees, 9 annas, and 1 pice.

The festivals for Permaul, or Vistnu, happen twice a-year, in the months of September and March, when cars are drawn equal to the expense allowed them, which must not exceed 210 rupees. Independently of these, there are 21 lesser temples within the precincts of the town; to each of which an allowance of one rupee per diem is conferred to defray the expenses of their respective establishments, &c. There are besides several substantial edifices, built of granite, dedicated to the use of the idols; and here food is usually served out to a limited number of Bramins alone, by funds arising from donations, and other charitable offerings: besides the muntapums, there are muddums appropriated for the dwelling of sanniasies, and chuttrums for the reception of Bramin travellers. In Tinnevely there are no less than 60 private schools, chiefly Tamil, and a few Sanscrit, Hindoostanee, Arabic, &c. In these schools an average of from 30 to 40 pupils each gives 2100 children that receive education. Besides these, four mission schools were opened in the year 1817, by the Reverend J. Hough. The missionaries have a meeting of the school-boys on every Wednesday evening, in the town, where the Hindus, both men and women, often give their attendance, to hear a portion of Scripture read and explained. Of Mahomedan places of worship there are ten principal mosques, four of which are designated by the term *Musjeeds*, and fourteen *Pu'ly* wasils or lesser ones, together with several other inferior kinds, known by the name of *Fakers Faikal*: the whole of these are supported by *mohins*, or small sums in money conferred by government, according to the former usages of these institutions. There are two Romish churches, and a few chapels: the one at Palliapetty is the largest, where a Goa priest resides; and the other is on the north side of the town, called *Candiapary*, built in the year 1786. The *tassildar* holds his cutcherry in the outward apartment of the great pagoda, so as to give access to the lower classes of the inhabitants in general.

The police administration of the *Talooks* and *Zeminaries* is vested in the *tassildars*, since the office of *darogahs* was abolished in 1820. A commissioner's court is held here for the recovery of small debts; the former under the control of the magistrate, and the latter subject to the authority of the judge at Madura. [Now it is subject to the auxiliary court.]

The *zillah* of Tinnevely was established in the year 1808, when the court of *Ramnad* was incorporated with Madura. This court was abolished in August 1822, and annexed to the *zillah* of Madura. The court-house and its dependent buildings are surrounded by a high wall, on the south side of the temple; since the appointment of James Munro, Esq. collector, in June 1823, this building was devoted to the establishment of the *Huzzoor* cutcherry. [An auxiliary court was established in Tinnevely in 1827.]

Tinnevely (the town) cannot claim any consider-

able share of manufacture for itself, so much as its neighbourhood. Besides the common long-cloths, &c. manufactured by the *Kykolar* weavers, used for the dress of the common people, reed-mats are made by *Moormen* or *lubbays*, and the *puttay* arrack is distilled by the *Elavers*, who are also the vendors of that article: they also carry on a small manufacture of cloths. There are two paper-mills for the manufacture of coarse brown paper, which, in texture and colour, is much inferior to that made at Madura. In no country to the southward are there more carts known to be employed than in Tinnevely; they afford employment to a great number of the inhabitants in conveying grain, cotton, cloths, straw, tobacco, and especially firewood, bamboo, and timber, &c. &c., from the hills, which are situated from forty to fifty miles on the west.

JOY AT THE SAVIOUR'S BIRTH:

A Sermon

For Christmas-Day,

By THE REV. FRANCIS JOHN STAINFORTH, M.A.
Assistant Minister of Camden Chapel, Camberwell.

LUKE, ii. 10-14.

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

THE birth of a child is, under any circumstances, an event of the highest interest. Expectation has at length given place to reality; another being has come into the world, to fill our place when we are gone, and to run his course of joy or suffering, till he is called on in his turn to make room for those beneath him. At such a season every heart beats high with expectation, and every countenance is lighted up with pleasure. The cheerful tones of congratulation, the light step of innocent gladness, the pressure of the friendly hand, are there, till the father's heart is softened with the consciousness of his happiness, and the mother feels her pangs required for joy that a man is born into the world. We gaze on the new-born infant, as he sleeps all careless of the interest he has excited; and hope, with fond credulity, will image forth many a scene of usefulness and delight in which he may live to share. Yet there are sadder thoughts which crowd into the reflecting mind in spite of all its efforts. Is he indeed destined to survive the perils of infancy, and the adventurous rashness of youth? Will he be one of those whom good men delight to honour, serviceable in his generation, and leaving a bright example to all who follow him? or will he be one whose track is stained with guilt, and whose end is pointed at by shame? What hardships and trials, what buffetings and afflictions, may be

the lot of this unconscious slumberer ! What furious passions may one day tear this helpless bosom ! What vain hopes, and ardent projects, and bitter disappointments, may disturb his peace ! And will he repay our present anxiety by soothing the infirmity of our declining years ? or will he bring our grey hairs in sorrow to the grave ? Alas, we cannot tell. Years may pass away before his character and destiny are determined ; and we may never live to see the result, to comfort him in his troubles, or to rejoice in his success.

And then Christianity, where it exists at all, will always give birth to a new train of sentiments. We see before us a heir of immortality, a candidate for heaven, one whom God has loved, one for whom Christ has died, one to whom the Holy Spirit will not be denied, one whom we are privileged to bring to the holy font of baptism, and dedicate with grateful hearts to the service of his Maker. Yet will he rightly improve these means of grace ? Will he pursue these hopes of glory with all the fervour and perseverance which they merit ? Will the life he has derived from us prove ultimately a blessing or a curse ? for on the right use of it depends the happiness or misery of an immortal soul. It is not the mere fleeting existence of a creature that is crushed before the moth ; but the beginning of an endless life, with all the responsibilities of those whom God has called to a knowledge of his truth, and who have the awful alternative of heaven or hell set before them in the Gospel. Well may the parent tremble for the fate of his new-found treasure, and pray that that God who has been the guide and support of his own pilgrimage, may continue to vouchsafe undiminished mercy to the children that are given him.

These I suppose are thoughts which must be familiar to all at least who have rejoiced in the name of a husband and a father ; for these are such as the first sight of our offspring is always calculated to excite. But we are met together now to celebrate the birth of an Infant to whom we may all claim relationship ; of that auspicious Babe on whose appearance our eternal interests depended. In the fulness of time God sent his Son into the world in form and fashion as a man, and made under the law, that we might be redeemed from its curse. This was the greatest event the world had ever witnessed, the object for which all other events had been directed by an overruling Providence. Prophets and righteous men had desired in vain to see it ; nor could the very angels of heaven anticipate the accomplishment of this mysterious act of wisdom and

of love. But will God indeed dwell with men—with men benighted in ignorance and depraved by sin ? Behold, the heaven of heavens cannot contain him ; and how shall he stoop to enter this the meanest and most polluted region of his unmeasured dominions ? Or, if he come among us, in what guise shall he appear that is suited to his dignity ? With what awful terrors might we expect him to come armed, the heavens bowed beneath his feet, the earth shrinking from his presence, the guilty sons of men calling on the rocks to fall on them, and the mountains to cover them from his wrath. *Fear not, brethren ;* for God sent not his Son into the world to condemn the world, but that the world through him might be saved. He came, not to plague us for our offences, but to help our infirmities ; not to call us to our account, but to provide a remedy for our sins. He came to make a way of reconciliation with his Father ; to sacrifice his life as man, that men might live immortally ; that, by virtue of his sufferings, we might be released from the fears and penalties of guilt ; that, through his intercession, our prayers might be heard on high ; that, by his doctrine, our nature might be purified, and our feet be guided into the way of peace ; that, by his pattern, we might be modelled to every Christian virtue, and adorned for his eternal society and love. When the light of heaven first shines into our hearts, like the shepherds of old, we are sore afraid ; but the voice of mercy still cries to us, *Fear not ;* for, behold, I bring you glad tidings of great joy. Glad tidings of great joy indeed, that God has not cast off his people, but has remembered the promise that he made to the forefathers of our faith, to Abraham and his seed for ever. Glad tidings of great joy indeed, that unto you is born a Saviour. We looked for anger, and behold mercy ; for vengeance, and behold forgiveness. The Judge himself has stepped from off his throne to suffer for us, and has resumed it to pronounce our acquittal. This amazing tenderness towards his creatures, this earnest and intense desire for their recovery to his likeness and his favour, shews that we can never apply to him in vain, or vainly seek the benefits of his redemption ; shews, in fact, that we cannot be more anxious to receive salvation than he is anxious to bestow it. Thanks be to God, then, for this unspeakable gift. Thanks for that surpassing love which in fear, and in sickness, and in grief, still points to the place where the young Child lay, and gives us a comfortable assurance that, as he did not abhor the virgin's womb, so he will not disdain to make his abode in the humble and contrite heart.

“ And, behold, I bring you glad tidings of

great joy, which shall be to all people." Though the message of mercy was first delivered to the shepherds, they were not to entertain the selfish notion that they had any exclusive interest in it; nor, on the other hand, to be saddened by the thought that any of God's creatures were overlooked in this visitation of his love. He would have us know that his goodness is as unlimited in its operation as it is wonderful in its nature. Not, alas, that we may hope that all will profit by it; on the contrary, we have too much reason to believe that many will find their condemnation aggravated by the abuse of those privileges which were intended for their blessing. To such we cannot say, Fear not; for there is every thing for them to dread. We cannot say that we bring them good tidings of great joy, while they are immersed in worldly pleasures; for we are bound to proclaim that danger overhangs them, and "a fearful looking for of wrath and fiery indignation." We cannot speak thus to such as are hasting to be rich; for to the poor is the Gospel preached, and hardly shall the rich man enter into the kingdom of God. We cannot speak thus to such as are climbing the heights of ambition, and panting after the honours of the world; for our language is, Except ye become as little children, except ye become as this little child, ye shall in no wise enter into the kingdom of heaven. But the gift is spoken of according to the effects it is properly calculated to produce. It is justly called good tidings of great joy to all people, that unto them is born a Saviour, if they will but close with his gracious offer, and accept the salvation he came down from heaven to bestow. There is no distinction of persons in his system; high and low, rich and poor, ignorant and learned, are equally invited and equally welcome. See how from the first he called around his cradle men of opposite kinds—the poor shepherds from the quiet innocence of their pastures, and the wise men from their studies in the east; and dear to him was the simple homage of those rustics, who seemed to typify him that came to seek the sheep that were lost, and lead them to the green pastures and living waters of his love; and dear to him was the high-born adoration of those magi, as they cast their crowns before his feet, and poured into his lap the abundance of their offering. Could any thing better teach us that no situation in life is so exalted but what religion claims its deference, and none so humble but what religion proffers to it the riches and honours of immortality? It is precisely in a similar spirit that you are told of the result of Paul's preaching to the Athenians. "Howbeit cer-

tain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and many others." And why, amongst many others, should Dionysius the Areopagite, and a woman named Damaris, be specified? Why, but to bid you mark that the doctrine of the apostle was such as no learning would be disparaged by confessing, and no feebleness of intellect should be incapable of receiving. Unto you, then, whatever be your age, or sex, or rank, the enormity or continuance of your guilt, the weakness of your nature, or the pressure of your temptations,—unto you, we proclaim good tidings of great joy, that there was this day born unto you a Saviour.

And this Saviour is here called Christ the Lord, that is, the anointed Lord,—a title which, you may remember, is frequently applied to our Redeemer both in the Old and New Testaments: and this is not without a meaning. There were three classes of men whom it was customary to anoint when they were consecrated to their respective offices, viz. prophets, priests, and kings; and in each of these relations does the blessed Jesus stand to all his true disciples. He is our Prophet; for he came to teach us the things that belong to our peace; and without his teaching we can know nothing as we ought to know it. He has taught us our origin—that the body of man was formed out of the dust, and the spirit was an emanation from God himself. He has taught us our fallen condition—our first parents having offended their Creator, and transmitted an evil nature to all their children, which renders them prone to sin, and liable to condemnation. He has taught us the mode by which we may become reconciled to God by looking to Him that bore our sins in his own body on the tree, and humbly, yet faithfully, claiming the promised imputation of his merits. He has taught us to expect his Spirit to cleanse and sanctify our hearts, and to make us meet for that inheritance of glory which is prepared for them that love him. And whence had this Man such knowledge to impart to us, but that he was that anointed Prophet by whom the Father would unfold the great mysteries of godliness? One of his titles is "the Word." This is the name so often given him by St. John at the opening of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." And he was so called in the opinion of the Fathers, because he was the mode of communication from God to man; because he was the Messenger and the message, the Prophet and the truth, whom Love had sent for our salvation. And this

message and this truth is not only made clear to the understanding of his chosen followers, but is so fixed in their hearts, and so interwoven with their affections, that it exerts a powerful and lasting influence on their lives,—calling them with a winning voice, and leading them with a gentle hand in the ways of holiness and peace. As our Prophet, then, we are to listen to his gracious teaching, submitting our reason willingly to his guidance, not tarrying for fresh evidence, nor cavilling at what is granted, nor doubting that he will accomplish all his promises and purposes of love.

Again; he is our Priest, for he offered once for all that invaluable sacrifice which could take away the sins of a guilty world. "For their sakes," said he, "I sanctify myself;" that is, as I understand the phrase, I consecrate myself to die as an atonement for their offences; which atonement he himself offered up as a sweet-smelling savour to the Father. And now he has an unchangeable priesthood, having ventured into heaven to plead the merits of his obedience in our behalf. He pleads that the homage he rendered to the Father in our nature makes usurious amends for all that our rebellion had denied him. He meets the claims of justice with an appeal to the efficacy of his sufferings and intercession; so that God no more demands the satisfaction of his authority, and man no longer hates the law which spoke only to condemn him, nor shrinks from the hand which is yet marked by those nails with which compassion for our race had pierced it.

Nor is he less our King; for he exacts dominion over our hearts and lives, and counts for revolted subjects all who will not yield him an exclusive and a willing obedience. His kingdom, indeed, is not of this world; and it seldom thrives or comes to good when it is overlaid with the trappings of human grandeur. But he loves to erect his throne in the pure and contrite spirit, and seeks so to reign over our affections now, that we may find entrance into the courts of his everlasting glory.

Such, then, was the Saviour, whose birth was announced this day to the humble shepherds of Judea as "glad tidings of great joy, which should be to all people." But, observe, his offices are proclaimed to us, in order to induce us to seek his presence. And therefore it is added, "This shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, and lying in a manger." The angels give no command to seek the new-born Monarch. They take for granted that as the vision faded gradually from the view of the shepherds, the description they

had received would make them hasten to adore him; for the same grace that reveals the Saviour to us, creates the impulse to fly to him without delay. Yet it is obvious that the token with which they were furnished would not enable them to find this wondrous Babe, nor, perhaps, to distinguish him, when found, from other children. I am inclined, therefore, to regard it as a sign given, not to assist their discovery of the Infant, but to explain the purpose of his advent, the nature of his intentions to mankind. The words were addressed, as you are aware, to a few poor shepherds, who were watching over their flocks in the neighbourhood of Jerusalem. Such persons might well feel alarmed at being called on to approach so mysterious a Being. They might mistake the motive of his visit, and suppose, like the great body of their countrymen, that he was come to establish an earthly throne, and restore the kingdom to forsaken Israel. They knew not as yet that he came to undeceive mankind as to the value of prosperity, to disenchant them of their attachment to wealth and power, and to teach them that happiness consists rather in suppressing our desires than multiplying our enjoyments. They would think of him only as the deliverer of Israel, as the conqueror of Judah, as the legislator of the people. They would expect to find him in the schools of the learned, or in the palace of the governor, where their humble condition might make them unwelcome guests. And therefore this was to be a sign unto them, that they should find him a Babe wrapped in swaddling clothes, and lying in a manger; that they should find him in all the helplessness of infancy, and all the meanness of destitution. And this shall be a sign to you—to the poor, and the afflicted, and the friendless, in all ages;—if tempted to murmur at the hardships you endure, think not they are marks of God's anger or neglect; but remember how lowly was the rank of Him who was this day born into the world, that he might purchase for you the hopes of everlasting life. Ye sons of penury and sorrow, behold how the Son of God has cast in his lot with yours; he made you the objects of his peculiar attention; he chose his friends and ministers from your class; he performed his miracles on those of your order; he made it the very peculiarity of his Gospel, that it is eminently preached to you; he pronounced an emphatic blessing on your condition; he has bequeathed your necessities to the care of his richer followers in all ages, and has mercifully declared that he will visit the neglect, and accept the bounty, that is exercised towards you, even as if done unto himself. O, who would not be the disciples of so gracious a Master?

Who can look without amazement on the love which he has displayed in condescending to our low estate? Who can fail, during the high solemnities of the day, to catch from his example some glow of generous sentiment; or hesitate, during the pauses of festive conviviality, to offer louder praises to Almighty God, and larger charity to his creatures? It should be so in reason; but reason has lost her influence, and man prefers to be the slave of every criminal emotion, to that service which is perfect freedom. At the birth-time of the Saviour there was no room for him in the inn; and such, alas, is his reception to the present day. For, tell me, ye who know the world, to what could I better compare the heart of man than to one of those common receptacles, where the guests come and go, and are honoured in proportion to their equipage and expenditure. Travellers from far and near are welcome, so they bring with them the objects that we covet; and may make us very drudges to their exactions, if they will but repay us for our toil. But there is no room for the Saviour in our busy and crowded bosoms. We scorn his offer to lodge within us. Every corner of the heart is preoccupied or bespoken by the things of time and sense; and he is rudely turned out for any casual thought, or mercenary object, or coarse affection, that may chance to enter there. But if the heart of man be cold, and his lips be dumb to this instance of divine compassion, there are not wanting those who could receive it with far other feelings. For, suddenly, "there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Now was revealed unto them that mysterious union of holiness and mercy, which met together in the salvation of mankind; now they saw truth and love, righteousness and peace, reconciled to each other; now they might look once more with affection on the children of Adam being brought back again into covenant with their Maker. Yet, mark how it was not the mere fact that a Saviour was come into the world, not the mention of his exalted title, not the name of the anointed Lord, which wrung from them their song of gratulation. But when they heard this last proof of his humiliation; when they found Him whom they had worshipped through eternal ages, now pointed out as a babe, wrapped in swaddling clothes, and lying in a manger,—then burst forth from this heavenly host their hallelujahs of uncontrollable delight. Yet he was no Saviour to them; he had not humbled himself for their sakes, for they had never forfeited the favour of God, nor needed an atonement. It was their love of God's infi-

nite perfections, their admiration of a scheme that blended all his attributes into one stupendous act of mercy, which extorted from them this strain of simple grandeur. And shall not we, who are so much more interested in the event, prolong the glorious thanksgiving? Yes; it has been adopted by the Church in all ages; and hard must be the heart that will not this day echo back the sound. It is not enough that we yield ourselves to social mirth, and pile the hearth of hospitality, rejoicing in the friends that surround us, and thinking, not without hope, of those whom we miss from amidst the circle. There are spiritual blessings which, without repressing innocent delight, call also for acts of holier and more solemn gratitude, and bid us proclaim glory to God in the highest, while we exult in the peace sent down to earth, and the good will exhibited to man. Let the Godhead be adored as it exists supreme in undivided unity; let God have glory in that highest place where, in his secret counsels, he planned the recovery of our race; let the heavens, and all the powers therein, give praise unto him; let the wisdom be extolled which could reconcile earth and heaven, and magnify the law, and save the sinner from its penalties; let the matchless love be glorified which could resolve to execute that purpose at so immense a cost; let the power be magnified which could effect the incarnation of such a Being, and thus prepare to slay the enmity that existed, and bridge the gulf that separated us from heaven. Glory to God, then, in the highest; for he has sworn that he will by no means clear the guilty, and the truth of his word remains unbroken. Glory to God in the highest; for his insulted majesty may now be propitiated by One, who, being free from sin, may lay down his life for sinners. Glory to God in the highest; for his goodness has devised means whereby his banished ones may be brought back again. Glory to God in the highest, for love has turned the scales of justice, and wrenched the thunderbolts from the hand of vengeance. Glory to God in the highest; for the kingdom of Satan is overthrown, and death and hell shall be cast for ever into the lake of fire. And equal glory be to thee, O thou Son of God, who didst thus come to visit us in great humility. Glory to thee for thy noble act of self-abasement; glory to thee, for God hath highly exalted thee, and given thee a name above every name, that every knee may bow to thee, and every tongue confess thee Lord, to the glory of God the Father.

Nor was it less a subject of congratulation that now there was peace on earth and good will displayed towards man. It was not a matter of indifference among the blessed

family of God that one portion of his children was in disgrace. They knew too well the joys of his presence, and the terrors of his wrath, and therefore hailed with rapture this symptom of returning tenderness. And how shall we express our gratitude for such unmerited, such unexpected, such unexampled goodness? Peace may once more dwell on earth—peace with our offended Creator, peace with all our brethren, peace from the cares and anxieties of life, peace in the hour of death, peace, yea confidence, in the day of judgment. Good will has been marvellously shewn to man while he was far from God; and therefore we feel assured it will never be withdrawn from those that value and improve it. This is the true light in which the Gospel-message should be viewed. God is just, and yet the justifier of them that believe in Jesus. Had he left us to our fate, O, who might abide the day of his coming, or who might stand when he appeareth? Had he forgotten his threats, and indolently flung mercy to us, we had lost our confidence in his promises, and our admiration of his holiness. Besides, the believer is not like a reckless and hardened criminal, who seeks only to escape the penalty of his guilt, careless that his impunity is derived from some mere quibble about the evidence, or some flaw in the indictment; careless that the law is cheated of its honour, and society robbed of its security. We long to be sanctified as well as pardoned; to be loved as well as glorified. The evil of sin, and the love of God, become daily more apparent, more purifying, more consolatory; yet we feel we had never known half the evil of sin, had not the Son of God come down from heaven to atone for it; nor half the love of the Father, had he not sacrificed that Son in order to deliver us from the curse. It is from this alone that we can estimate the value of the soul, the torments of hell, the delights of heaven, the mercies of the Almighty, and the responsibilities of man.

May the consideration of these subjects, which the Church has brought this day prominently before us, quicken us from our spiritual insensibility, or stir us up to greater diligence in the work of our salvation. May we date from this day a new course of holiness, and purity, and benevolence; new faith in God, new hopes of heaven, new sentiments of charity to all mankind. I know not but that the song, which stole upon the shepherds' ear, may even now be ringing through all the vastnesses of creation. I know not but that even here, where two or three are gathered together in the Saviour's name, some portion of the angelic host may be hovering round us on their viewless wings, and shedding odour and whispering gratulation. And though their

minstrelsies be not audible, as of old, to mortal sense, that we should be rapt into bliss, or entranced with wonder by their voice, yet may they draw from their golden harps those ecstatic tones which may mingle with our orisons, strengthen the volume, and sweeten the harshness of our praise. May we at least copy their recorded song of adoration, and so carry the music of it in our hearts through all the din and turmoil of the coming year, that at its close we may repeat the strain with better feelings, or else be summoned to take our part in the richer melodies of heaven.

INVOCATION OF SAINTS.*

As the result of an investigation of the Scriptures has proved that there is no manner of authority to justify image-worship, so, if we search throughout the numerous passages of the word of God, we shall not find a single verse or portion of the written word from which any inference can be drawn, that prayers to angels should be addressed, or the intercession of saints is required. We read of their employment, indeed, in heaven; but as to any communion with, or knowledge of us on earth, the Scriptures are silent; and it is quite impossible for us to advance any thing for certain on such a subject, so far removed from human apprehension and human judgment. But this we may say, without hazarding a hasty and dangerous speculation, that all their occupations are of a heavenly nature, and that all their thoughts are so absorbed by doing God's will, as to leave them not a moment's leisure for earthly concerns, even supposing their knowledge extended beyond the confines of the heavenly mansions, or that they knew aught of what was transacted in a world with which death had dissolved their connexion and intercourse. From what we can collect of the heavenly world, we image it to ourselves as a region of consummate blessedness; but it may well admit of a question, whether such a representation would be just, whether the blessedness of angel spirits would be consummate and unalloyed, were they to have cognisance of all that is passing in this lower region. Delightful it is, in one sense, to entertain such an idea, that all communion between the saints and us has not been abrogated by death; and sweetly soothing as it is to the spirit bowed down to the earth by some family bereavement, and mourning for some dear and valued member of the domestic circle, to believe that the intercourse is still continued,—yet it is too much to conceive of them that they would know their duty so little, and wax in their attachment to their Redeemer so languid, as to interpose their prayers and services in that department which has been so exclusively consigned to him,—that of being the one only Mediator between God and man, whose mediation is our all in all, to which we can alone trust for having our prayers heard, our persons accepted, our services received, and our offences pardoned. They surely would not be so little sensible of what they themselves owed to the same mediation, as officiously to assume the office of mediator, and trench upon the department of the one Mediator, the man Christ Jesus. We conceive not so of these tried and blessed spirits; nor that, had they the knowledge of what is passing here, would they be so unwise as to press a suit which is in far better hands when advanced by Him who hath been retained from on high, as our

* From "Increase of Popery." By the Rev. James Rudge, D.D.

counsel to advocate our cause and propitiate our services.*

But we need not dwell on such suppositions—the whole stream of Scripture flows contrary to such a doctrine as that of the invocation of the saints or angels. The doctrine of the Scriptures is this, and no other, that all prayer must be addressed to God, in the name and through the mediation of Jesus Christ—that the interposition of none other but that of him is required—that the service of no angels, or saints, or of the blessed virgin, is requisite—that no other advocate but Christ is necessary; that, in short, if any man sin—and this is the doctrine of cardinal importance and blessing to sinners—"if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." And here the doctrine must rest on this pivot, and on this alone. Whatever men may advance, and Churches may ordain, the pious and judicious believer, who is instructed in things pertaining to the kingdom of God out of the Scriptures, will here repose on this rock his confidence and faith, nor suffer them to be shaken therefrom by any plausible theories, or unauthorised interpolations of God's blessed word. In apostolical language, then, I say to one and all of you, "Let no man beguile you of your reward, in a voluntary humility, or senseless prostration of the body to images and pictures, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."† You will perceive from this passage,—and the authority of St. Paul is not one to be lightly esteemed,—that the worshipping of angels even, who are a higher order of celestial beings, and ordained to minister in holier things, even to do service before the presence and to attend at the altar of the Lord Jehovah in heaven, is prohibited. Who the angels are, is a question to which no other answer can be given but such as is authorised by the written word; and the intimations respecting them are so slight, that it requires the reins of a sound and sober judgment, when we expatiate upon their nature, and describe their offices. In all probability they were created at the time, and within the period, in which the Almighty was engaged in constructing this fabric, and in completing this world of ours; and at different periods since their creation, have they been employed as harbingers of peace, or as executioners of justice; and even at this moment their ministry is exercised, in a marvellous, but sufficiently intelligible manner, to give consolation and succour to the heirs of salvation, as they are wending their way among the vales and ascending the hills of this lower world, in which their guidance is so necessary to keep all of us from the briars and thistles which encumber our path, and their might is so indispensable to counterveil the various mines which the malice of the devil and the hand of mischief have fabricated at every turn of our pathway heavenwards. And oh, who can doubt but that it is to the ministry of a holy angel that the traveller heavenwards owes much of his guardianship by night, and of his preservation by day; much of the good thoughts he entertains, the good resolutions he forms, and many of the known and the unknown dangers from which he has been rescued. There is no man exercised in the ways of religion but must have

observed, that oft-times on a sudden, he knows not how, most vigorous, powerful, affecting thoughts of eternity, and the great concerns of religion, have seized and possessed his soul; such affecting thoughts, as at other times, when he composes and sets himself to think of those matters, he cannot, without very great difficulty, if at all, command and retrieve.

But, not to dwell on this delightful speculation, nothing can be proved from the ministry and employment of angelic beings with ourselves in serving God, that worship should be paid to these superior intelligences. And if not to them, assuredly not to others, who are called saints in the Roman calendar; and still less to the dead, who have been canonised as saints, to whom invocation should be made, and intercession offered. Dead! Yes, indeed, as death left, so judgment will find them; and if any canonisation will happily take place respecting them, that must be adjudicated only at the judgment-day; for the great Judge is not the Judge of the quick only, but of the dead; and if any of the dead now wear the crown, and have received the kingdom, methinks much of the duties of the Judge will be, and have been, abridged, and he will be the Judge of the living only, or of such as shall be found alive at his second coming to judge the whole world. . . .

From the above reflections, then, and more particularly from the Scriptures, you will perceive that saint-worship has no authority by which it can be justified.

To the worship and reverence with which the memories of departed saints were regarded, are owing many of the corruptions that grew up in the Church, and a "train of error and fraud ensued, which ended in the grossest creature-worship." Yet, in its origin, this was natural and salutary. He whose heart is not excited upon a spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in the moral, than he can possibly be raised above them in his intellectual nature. Could the Holy Land be swept clean of its mummeries and superstitions, the thoughts and emotions to be experienced there would be worth a pilgrimage. But it is the condition of humanity, that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave, was at length addressed to the martyr himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the church-furniture; it was decreed that no church should be erected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it; it was made a part of the service to pray through the merits of the saint whose relics were there deposited; and the priest, when he came to this passage, was enjoined to kiss the altar.*

The Cabinet.

THE HOUSE OF PRAYER.—How great is the mercy of God in providing these houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, saluting them, as in the days of his flesh, with his accustomed benediction, "Peace be unto you!" What a relief is it to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes, and our fears, to the care of God! What a comfort to leave behind us for a brief interval all the conflicting interests and the entangled devices of this perishable life, and to raise our thoughts to that hap-

* It was, perhaps, a good ordinance of one of the ancient Churches, seeing the purposes to which images and pictures in churches would be abused: "Placuit in ecclesiis esse non debere, ne, quod colitur aut adoratur, in parietibus depingatur."

† It is the judicious remark of Dr. Clark, that the earthly relations, and even the mother of our Lord herself, were constantly treated by him after such a manner as to repel the idea that they were capable of doing, or suffering, or interceding any way meritoriously for us; as if it were on purpose to guard against those gross superstitions which our Lord foresaw would prevail in the latter ages of the Church.

* See Southey's admirable work, "The Book of the Church."

pier time, when brother shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath and its house of prayer! Abused as are these blessings by so many, despised and trodden under foot, and desecrated, as are too often the holy things of this house and of the Lord's own day, they yet shed a light and a religious cheerfulness over this world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land; they keep alive the fire of religious feeling in the altar of the heart; they give a respite from earthly cares, and open a glimpse of heaven to our sight; they speak, as it were, a perpetual protest against infidelity and vice; they set up a standard for the Gospel; they oppose a temporary check to the foes of the soul; they remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.

—*Bishop Sumner.*

HERESY AND SCHISM.—They which are saved must be sanctified in truth; they which are of the truth must be consummate and made perfect in one. They are no better than soul-murderers, be they never so painful in their teaching, that teach such doctrines as do either poison the Church with heresy, or dismember and rend it asunder with schism. Of heretics, St. Paul, forewarning the Church of Ephesus, saith, "I know that after my departure there will be ravening wolves enter in among you, not sparing the flock." Of schismatics he writeth in most earnest manner, as well to the Church of Corinth as of Rome. To the one, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all say one thing, and that there be no schisms among you." To the other, "Mark them diligently who cause divisions." These serve not the Saviour; they serve the destroyer of the world.—*Archbishop Sandys.*

EXISTENCE OF EVIL.—Could we view this globe as it came from the hands of the Creator, when every thing which he made was very good, we should have every where around us, not only the evidence, but also the effects of his unbounded beneficence. But the earth on which man is placed is no longer as it was framed; it has been cursed for our sin. In every portion of our physical and mental creation, in the soil upon which we tread, the body in which we live, the thoughts and actions of the soul, we are pierced by the thorns and thistles, and taste the sorrows of the death which, by our rebellion, we have incurred. No human reasoning can account for the presence of evil; no human argument can reconcile the existence of evil to a system of beneficence. Nothing whatever but the unqualified acceptance of the whole word of God, the whole scheme of redemption, as declared in and by that word, can give us any comfort or confidence in God's mercy, or account for such an inscrutable mystery.—*Sir Francis Palgrave.*

Poetry.

CHRISTMAS.

BY THE RIGHT REV. AUBREY G. SPENCER, D.D.
Lord Bishop of Newfoundland.

(*For the Church of England Magazine.*)

MUSIC is in the midnight air,
Strange sounds delight the holy hill,
And seraph-melodies declare
Sweet "peace on earth, to man good will."

Hush'd is the strain; the shepherds' ears
Have heard those words in deep amaze;
And, lo, as morning light appears,
What pomp salutes the warders' gaze!

Robed in the stole of Tyrian dye,
The Magian kings their ranks unfold,
Their gorgeous bondmen bearing high
The myrrh and frankincense and gold.

Whom seek ye, with this proud display
Of perfumed ore and glittering gem?
"Led by yon planet's mystic ray,
We seek the Babe of Bethlehem.

"Low laid in Judah's lowliest town,
Its lowliest hostelry beneath,
We seek the Heir of David's crown,
The Conqueror of sin and death."

Well may ye bow the turban'd head,
Well with your richest gifts prepare;
All glorious is that humble shed,
For Israel's hope is cradled there.

Veil'd in the cloud of human birth—
Deep mystery, which angels scan!—
The incarnate God descends to earth,
Creation's Lord obscur'd in man.

Reader, rejoice with fear and love,
And nobler offerings hither bring;
A life whose thoughts are fix'd above,
A death whence faith hath torn the sting.

Thus rescued from a state forlorn,
By mercy saved, by grace forgiven,
Be thou amongst those bless'd re-born,
Whose names the Spirit writes in heaven.

NATIONAL BALLADS.—No. IX.

THE BIBLE THE POLE-STAR OF THE REFORMATION.

BY MISS M. A. STODART.

(*For the Church of England Magazine.*)

A STERN, proud king, with searching eye,
Bent o'er God's blessed word;
And men of prayer were standing nigh,
With eye towards the Lord:
A kingdom's weal, a kingdom's woe,
Seem'd on that moment hung,
They pray'd the streams of life might flow
To slake the thirsting tongue.

And popish priests were also nigh,
With bitter, scornful look;
They liked not that their sovereign's eye
Should rest upon that book;
Yet all, unwittingly, they paid
Their tribute to its worth;
"Then, in God's name," King Henry said,
"Through England send it forth."

And in God's name that holy book
Was sent throughout the land;
For eagerly those men of prayer
Caught up their king's command:

On village-desk, with binding chain,
That precious book they rear;
Men, women, children, circle round,
The way of life to hear.

King Henry's deed was mark'd on earth,
'Twas mark'd by angel-eye;
There rose a movement in the land,
For truth an earnest cry;
And gallantly and steadily
Went forth our noble sires—
The truths first heard in village-church
They seal'd in martyrs' fires.

We hear the tale! I glance around,
And grieve o'er what I know;
Yet bend we not to mournful sound,
But onward let us go:
It is no time for empty sighs,
Children of martyr'd men!
Our fathers' blood upon us cries,
And shall it cry in vain?

They bid us prize the blessed book
They dearly priz'd and lov'd;
They bid us bind it to our breast,
By might of man unmov'd;
They bid us stand right steadfastly,
Nor yield one inch of ground;
Then "Forward," let the watchword be,
And firm and loud the sound!

Miscellaneous.

CHURCHES OR GAOLS?—The following observation, taken from Mr. Collins's statistics of church-accommodation in Glasgow, is scarcely of less interest to the political economist than to the zealous Churchman. "This is an age of economy; and if the state can secure the peace and order of society more cheaply by extending the means of religious instruction to the people, than by extending the police and other criminal establishments of our country, would it not be a wise economy in the state to adopt the one in preference to the other? The truth is, the people will cost us, whether we will or not. If we do not build them churches, we must build them gaols and bridewells." Have any accurate calculations been yet made to shew that the amount of crime differs in towns or parishes of equal population, according to the greater or less amount of church-accommodation provided for the inhabitants? Within thirty years, from 1800 to 1831, about four millions were spent upon gaols and lunatic asylums. Again, in the last ten years we are told that the sums collected as poor-rates fall little short of fifty or sixty millions sterling. Who shall say how far this expenditure would have been diminished by an outlay of one-twentieth part of these sums in support of the Church of England parochial system, by multiplying schools, churches, and clergy?—*Staffordshire Gazette.*

THE JEWS.—The early history of the Hebrew nation is one unbroken series of Divine interpositions. Their whole career is conducted in defiance of obstacles insurmountable to human apprehension or by human means. Their rescue from the power of Egypt; their protracted existence in the barren wilderness; their conquest of the more warlike and powerful possessors of their promised land; their primary consent, and permanent submission, to the unprecedented burdens of their law; and their eventual preservation from heathenism, notwithstanding their own backsliding

reluctance, and the contagion of seductive example,— unquestionably demanded that miraculous aid, which we know to have been administered. Exclude the agency of Heaven, and their whole story is obscure, and inconsistent, and incredible—cause and effect have no intelligible relation or proportion to each other;— admit it, and consistency is at once restored. If the Israelites yield to disobedience or idolatry, the meanest of their neighbours, Moabites, Midianites, Amalekites, even the subject and tributary Canaanites, can rise in arms to their discomfiture and degradation. Let them serve the Lord faithfully, and "one" of them may "chase a thousand," and "the daughter of Zion may shake her head" at the countless hosts of "the great king, the king of Assyria."—*Professor Godefroy Faussett.*

COBBETT'S TESTIMONY TO THE CHURCH.—Get upon a hill, if you can find one, in Suffolk or Norfolk; and you may find plenty in Hampshire, and Wiltshire, and Devonshire; look at the steeples, one in every four square miles, at the most, on an average. Imagine a man of some learning, at the least, to be living in a commodious house, by the side of one of these steeples; almost always with a wife and family; always with servants, natives of the parish, gardener, groom, and all other servants. A huge farm-yard; barns, stables, thrashers, a carter or two, more or less glebe, and of farming. Imagine this gentleman having an interest in the productiveness of every field in his parish, being probably the largest corn-seller in the parish, and the largest rate-payer; more deeply interested than any other man can possibly be, in the happiness, morals, industry, and sobriety of the people of his parish. Imagine his innumerable occasions of doing acts of kindness, his immense power in preventing the strong from oppressing the weak; his salutary influence coming between the hard farmer, if there be one in his parish, and the feeble or simple-minded labourer. Imagine all this to exist, close alongside of every one of those steeples, and you will at once say to yourself, "Hurricanes or earthquakes must destroy this island, before that Church can be upset." And when you add to all this, that this gentleman, besides the example of good manners, of mildness, and of justice, that his life and conversation are constantly keeping before the eyes of his parishioners,—when you add to all this, that one day in every week, he has them assembled together to sit in silence, to receive his advice, his admonitions, his interpretations of the will of God, as applicable to their conduct and their affairs, and that too, in an edifice rendered sacred in their eyes, from their knowing that their fore-fathers assembled there, in ages long passed, and from its being surrounded by the graves of their kindred; when this is added; and when it is also recollected, that the children pass through his hands at their baptism; that it is he who celebrates the marriages, and performs the last sad service over the graves of the dead;—when you think of all this, it is too much to believe it possible that such a Church can fall.

SILENCE.—Most men speak when they do not know how to be silent. Seldom do you see any one silent when to speak is of no profit. He is wise who knows when to hold his peace. Must he then be dumb? No; for there is a time to speak, and a time to be silent; and if we must give an account for every idle word, take care lest you have to answer also for idle silence. Tie your tongue, lest it be wanton and luxuriant; keep it within the banks: a rapidly flowing river soon collects mud.—*St. Ambrose.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 200.

DECEMBER 28, 1839.

PRICE 1½d.

THE VALUE OF PRESENT MERCIES.

I.

AMONG many prevailing maxims, there is not one, perhaps, more truly founded on experience, than that "we know not the value of any thing while we have it in possession." No, we cannot appreciate the worth of present enjoyment: this is, alas, the case with all our blessings; and the consequences are, that not duly estimating our comforts and privileges, we cannot feel that gratitude and love to the Author of them, which their right consideration should inspire and maintain in our minds, or bring forth that fruit in our lives which the advantages and "means of grace" so amply provided, are intended and expected to produce.

Surrounded by the necessaries of life, we can little understand the horrors of privation. We may fancy, from contemplating the effects of water, and by seeing the absolute necessity of it for the existence of creation, and by feeling, perhaps, some sentiments of gratitude for the abundant supply of this element with which we are blest, that we know its intrinsic value; but how poor, how immeasurably short do our feelings and knowledge come, when compared with theirs who have traversed the burning desert, where every blade of verdure is scorched, and every spring exhausted; whose tongues, from thirst and heat, have hung black and swollen from their mouths; and who, consequently, know from experience the true value even of one drop of water!

The many advantages and circumstances which contribute to our social as well as to our personal happiness, are too often disre-

garded; and it is not until some one of them has been removed, that we are led to discover its true worth and importance.

If this be found a truth in reference to our temporal affairs, it will also be equally applicable to our spiritual concerns. Sunday after Sunday, for instance, arrives, and each brings with it renewed opportunities of furthering, in a more especial manner, the welfare of our immortal souls, and of using those appointed means which are able to make us wise unto salvation. Now it may be that we receive these repeated blessings with a spirit of thankfulness and joy; but should we be visited by any of those casualties under which thousands suffer, and thus be deprived of regularly attending these means of grace; or should the hand of disease incapacitate us for the uninterrupted discharge of our duties, or render us totally unable to enjoy the privileges of "the courts of the Lord's house;" we should find that these precious blessings were not, while we possessed them, properly estimated: the deprivation of them has taught us their true value, so that we now consider the position of the very sparrow an enviable one, who had "found a house, and the swallow a nest, where she may lay her young, even thy altars, O Lord of Hosts, my King and my God." And we are now able to enter into the beauty of those expressions of the Psalmist, when he says that he has a desire, a longing, and a thirst, to come to appear before the presence of God (Ps. xlii. 1, 2; lxxxiv. 2, 3). We may reasonably suppose that the true value of mercies and privileges is known to the soul that is lost: surely, the anguish of this state must be augmented by

the conviction, that they have neglected to work out their salvation while it was yet called to-day, and by the retrospect of the warnings to flee from the wrath to come which they slighted, and of the many invitations to be gathered under the wing of the Saviour which they persisted in refusing. The "convenient season" which they promised themselves never arrived. The tree falls, and there it lies; the door of mercy is now shut; and the pearl of great price, once so frequently offered to their acceptance, for ever hid from their eyes. O, may the result of these considerations be, to ponder upon the blessings we are now enjoying, to weigh them more carefully, and by thus ascertaining, in a degree, their worth, to prize them more and more highly.

Now, of all the blessings we possess, what do we deem the most valuable? Doubtless the answers to this question will be various, according to the leanings of the mind: one may be influenced by pleasure, another by ambition or interest. But a moment's reflection will suggest the awful truth contained in that question of our Saviour's, "What is a man profited, if he gain the whole world, and lose his own soul?" Therefore we must conclude, that any thing that concerns the soul, which must exist for ever, either in a state of ineffable felicity or of inconceivable misery, ought and must obtain the highest place in our affections, and be ranked paramount to every other consideration, as most valuable, and of an importance which it is impossible to estimate.

As there is only one name given under heaven whereby we may be saved, so also there is only one means instituted by which we may obtain either the knowledge of that "name," of ourselves as lost, or of that wondrous scheme of free and sovereign grace, which it reveals "in the redemption of the world by our Lord Jesus Christ." By considering the character and effects of the Bible, we shall see something of the beauty and force of that expression of David's, "Thy word is a light;" and by pursuing the plan which has been adopted with reference to the mercies previously mentioned, we shall be enabled to form a higher and more accurate idea of the preciousness of its sacred pages, and of the great value of those opportunities of becoming acquainted with its eternal truths which we so richly enjoy.

St. Peter, in speaking of the word of God, says, "Ye do well to take heed unto it, as unto a light that shineth in a dark place" (2 Pet. i. 19). How mortifying an expression to the human heart! what a blow to "fleshly wisdom," to think that all the pleasures, refinements, yea even the high attain-

ments of literature and science, are comprehended in this concise sentence, "a dark place!" One "light" only is spoken of; and that extinguished, all would be involved in one mass of confusion and darkness. A little consideration will shew that this would be strictly true. We are told that "the world by wisdom knows not God" (1 Cor. i. 21). Reason can cast no light upon the inscrutable judgments and providences of God, nor "find him out by" the strictest "searching." It cannot unfold to us the mystery of our actual existence, or give us information respecting man's past history or future destiny. The mind of man may indeed theorise and reason, may assist his researches after knowledge, but the light it affords is but feeble; a faint glimmering, when compared to that pure and steady ray, which faith sheds upon our path. Reason can conjecture, and speak of probabilities and consistencies; while the confidence of a well-grounded faith produces assurances, promises, certainties. We may see the difference of the operations of reason and faith in the following examples:—The nobleman of whom we read in 2 Kings, vii., could not receive the truth spoken by Elisha, that on the morrow a measure of fine flour should be sold for a shekel, because such an extraordinary circumstance could not be reconciled to the finite comprehension and reason of man. The conduct of Zacharias also (Luke, i.), and the cry of the Israelites, "Can God furnish a table in the wilderness?" (Ps. lxxviii. 19), afford instances of the inclination of the human heart to look to external circumstances, and to measure God's power with our own ideas of possibility. On the contrary, faith feels that nothing is too hard for God (Jer. xxxii. 17); "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" With God all things are possible. "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke, i. 38). Our Saviour has given us an example, that we should follow his steps. We may see him, then, surrounded by his enemies, and in a situation which, to the human eye, was hopeless; but what is his language to Pilate? "Thou couldest have no power at all against me, except it were given thee from above" (John, xix. 11). What is the condition of the heathen? Is not their situation well defined by Scripture, when they are said to "sit in darkness and the shadow of death?" The work of the law, indeed, "is written in their hearts, their conscience also bearing them witness, and their thoughts the mean while accusing or else excusing one another" (Rom. ii. 15): but this is all they possess.

Now we may conclude that the sons of Noah, by whom the whole earth was over-spread, were believers, from the circumstance of their profiting by the advice of their father, that "preacher of righteousness," to escape the coming destruction by entering the ark. Is it not, therefore, probable that they would impart the knowledge of the true God, and the wondrous things he had done for them, to "their children, that their posterity might also know it, and the children which were yet unborn?" Such undoubtedly were their endeavours; but what a lamentable proof does the present state of the world afford, of the tendency of the human heart to degenerate, to turn back, and to "start aside like a broken bow!"

What imagination can apprehend the dreadful state of those who, in distant lands, are totally ignorant of God, and strangers to Christ, the hope of glory? Subject to the evils attending a life of sin, and yet unconscious of the cause of their misery, or of the remedy which has been brought in by the Gospel, they know not Him who comforteth in affliction, and who can bestow strength and aid in every time of need; and thus they travel onward, and find this "vale below" not only one "of tears," but one also of darkness; for no bright ray illumines them, to cheer, to solace, or to guide their way.

After considering the condition of the heathen, we should, perhaps, be inclined to attribute the atrocities so frequently committed by them to the absence of civilisation; and doubtless we should proceed to remedy the defect, by introducing a system of our own, independent of religion (which we should deem a secondary object), by enlightening the mind, to check the commission of crime. But how futile would be the knowledge we should impart, and the sciences that we should encourage, in accomplishing the end designed! It is unnecessary to tell a husbandman how to plant a tree; and yet how often do we act, in a case somewhat similar, though of infinitely greater importance, in direct opposition to the truth, that "the branches bear not the root, but the root the branches." "The fear of the Lord is the beginning of wisdom;" and all education in which religion is not made the basis of the scheme, will prove as "a house built upon the sand," and which must consequently meet with "the great fall," which such an absurd building would inevitably sustain. On the contrary, the knowledge of God and of his glorious attributes, as obtained not by the poor deductions of reason, but as developed in the Bible; the lost condition of man by nature, and his restoration by Jesus Christ, and the operation of the Holy Ghost; are the

truths which constitute wisdom, and the only source from whence we may derive comfort and support under the painful occurrences of this transient scene: so that by receiving these truths in their fullness, and placing them as the foundation of our plan, we may then proceed to raise the superstructure, which shall stand firm amid all the storms and trials of life, "for it was founded upon a rock." S. S.

MEMOIR OF BISHOP CHASE.

[Continued from Number CLXXXIX.]

THE succeeding June, 1818, being the time specified by the constitution for the meeting of the convention, it was very generally attended, and a bishop was, under an existing canon of the general convention, unanimously elected. His consecration took place in the following February, 1819. From this time a new era commenced, of labour and care. The newly-formed parishes were nearly all visited. Other members of our communion were sought out and found in the woods; and considerable numbers, who had never professed any sense of religion, were disposed, by the grace of God, in the preaching of the word, and the administration of the ordinances, to forsake their sins, and join the body of the faithful.

Our clergy this year consisted of the Rev. Mr. Searle in the north; the Rev. Mr. Johnston, of Cincinnati; the Rev. Dr. Doddridge, of Virginia, officiating as a missionary a part of the time in the state; and the Rev. Mr. J. Morse, whom, in June, I admitted to the holy order of the priesthood; and by these, all our parishes, however distant and scattered, were to be sustained. This work, though difficult, was attempted.

In March, 1820, came into the diocese my son Philander, a candidate for holy orders, who was ordained the following June. Taking charge of a school, he assisted me in parochial duty, and thus enabled me to be more extensively useful to my beloved people throughout the state.

The labours of the past year were continued with renewed vigour through this of 1820. Cheered by the fond hope, and relying on the promises of God to his Church, that he would raise up and send forth labourers into his vineyard, we went on in our exertions to sustain and keep together our infant parishes; and though some of them were permitted to enjoy the ministration of a clergyman but once or twice in the year, yet even that was attended with such evident blessings as for a while to keep them from desponding.

The only way of visiting the infant settlements is on horseback; and in 1820 I travelled in that way 1271 miles, and performed Divine service and preached eighty-two times, besides attending the sick, the dying, and the afflicted.

In performing this almost continual and fatiguing duty, it is no wonder that I found my constitution impaired and my voice almost gone. In consequence of the view I presented to the convention of the spiritual wants of the diocese, they authorised me to prepare and transmit to the several bishops of the United States an address, setting forth the great necessities of the Church within the diocese of Ohio, and soliciting their aid in procuring missionaries to reside therein. The statement I drew up was in substance as follows:

The map of Ohio will shew the extent of our charge. Our extreme parishes, as those of Cincinnati and Ash-tabula, are distant each from the other nearly 300 miles. In other directions the distance is not much less.

On this vast surface our settlements are thinly scat-

tered, and among these settlements are mingled the members of our primitive Church. Having emigrated from places where the pleasant things of Zion were freely and in abundance ministered, they remember their past enjoyments as hungry persons think on their former feasts of plenty. In this situation they sit like the captive Israelites by the muddy waters of the Euphrates' stream, waiting with sighs and tears for redemption to the Church of God, for that blessed time when the word and sacraments can, with any thing like constancy, be ministered among them.

Besides innumerable individuals dispersed throughout our state, there are forty-eight places containing our little flocks, mostly in circumstances similar to the above: these I have hitherto visited once a-year. I have witnessed their joy at meeting, and their grief at parting; their ardent inquiries when faithful ministers would be settled amongst them, almost every where repeated, have sunk deep into my heart.

Our parishes and places of holding Divine service are mostly distant from each other from fifteen to sixty miles; and the amount of parochial services is hardly so much as the inadequacy of five clergymen to support them all: though these are faithful, I fear beyond their strength, yet what are they among so many congregations, and at such distances? To keep from ecclesiastical extinction the little flocks already formed, they have in many instances encompassed so great a field of duty, that before they have finished their circuit, their former labours are no more seen; their fences against error are thrown down, the weeds of sin are grown, and their whole ground is laid waste. Too often have I witnessed this with mine own eyes; too often have I seen the lambs of the fold devoured because a shepherd was too far distant to hear their cries. What must be my feelings, under such circumstances, the beatings of your own bosoms, as you read this, can best express.

In doing the duty above alluded to, I have found the labours of a missionary inseparable from those of the episcopate; and to a person of my age, this assemblage of fatigue is more than can be borne. Incessant speaking in private, as well as in public, in teaching the rudiments of Christianity to the young, in explaining and defending the first principles of our religion to the ignorant opposer, have already much impaired my general health; and should this state of things continue, to all human view, my strength will soon be brought down in my journey, and my days will be shortened.

So circumstanced, where can I, under Divine Providence, look for aid in the arduous work assigned me, but to you, my brethren in the Lord? Think not, I entreat you, that I do this without due consideration. By what is in print, I am apprised of your wants among your own flocks, I see the need you have to apply your own resources at home; but wants, as well as riches, are relative,—they are small or great only by comparison. A family may be in want, and charity should begin at home; but if a neighbour be dying for want of relief, who can refuse that relief and be innocent?

This, in the eyes of all reflecting persons, is our case. Our parishes and people are too dismembered and too poor to maintain qualified ministers of the word and sacraments. They have made their efforts according to their utmost ability, and they find all is insufficient. Should they be suffered to fail in the diocese, what will remain of the Church in the West?—they will soon disperse. No funds—no clergy—and soon no people. Thus, even should prosperous days return, there will be no foundation on which to build a future superstructure. Seeing so little hopes of fostering our little flocks, which we had formed in the wilderness, even some of our few clergy began to think of removing to more flourishing regions, and leaving the rest to mourn out their days in useless efforts and

hopeless solitude. But the Lord hitherto hath helped. Their faith in the expected relief which this instrument implores, has as yet borne up their spirits. "We will make this effort," say we, "and God of his mercy will smile on us." The fathers of our common Church, the chief labourers in Christ's vineyard, will not suffer this *rose in the West*, which God's own right hand hath planted, to be blasted in its bud; its beauty to fade thus untimely, and its fragrance to cease from us for ever. They will, under God, send forth labourers, faithful ministers; they will incite their people to give liberally of their abundance; and we yet shall see the prosperity of our beloved Zion.

With prayers the most sincere, I commit the event of this address to the wisdom, the goodness, and mercy of Him, who, to found and erect a kingdom here on earth, shed his precious blood for us. Whatever this event may be, whether prosperous or adverse, I humbly implore his divine grace to make me submissive to his holy will and pleasure.

The result of this application in a pecuniary point of view was too favourable to be passed over in silence. Three thousand dollars were collected for the support of such clergymen as might be induced to exercise their ministry in Ohio. With sentiments of sincere gratitude to God and man, we received the bounty, fully purposed to spend as little of it in the support of the clergy already in the state, and to reserve as much to defray the expenses of other missionaries, whom we might induce to come among us, as possible. Accordingly our prayers were renewed with redoubled earnestness, and through every channel that promised success, to our eastern brethren, for some faithful labourers to come over and help us. The Rev. Spencer Wall this spring appeared among us, and gave hopes of some assistance; but the excessive fatigue obliged him soon after to leave the diocese, to the great regret of the parishes which had indulged hopes of his ministrations.

Other disappointments followed, one after the other, till the time of the convention of June, 1823.

All our clergy residing in the state (six only in number) were present at this convention. Though cheered by God's grace, and I hope supported by his Spirit, we had but a gloomy prospect before us.

Too well was it known among us, that some of our parishes had, by reason of a want of any thing like constant ministrations, become discouraged, and had ceased to be: others had complained that the promises of missionaries had not been fulfilled; that they had kept together under the benefits of lay reading; but that unless some new hope should arise, they could not do so much longer.

Added to the complaints of the destitute laity, we had mutually to endure those of the clergy. Their labours were more than the human constitution could reasonably bear. Their parishes and places of preaching were so distant; their travelling, in most seasons of the year, so bad; and the pressing importunities to officiate so frequent, that not only all opportunities of study and improvement were cut off, but their families were suffering for things needful and necessary. "When," said they, "shall we have that assistance from our brethren in the East which we had hoped for, and which our distressed condition, and the very existence of the Church as a diocese, so imperiously demand? After so long a period has elapsed since the affectionate and supplicant appeal was made for missionary aid, and after so many have been ordained to the ministry, is there not one found who is willing to encounter what we have encountered for the glory of God in the good of the Church? If we are to wait till all the Atlantic states are supplied with clergymen, does not the increasing state of the Church there not only bedim but for ever extinguish the eye of hope here, that any will ever come from thence? And this being

the case, who will supply our places when we are gone, to say nothing of the numerous parishes unsupplied? So poor are we, in such confined and uncomfortable dwellings do the most of us reside, so scanty are our libraries, and so incessantly engaged are we in parochial and missionary duties, that we can neither assist, nor direct, nor teach the young men who apply to us for orders, though they are not a few. If the qualifications for the ministry are kept up to their present standard (and we pray that they may ever be so), by what, except a miracle, can we be supplied with clergymen?"

The only answer to this question was given by stating the imperative necessity of having an institution for the education of young men for the ministry among those who are to be benefited by their labours.

Bishop Brown, in a letter to me on this subject, emphatically says—"Your clergy must be sons of the soil: a mission to the Western Ocean Islands does not more require an adaptation of character to circumstances in the ministry, than an effectual propagation of the Gospel, according to the doctrine and discipline of our Church, in the western territory of the United States. Wales must not more of necessity have clergymen who are Welshmen, than Ohio, Illinois, &c., clergymen who by early training and habit are capable of assimilation to the character of their inhabitants generally, and of enduring the travel and exposure of their woods and hills."

The missionary Baldwin, in his powerful appeal, speaks thus:—"The planting of a Church in any country must be by foreign ministers; but the watering of a Church therein, its preservation and increase, must be by the labours of domestic ministers, men who have been brought up and educated in the country where the Church exists." He urges the establishment of a general theological seminary, and considers the diocese of Ohio the most eligible situation, and that 50,000 dollars would be requisite to carry the plans into effect. If, therefore, a seminary should be erected for the diocese of Ohio in the first instance, it might be capable of extension hereafter.

"The institution," says Mr. Baldwin, "might be a perennial spring. Look on the map of America, and compare the western states—Transalpine America—with the rest of our rising empire: observe the facilities of intercourse in the mighty rivers that wash the western parts of Pennsylvania, Virginia, the states of Ohio, Indiana, Illinois, Missouri, Tennessee, Mississippi, and Louisiana. Suppose a theological seminary established near Cincinnati, how great the facilities of visiting it from every part of the western states, and some of the southern! How many and great would be the blessings flowing from it to the numerous people living in those extensive and fertile regions! From Pittsburgh to the mouth of the Ohio is 800 miles, and the Mississippi is navigated from its mouth to the Falls of St. Anthony, a distance of 2000 miles. From the Missouri also, the Arkansas, and other large rivers, on which our brethren are fixing their habitations, behold the numerous people who will, in every succeeding age, receive inestimable benefits from the founding a theological seminary in the West, and you will see that an institution there will be above all price."

The Rev. Dr. Morse, in a report to the Secretary of War of the United States on Indian affairs, estimates the aborigines now dwelling within the territories of the United States at nearly five hundred thousand. Almost the whole body of these Indians lie west of the Alleghany mountains. The increase, therefore, of devout and zealous ministers in the western territory is the most direct step towards reclaiming these numerous tribes from the dominion of darkness and sin.

Of six thousand persons occupying the state and diocese of Ohio, one-third are emigrants and their families from England, Scotland, and Ireland. This

consideration was deemed sufficient to warrant an appeal to Great Britain for assistance in this important undertaking. The interesting attitude which the General Theological Institution had assumed in being so harmoniously established in New York, and the pressing and peculiar demands which she had for all the aid of episcopalians in the Atlantic states, forbade us to apply to them. Generous as they had been to us, we could never think of soliciting their beneficence while their own institution required all their means. Under these circumstances, and thus situated, we turned our eyes to the land of our fathers,—to that land whose enlightened inhabitants are spreading the glorious Gospel throughout a benighted world. Could men who were suffering so many privations, who were worn with fatigue and dejected in spirit,—who were strangers to all *political* considerations but such as they had learned from their Bibles,—could they be censured for a measure which naturally arose from the truth, that all Christians are brethren, of whatever nation they may be?

A mission to England was therefore decided upon; and when my son, who was appointed to make the application, so far failed in his already very infirm health as to give up all hopes of his ability, the last resort, as conceded by all, was for myself to go. Committing my beloved people to the care and protection of almighty God, and begging their prayers in my behalf, I left my home in Ohio on the 4th of August, 1823, and after a journey of more than 800 miles, arrived on the 16th of September in Kingston, New York, designed as the place of residence for my family during my absence in Europe.

I carried in my hand a document from the presbyters and deacons of the diocese of Ohio, in which they stated, that it was upon the impulse of hard necessity they had deputed me as their representative to appeal to the mother country, and in which they most affectionately and piously committed me to the guardianship and blessing of almighty God, and introduced me to the English public.

Many letters, both from clergy and laity, expressing prayers and blessings on my errand, met me on my arrival in New York, especially one from Dr. Ravenscroft, the Bishop of North Carolina, which bore the most gratifying testimony to the motives which led to the mission, and the great importance of the object in view. Under such circumstances, my constant and fervent prayer was, that I might be directed in the right way; and I embarked at New York for England.

(To be continued.)

THE GLORY OF THE GOSPEL.*

THE Gospel is a glorious Gospel, because it is the Gospel of the blessed God. There is glory in all the works of God, because they are his; for it is impossible that so great a workman should ever put his hand to an ignoble work. And therefore the prophet David useth his "glory" and his "handiwork" promiscuously for the same thing; "The heavens declare the glory of God, and the firmament sheweth his handiwork," to note that there is an evidence of glory in every thing which he puts his hand unto. And yet the prophet there sheweth that there is more glory in the "law" of his mouth than in the "works" of his hands. The Lord is better known by Sion, and his name is greater in Israel, than in all the world besides.

The more God doth communicate himself unto any of his works, the more glorious it is. Now there is nothing wherein God hath so much put himself, wherein he may be so fully known, communicated with,

* From Bishop Reynolds on Psalm cx.

depended upon, and praised, as in his Gospel. This is a glass in which the blessed angels do see and admire those unsearchable riches of his mercy to the Church, which they had not by their own observation found out from the immediate view of his glorious presence. In the creatures we have him a God of power and wisdom, working all things in number, weight, and measure. In the law we have him a God of vengeance and of recompense; in the publication thereof threatening, and in the execution thereof inflicting, wrath upon those that transgress it. But in the Gospel we have him a God of bounty and endless compassion; humbling himself that he might be merciful to his enemies, that he might himself bear the punishments of those injuries which had been done unto himself, that he might beseech his own prisoners to be pardoned and reconciled again. In the creature he is a God above us; in the law he is a God against us; only in the Gospel he is Immanuel, a God with us, a God like us, a God for us.

There is nothing doth declare God so much to be God as his mercy in the Gospel. He is invisible in himself; we cannot see him but in his Son. He is unapproachable in himself; we cannot come unto him but by the Son. Therefore, when he maketh himself known in his glory to Moses, he sendeth him not to the creation, nor to Mount Sinai, but putteth him into a rock (being a resemblance of Christ), and then maketh a proclamation of the Gospel unto him. Moses' prayer was, "I beseech thee, shew me thy glory." How doth the Lord grant this prayer? "I will make all my goodness to pass before thee" (Exod. xxxiii. 18, 19), and then revealeth himself unto him almost all by mercy. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin" (Exod. xxxiv. 6, 7); to note unto us that the glory of God is in nothing so much revealed as in his goodness. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his people?" (Mic. xii. 18.)

Besides, though the law be indeed from God, as from the author of it, so that in that respect there may seem to be no difference of excellency between that and the Gospel, yet, though God should not have revealed his law again unto Moses in the mount, much of the law, and, by consequence, of God himself, might have been discovered by human industry; as we see by notable examples of the philosophers and grave heathen. But the Gospel is such a mystery as was for ever hidden from the reach and very suspicion of nature, and wholly of divine revelation. "Eye hath not seen, nor ear heard, neither have entered into the hearts of men, the things which God hath prepared for them that love him." The apostle speaketh of the mystery of the Gospel; noting that it is above the observation, or learning, or comprehension of nature, so much as to suspect it; nay, the natural inquiry of the angels themselves could never have discovered it; even unto them it is made known by the Church (Eph. iii. 9, 10); that is, if it had not been for the Church's sake that God would reveal so glorious a mystery, the angels in heaven must have been for ever ignorant of it. So extremely desperate

was the fall of man, that it wanted the infinite and unsearchable wisdom of God himself to find out a remedy against it.

We must not, then, look upon God only in Mount Sinai, in his law; but we must acquaint ourselves with him in his Son; we must know him, and whom he hath sent, together; there is no fellowship with the Father, except it be with the Son too. We may have the knowledge of his "hand," that is, of his works, and of his punishments, without Christ: but we cannot have the knowledge of his "bosom," that is, of his counsels, and of his compassions, nor the knowledge of his image, that is, of his holiness, grace, and righteousness; nor the knowledge of his presence, that is, of his comforts here, and his glory hereafter, but only in and by Christ. We may know God in the world, for in the creation is manifest his "eternal power and Godhead." But this is a barren and fruitless knowledge, which will not keep down unrighteousness; for the wise men of the world, "when they knew God, they glorified him not as God, but became vain in their imaginations," and held that truth of him, which was in the creation revealed, in unrighteousness. We may know him in his law too; but this is a killing knowledge; a knowledge which makes us flee from God, and hide ourselves out of his presence; and therefore it is called "the ministration of death," 2 Cor. iii. 7. But to know the glory of God "in the face of Jesus Christ," is both a fruitful and a comfortable knowledge; we know the pattern we must walk by, we know the life we must live by, we know the treasure we must be supplied by, we know whom we have believed, we know whom we may be bold with in all straits and distresses; we know God in Christ full of love, full of compassion, full of ears to hear us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preserve us, full of grace to transform us, full of fidelity to keep covenant with us, full of wisdom to conduct us, full of redemption to save us, full of glory to reward us.

FROM JEREMY TAYLOR'S "MARRIAGE-RING."

THE first blessing God gave to man was society, and that society was a marriage; and that marriage was instituted in paradise, confederate by God himself, and hallowed by a blessing. Marriage is the seminary of the Church, and daily brings forth sons and daughters unto God. The first miracle that ever Jesus did was to do honour to a wedding. Marriage was in the world before sin, and in all ages of the world the greatest antidote against sin; and although sin hath soured marriage, and stuck the man's head with cares, and the woman's bed with sorrow in the production of children, yet these are but throes of life and glory; and "she shall be saved in child-bearing, if she be found in faith and righteousness." Marriage is a school and exercise of virtue; and though it hath cares, yet they are but instances of duty and exercises of piety. . . . Here is the proper scene of piety and patience, of the duty of parents and the charity of relations; here kindness is spread abroad, and love is united and made firm as a centre. Marriage is the nursery of heaven, and fills up the number of the elect, and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts. Marriage hath in it more of safety

than the single life; it hath more care, but less danger; it is more merry, and more sad; it is fuller of sorrow, and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity; and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself. Marriage is the symbolical and sacramental representment of the greatest mysteries of our religion. Christ descended from his Father's bosom, and contracted his divinity with flesh and blood, and married our nature, and we became a Church, the spouse of the Bridegroom, which he cleansed with his blood, and gave her his Holy Spirit for a dowry, and heaven for a jointure, begetting children unto God by the Gospel. This spouse he hath joined to himself by an excellent charity; he feeds her at his own table, and lodges her nigh his own heart; provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings; he is become her head, and she as a signet upon his right hand. He first, indeed, was betrothed to the synagogue, and had many children by her; but she forsook her love, and then he married the Church of the Gentiles, and by her had a more numerous issue; and all the children dwell in the same house, and are heirs of the same promises, entitled to the same inheritance. Here is the eternal conjunction—the indissoluble knot—the exceeding love of Christ—the obedience of the spouse—the communicating of goods—the uniting of interests—the fruit of marriage—a celestial generation. "This is a great mystery." This is the sacramental mystery represented by the rite of marriage; so that marriage is divine in its institution, sacred in its union, holy in the mystery, sacramental in its signification, honourable in its appellation, religious in its employments. "Christ and his Church:" that begins all. And there is great need it should be so; for they that enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. Begin, therefore, with God. Christ is the president of marriage; and the Holy Ghost is the fountain of purity and chaste loves, and he joins the hearts. Let all such contracts, then, begin with religious affections.

Let the husband and wife infinitely avoid a curious distinction of *mine* and *thine*; for this hath caused all the laws, and all the suits, and all the wars in the world. Let them who have but one person have also but one interest.

As for the duty of the husband, he is commanded "to love his wife even as himself." That is his duty, and the measure of it too; which is so plain, that if he understands how he treats himself, there needs nothing be added concerning his demeanour towards her, save only that we add the particulars, in which holy Scripture instances this general commandment: "Be not bitter against her." And this is the least index and signification of love. A civil man is never bitter against a friend or stranger, much less to him that enters under his roof, and is received by the laws of hospitality. But a wife does all that, and more; she quits all her interest for his love; she gives him all that she can give; she is as much the same person as another can be the same, who is conjoined by love, and mystery, and religion. They have the same fortune, the same family, the same children, the same religion, the same interest, the same flesh; and therefore this the apostle urges, "No man hateth his own flesh, but nourisheth and cherisheth it." And he certainly is strangely sacrilegious, and a violator of the rights of hospitality and sanctuary, who uses *her* rudely, who is fled for protection, not only to his house, but also to his heart and bosom. The marital love is infinitely removed from all possibility of rudenesses; it is a thing

pure as light, sacred as a temple, lasting as the world; it contains in it all sweetness, and all society, and all felicity, and all prudence, and all wisdom. For there is nothing can please a man without love; and when a man dwells therein, then is his wife a fountain sealed; and he can quench his thirst, and ease his cares, and lay his sorrow down upon her lap, and can retire home as to his sanctuary, and his gardens of sweetness and chaste refreshments. No man can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society. But he that loves not his wife and children feeds a lioness at home, and broods a nest of sorrows; and blessing itself cannot make him happy. So that all the commandments of God enjoining a man to love his wife, are nothing but so many necessities and capacities of joy. She that is loved is safe, and he that loves is joyful.

Above all the instances of love, let the husband preserve towards his wife an inviolable faith; for this is the marriage-ring: it ties two hearts by an eternal band; this is the security of love, and preserves all the mysteriousness like the secrets of a temple. Under this lock is deposited security of families, the union of affections, the healer of accidental quarrels. This is a grace that is shut up and secured by all arts of Heaven, and the defence of laws, the locks and bars of modesty, by honour and reputation, by fear and shame, by interest and high regards.

Hitherto we have spoken of the duty of the man. Now concerning the woman's duty.

The first is *obedience*; which because it is no where enjoined that the man should exact of her, but often commanded her to pay, gives demonstration that it is a voluntary cession that is required; such a cession as must be without coercion and violence on his part, but upon fair inducements, and reasonableness of the thing, and out of love and honour on her part. When God commands us to love him, he means we should obey him. "This is love, that ye keep my commandments;" and, "If ye love me," said our Lord, "keep my commandments." Now as Christ is to the Church, so is man to the wife; and therefore obedience is the best instance of her love; for it proclaims her submission, her humility, her opinion of his wisdom, his pre-eminence in the family, the right of his privilege, and the injunction imposed by God upon her sex, that although "in sorrow she should bring forth children," yet with love and choice she should obey.

The next line of the woman's duty is *compliance*, which St. Peter calls "the hidden man of the heart, the ornament of a meek and quiet spirit;" and to this he opposes the outward and pompous ornament of the body. Indeed, the outward ornament is fit to take fools; but they are not worth the taking. But she that hath a wise husband must entice him to an eternal dearth by the veil of modesty, and the grave robes of chastity, the ornament of meekness, and the jewels of faith and charity; she must have no paint but blushings, her brightness must be purity, and she must shine round about with sweetnesses and friendship; so shall she be pleasant while she lives, and desired when she dies.

PIETY, NOT YEARS, THE MANHOOD IN
CHRIST:

A Sermon

For the End of the Year,

BY THE REV. EDMUND LILLEY, M.A.

Minister of Peckham Chapel, Surrey.

ISAIAH, LXV. 20.

"For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

THE whole book of Isaiah is so full of allusion to Jesus Christ, that in explaining many of its predictions, we cannot fail to be hurried forward to the Gospel-day, and to find every thing resplendent with Gospel truth. The latter chapters, especially, seem to breathe with little else; he, and he only, appears their Alpha and Omega. Yet without farther reference to the rest, we would fix your attention on the latter portion of this, as intimating with peculiar beauty and expressiveness that holy and spiritual empire—as portraying that reign of righteousness and peace, when the doctrines of the Saviour shall become the statute-law of every land, and every heart a temple to his name. It is scarcely requisite to add, we do not account the prophetic imagery as yet fully realised, whatever tokens there may be of such day approaching; nor, on the other hand, are we inclined to agree in the idea that it represents solely the kingdom of glory: accord though it may with that, it is only as the type agrees with its antetype; we believe and hope that this globe shall first be honoured by the manifestation of its splendours. To create a new heaven and a new earth, though applicable, without doubt, to the pure and celestial and eternal habitations of the children of the resurrection, may, in its simpler intention, mean that change in the economy of human things, effected by the establishment of Christianity, whereby the heavens and the earth became altered in their character relatively to man,—the heavens thenceforward his recognised home—the earth but the pathway to its glorious rest.

The other metaphors too, whatever precisely they may mean (and it comes not within our purpose to follow out the inquiry), certainly betoken that which is blended with things terrestrial; and chiefly the language of our text convinces us they cannot altogether have respect to celestial blessedness, the Jerusalem above: for while the state, where "there shall be no more death," is contradicted by the assertion, "the child shall die an hundred years old," the idea of heaven is yet more so by the truth, "but the sinner

being an hundred years old shall be accursed."

We think, then, it is evident the prophet intends to delineate some state of the world parallel to that which preceded the fall; its restoration to a primeval state of holiness and rest, when "this wilderness shall become like Eden, and this desert like the garden of the Lord;" and that it is in accordance with that his metaphors are selected. Life is made to resume its antediluvian extent; the peaceful occupation of labour and tillage answers to the employment of our first parents' innocence; and the condition of the inferior creatures, neither terrified at man, nor longer bent on each other's destruction, beautifully corresponds to that pristine gentleness wherewith they traversed an unfallen world, or waited the behests of its delegated lord. But of course these figures, borrowed from earth's primitive condition, are to be spiritually interpreted, and are designed to delineate that moral renovation of mankind, which the Gospel is both calculated and destined to produce; and in consonance herewith, we understand by the first portion of our text, not that childhood should be so long in number of years, but in the measures of goodness; that there should be, under that holy dispensation, so general a diffusion of knowledge and saving truth, that youth should be as conversant therein as before ever was old age; that the Gospel-day should shine so brightly, that "every man shall know the Lord, from the least even to the greatest;" and in this way "there shall be no more thence an infant of days, nor an old man that hath not filled his days." And he who shall prove an exception; who, spared to old age, has never lived to God; who, venerable in years, but not of the full age in Christ; he, "the sinner being an hundred years old, shall be accursed." All allusion, however, to this latter clause we defer for the present, that we may extract from the former some important, and, we trust, by the grace of God, profitable deductions.

We have admitted—would there were less room for such admission!—that, in its strict intention, this prophecy is by no means accurately fulfilled in our own day; that in spite of every advantage possessed by the higher, and every effort made to bring about among the lower, ranks of society so desirable an era, it is yet very far from being generally true, that spiritually "our sons grow up as the young plants, and our daughters are as the polished corners of the temple." We cannot but confess, in sorrow of heart, that in too many there is, instead of a maturity in godliness, a precociousness in indifference and sin; and we blush, as the daily proofs

present themselves, at the slow progress made towards this predicted blessedness of the Gospel-era. It is not, however, with the unrealised fact we need concern ourselves, but the principle the text comprises; it is enough that the tendency of Christ's religion is to such happy result, and that in due season it will be brought about. Our object now is, by instancing those exceptions to the general indifference, which we thankfully acknowledge do exist to some extent in our own day, to shew how our text is to be verified, and how sure an earnest we already have of that coming time, when "the Spirit shall be" more abundantly "poured upon us from on high;" when youth shall more generally be an age of godliness, and the morning of life be the dawning of heaven.

Now the principle of which we have spoken, as deducible from the expression, "the child shall die an hundred years old," we find very appositely expressed in the apocryphal book of Wisdom. "Honourable age," it says, "is not that which standeth in length of time, nor is measured by number of years; but wisdom is the gray hair unto men, and an unspotted life is old age;" or, to evangelise such language: to have attained to a saving knowledge in Christ Jesus, is to have arrived at a full age; and for a child or youth to die at this, is as though he died "old, and well stricken in years." The word "child," however (for we may not pass over an important truth), certainly includes, if in strictness it denote not, a state too tender and too young for such practical growth in holiness; and is, or is not, the prediction to fail as applied to such? We "trow not." O, is it not, brethren, one of the peculiar features of the Gospel, and one well worthy to have been glanced at by the enraptured prophet, that even the least may be made partaker of the blood of the covenant; that to childhood and infancy may be given in Christ the requisite fitness for his kingdom above? Is it not one of the most comforting doctrines of our faith to know that the tender babe, which scarcely yet can recognise its fond parents' smile; or the child, which just can answer their endearing words, if plucked from their bosom by the hand of the destroyer, is, through the Divine appointment and blessing, only transplanted to bloom as an unwithering floweret of the Redeemer's crown? We would not insinuate that the infant under the Jewish dispensation,—no, nor of the gentile, or present pagan, world, may not in a degree be a sharer in the same; if they be, it must also be through the redemption which is in Christ; for only through that, "where sin abounded grace did much more abound:" but of neither one nor the other is there the same assurance,

nor was there to the parent the same hope. It is of those who have by baptism "been engrafted into his Church," and undergone "the mystical washing away of sin," that the promise is sure; and we can unhesitatingly, because on scriptural warrant, affirm, they are saved in Jesus Christ, if, in the words of our Church, "they die before they commit actual sin."

Without further digressing, therefore, to substantiate this truth, we base on it the question, Whether to have thus, by a Divine and mystical process, conveyed to them all that is requisite for their existing condition, the meetness for admission into the Church triumphant, is not to have attained that age in Jesus which shall fit them to be ranged as lesser stars in the immaterial firmament; and whether thus dying is not, as respects all that is most important to man, equivalent to their dying an hundred years old? And when, therefore, we think of the saddened parent, weeping at the death-bed of such little one, or bending in anguish over its coffin, we feel considerations like this should turn that "sorrow into joy;" yea, though it were the last over which the mother's aching heart had yearned, and thenceforth she must be "written childless;" O, as we tell her that babe is blessed; that God hath "taken it away from the evil to come;" that "she may go to it, though it cannot return to her," she must, if she be spiritual, if she be Christian, find grief's deep throbbings gradually stilled; and while the tearful eye is lifted up resignedly to heaven, faith, triumphant over nature, shall meekly say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

But although we have considered this as included in the bearing of our text, it is in a later period, of what may be termed childhood, we seek the fuller application. We take it as representing youth in its general acceptance; but, of course, that youth which is hallowed by holiness, the youth of immortality as well as of time. Some we believe there are among us, whose attainments and exercise in spiritual things may well entitle them to our warmest commendation; and, truly, we know no moral picture more lovely than that of early piety, which, like the tree planted by "the rivers of God," is blossoming for heaven, and gives promise of "bringing forth his fruit in his season." Even where it is yet in its tenderest budding, we hail with joy the happy presage; but where it is already putting itself forth in the solemn duties of its calling; where every future hope is considered only by the light of God's favour, and the meetness for heaven, whenever the time may come, is made the paramount object, O,

such an one we look on, though a "child," as of full years in Christ; and if called at once to die in him, dying as though "an hundred years old." Yet them, and all such, we would, nevertheless, most affectionately exhort to faithful perseverance. Let there be a shunning every "evil communication which may corrupt good manners,"—the abstaining from all which may wean from their brilliant expectations; let there be no growing "weary in well-doing," no drawing back from the first love, no cessation from importunate prayer; but a continual cleaving to the Saviour, and dependence on his grace,—lest the maturity of childhood should turn to dotage in old age, and the fair morning of promise be clouded, and darken into the night of despair.

Now these, brethren, as regards their acceptance with the Saviour, we put at once on a par with the generality of those of riper years. Not that we esteem them actually equal to the more advanced and long-persevering believer; there may be much to learn, and much to struggle through, ere they reach that eminence; but looking at their relative positions, their responsibilities, their means, their employment of the grace given, we may not pronounce the one inferior to the other. "The child" is ready "whosoever his Lord shall call him;" and what more is he who is "an hundred years old?" Eternity may not see them equal; for the longer and more protracted service shall be recompensed in Jesus with the brighter crown: and yet it may—because the amount of service to the Lord is not measured only by number of days, but devotedness of heart; and the few brief years of the young may have offered a sincerer and more ardent tribute than was rendered by a lengthened-out age, especially if that age were the alone period of holiness, and its youth had been a stranger to reconciliation with God.

The Psalmist bears us witness that the young may "have more understanding than their teachers, when God's testimonies are their meditation," and "understand more than the ancients, when they keep his precepts:" and so we know there is sometimes a forwardness in piety; and instances of godliness have been displayed by our "little ones," which may not be left behind by the more matured Christian; and where thus much of grace is given and improved, we doubt not there will be thus much of recompense also. So that if the youth, whose whole ardour and energy have been devoted to the Saviour; who has swerved not from the way of his precepts, and therefore has, so to speak, lost no ground in "journeying Zionward;" if he be not permitted to see a multitude of years,

but the time, which should have ripened his strength, has wasted and consumed it,—still, we are satisfied he may die as those "an hundred years old," and wake again in as bright, or a brighter glory. Yea, as the hosts of the redeemed shall be presented before the Father's throne to receive his glad welcome to the eternal palaces, there may be conspicuous among the ranks of the ancient the head which never knew the hoariness of years; and the body, which reached here only the vigour of youth, may there wear a robe of as pure a whiteness as many which shall be seen within the New Jerusalem.

Yet we speak of this only as explanatory of the principle of the text; nor mean we in any way to gainsay the general truth, that they who, having been godly in youth, have also proved "the hoary head" to be "a crown of glory, because found in the way of righteousness," may be more exalted for ever, if their zeal and service, proportioned to their means, have been altogether more. It is enough, we conceive, for the confirmation of that principle, if the child may attain to the level of the more advanced, or if the amount of a short-lived godliness may in any way be commensurate with the longer. And blest and happy they to whom it is so, whose infant piety lays itself an acceptable offering in Jesus at the heavenly altar! Yes, blest and happy, though premature decay destroy it, and an early grave close over it; because it shall yet live in the memory of friends, the dearest comfort in their loss; and more, it shall live in the remembrance of God, to be acknowledged in the presence of the Judge. We confess it is, humanly speaking, among the most moving of spectacles to mark youth thus withering in its bloom; and the more lovely, and amiable, and Christian that youth has been, the intenser the feeling that it shall be no more. The amount of loss is measured by the worth; and that whose beauty has been holiness, "and the mind seasoned with grace," is what we can least spare from its place in our regards. And yet, beloved brethren, which is the favoured year that has not witnessed ere its ending many such a scene? which, that has not borne with it the last breath of many a child of God, surrounded by the sighs of almost broken-hearted friends? O, where are some, who, when this year was young, were as shining lights in the temple of Christ's Church?—their earthly lustre is extinguished; but now they illumine a temple above; and wherefore, then, the sorrow, that "hence, like a shadow, they departed?"

There is a vacancy in the family circle: it may be so; but there is another place occupied in the circles of the blest. There is a void in

many riven affections; but why, when those affections may yet be filled — yea, sublimed, by following whither that rescued soul has gone before? It may be sad to think of venerable parents left only to pensive musings on the dear departed, who “hath come up, and is cut down like a flower;” it may be anguish to hear the bereaved sister or brother recalling scenes now hallowed for ever by intercourse with the lost one; and to gaze on that newly covered grave, yet moist with the tears of weeping relations; but shall they “sorrow as men without hope,” when that child of earth has become the child of heaven? Surely from that tomb there comes “a voice, saying, Blessed are the dead which die in the Lord,” responded to by “the Spirit; for they rest from their labours.” And though then it was distressing to see loveliness wither; and though it was painful to witness the tearing down the beautiful tabernacle so recently built up; and though it was misery to consign to corruption and the dust that which had never been strong with the vigour of manhood,—yet, tell us, was that youth in the manhood of Christ? were there the tokens of a matured Christianity? was there the power of the sanctifying Spirit? O, then, what though as a youth he has died, in Christ he has died as “an hundred years old.” His labour has been short, but his rest will be long; his trials have been brief, but his triumph will be glorious; his life has been childhood, but his manhood is eternity. In youthfulness he lay down, but in maturity he shall awake; “in weakness he was sown, in power he shall be raised,”—be raised with the honours of the venerable and the ancient, and the twenty or the one hundred years shall be forgotten in the countless centuries of a blissful futurity. Go, then, sorrowing parent, or relative, or friend, dry thy tears, and lift up thy head; lift it up to the home of thy beloved, and muse on the blessedness where-with his Saviour now surrounds him. Yes, lift it up to that sinless clime, his bright inheritance; but let it be in faith, or that gaze shall be profitless; let it be with the inquiry, whether your own “redemption draweth nigh;” whether you, as he, shall be found in the Lord; whether where he is, you shall be also? And gathering thence fresh motives to holiness, and fresh fervour to thy prayers, let, O, let thy spared life and protracted years be employed in seeking, through the same Saviour, a like glorious immortality,—lest that youth, in the brightness of his resurrection-body, surpass that of thy longer but less faithful age!

The last portion of the verse selected relates to so obvious a truth, that we shall

attempt little more than to embody its lessons in a closing exhortation, with especial reference to that period of time at which we have been permitted to arrive. And again, we shall not enter on the fact so much as the principle it contains. The fact that “the sinner,” of whatever age, shall, when he dies, “be accursed,” is not what men require to be taught, but which, well knowing, they endeavour to forget. The principle we conceive to be, that the longer a man lives as a sinner, the more will he be accursed; because he will have more despised the riches of God’s goodness, more tampered with God’s warnings, done more “despite to the Spirit,” and more hardened himself in iniquity. Length of days, therefore, is no such advantage as careless transgressors too often imagine, bringing as it does so much more to be answered for. The long-suffering of our Lord is indeed to be accounted “salvation.” O, that more frequently it were so! but long-suffering abused is misery increased, and the sinner of a hundred years old shall writhe beneath a curse measured by his term of existence, and proportioned to his more multiplied impieties. This then, brethren, we urge on your meditation, as the contrast to what we have already set before you. Alas! with what a sad inconsiderateness we generally go from year to year, “one passing away, and another coming in its stead,” without weighing as we ought the fresh accountableness each bears upon its wings. We may perchance reflect, particularly at moments such as this, when we stand at the very verge of one which can never more return, on the uncertainty and fleeting character of life, acknowledging it a vapour which appeareth for a little time and then vanisheth away.” We turn, it may be, to take a parting look on incidents with which its course has been studded; we think once again of the void places in society, which when the year began were so well filled; we glance once more at the graves where those once dear are buried, perhaps recollecting with a sigh, that ere another round of the seasons has gone, we in like manner may be mourned: but then, having done this, turn we not back hastily to gaze again on the future, and to drown the sad recollections of the past in the prospects and pleasures just opening on our sight? Certainly we feel, and are forced to feel, we may not be allowed to outlive the new year, and that therefore it becomes us to “prepare to meet our God;” but then we feel also we may, and a thousand hopes and a thousand wishes conspire to make us count this the more probable issue; and thus powerless becomes the solitary warning we have drawn from the retrospect. But, forget though thus we may the past, and put away thus

though we may the probability of death, is there no voice for us in this conviction of living? You *may* live, we confess, every one; and yet it needs no spirit of prophecy to foretell, ere the coming year shall have gone, some of you *shall* also have gone hence for ever: ears now listening shall have ceased to hear; eyes now gazing have been fixed in death; and thoughts, busied "thoughts have all perished." Still, you may be correct in reckoning on life; but do you reckon therewith the future and increasing accountableness? comes there, with the persuasion you shall see another Christmas, the remembrance that it must have brought with it twelve fresh months to be answered for at the judgment? comes there the consciousness that, though you could be sure of being "a hundred years old," it must be with the certainty of a proportionate responsibility?—or are you, instead of this, anticipating the weeks and months in prospect as only to be lived through and enjoyed, and when past, of no longer account? Mistaken man! how awfully you miscalculate. The years you so build on may, if you see them, bring ages of woe, every new one multiplying the interminable wretchedness. It is not to live, thus to get through our days; for a completed century thus spent may find us, as regards eternity, the manhood of being, worse than the child who has scarcely begun to live. If, then, the possibility of death have no power of impressing you with the necessity of walking henceforth in Christ Jesus, at least let the hopes of life, bright and cloudless as they may be, not be without such effect. You may survive through the just-beginning year; its weeks may bring to you much of earthly happiness and peace—God grant that they may: but O, pause and consider; shall they "bring you peace at the last," by testifying your advancement in the pathway of heaven? Failing of this, they bear with them only fresh portions of the curse; every month of life lowers with the terribleness of the second death; and the keenest anguish which can be experienced over departed childhood, and youth in its loveliness snatched away, must be esteemed as joy compared with that which shall be felt for the living, who, spared even to a hundred years old, at a hundred years old shall be accursed.

THE CHARACTERS OF THE JEHOVAH OF THE JEWS AND THE LORD JESUS CHRIST COMPARED.*

It has struck me very forcibly of late, that a new and luminous body of evidence to the divinity of the Saviour might be derived from a comparison of the cha-

racter of God as revealed in the Old Testament, and particularly in the prophets, with that in which the Gospels exhibit the Lord Jesus Christ. I believe that the representation of God, as humbling himself, is altogether peculiar to the Scripture revelation. It is true that the gods of the gentiles debased themselves to the lowest level of human intrigues and human vices. But no heathen records represent them as condescending in the mode of bearing indignities with patience, of meeting insult and ingratitude with long-suffering, and perseveringly endeavouring to overcome evil with good. Such, however, is, I might say, in a peculiar and emphatic sense, the character which the Old Testament Scriptures attribute to Jehovah.

To take a few of those instances which might fill a volume. When the Almighty would represent himself as the husband of his people, hear his inexpressibly tender and deeply affecting language: "For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel: the God of the whole earth shall be called. For the Lord hath called thee, as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer" (Is. liv. 5-8). "They say, if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the Lord" (Jer. iii. 1). Or, when he would speak in the accents of a parent, to what depths of condescension does he stoop! "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Is. i. 2, 3). But there are yet lower depths to which almighty goodness deigns to condescend; as in Isaiah xliii. 24, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." "Behold, I am pressed under you, as a cart is pressed that is full of sheaves" (Amos ii. 13). "O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me" (Micah vi. 3).

Now, if it be asked, in the language of the Psalmist, "Who is like unto the Lord our God, that hath his dwelling so high, and yet" thus "humbleth himself?" I answer; that between that God who revealed himself to David, and the incarnate Saviour, there is a sameness and identity of character which cannot be mistaken. If, for instance, Jehovah describes himself as the husband of the Church, and as feeling all the tenderness of that relation; the apostle thus speaks in reference to the Lord Jesus: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. v. 25-27). And here I cannot avoid observing, that if the Jewish and Christian Churches be, as in truth they are, the same, the one being only the enlargement and perfection of the other; the fact that Jehovah and Jesus are each set forth in Scripture as the husband of the Church, would, of itself, be sufficient to establish their identity. Can it be supposed that the Church, which, in her minority and weakness, was no less than the spouse of God, should, when advanced to her full maturity, and arrayed in all her glory, be divorced from the Creator, and married to a creature? Again, if the Almighty, under the old dispensation, speaks, in accents of the most touching tenderness, as a parent, we

* From Rev. Henry Woodward's "Thoughts and Reflections."

find the blessed Jesus thus lamenting over the beloved city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her chickens under her wings, and ye would not!" (A passage which, it may be remarked, establishes on other and unquestionable grounds the identity for which we are contending.) And further, do the prophets describe Jehovah in such terms as those of "serving with his people's sins," &c.?—we find, in Matt. xx. 27, 28, the exactest parallel: "Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And in Luke xxii. 27: "I am among you as he that serveth."

In conducting this comparison, it must be allowed (though to those who have not considered the point before, it may appear startling), that the condescensions of the Most High are set forth in more frequent and express declarations of patience, forbearance, and long-suffering, in the Old Testament, than in the New. But the reason of this is plain. The same Being who, under the former dispensation, "spake unto the fathers by the prophets," manifests himself under the latter in living and palpable exhibition; and therefore the humility of the incarnate God appears in what he did and suffered, still more than in what he said. Nay, though he spake as never man spake, his silence expresses what no words can reach. When "the high and lofty One, that inhabiteth eternity," declares that he is "meek and lowly in heart," it does, indeed, "revive the spirit of the humble." But the impression is still more tender and profound, when we behold him assailed with taunts and insults, to which "he answered nothing;" when we behold him "led as a lamb to the slaughter;" and when, "as a sheep before her shearers is dumb, so he opened not his mouth."

If, to all that I have urged, it be objected, that the foregoing representations of God, in the Old Testament, are not descriptions of what he is in himself, but mere accommodations to our weakness, I admit the objection to a certain extent. But, as far as it goes, it still more confirms the view which I have taken. It proves that Christ is identical with God; it proves that he is what the Scriptures declare, "God manifest in the flesh."

SOME OF THE BENEFITS OF CATHEDRALS CONSIDERED.*

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances?"

MUCH of the time which was formerly dedicated to God has already been alienated, and applied to other uses. The practice of week-day prayers has almost entirely ceased in our parish-churches. The festivals of the Church are scarcely remembered. A portion of the nation, inconsiderable neither in numbers nor influence, is claiming the Sabbath as a day of worldly enjoyment. Where will be the end of these encroachments upon the worship and service of almighty God? The cathedral institutions present the strongest bulwark against further innovations in the national worship. They rest upon this broad principle,—that it is sacrilege to curtail the worship of God. They remain as a standing protest against the modern doctrine, that man's indifference to his eternal interests may justify the desecration of holy places, and the abolition of holy ordinances. They seem to say to the fickle and impatient worshippers of the present day, Your fathers worshipped in this house of God; and not one word of their prayers, not one note of

their praises will we diminish, "whether ye will hear, or whether ye will forbear." The cathedral, whether it be attended by few or many worshippers, is still the perpetual temple of the Holy Ghost—the altar of morning and evening sacrifice—the oratory of daily and unceasing prayer. Can it be denied that God is glorified by the daily worship of his Church? We may further remark, on this point, that the cathedrals are almost the only places in which the word of God is publicly read on every day of the year. The framers of the calendar evidently intended to combine, in the services of the Church, the two advantages of a complete perusal of the whole Bible,* and of a more particular application of select portions to certain days and seasons. The weekly order of the lessons answers to the one purpose; and the appointed lessons for Sundays and holydays to the other. The Sunday lessons are read in all churches; the lessons appointed for holydays, in the cathedrals and in a few parish-churches: but in the cathedrals almost the whole of the Old Testament is publicly read once in every year, and the New Testament, with the exception of the Apocalypse, thrice. Is it, then, or is it not, the bounden duty of beings who derive all their hopes and blessings from their knowledge of revelation, to provide for the entire and constant publication of the word of salvation which God has mercifully revealed? If so, then the cathedral churches perform a service which, though it has been discontinued in most of our parish-churches, is doubtless acceptable in the sight of God, and therefore ought to be venerable in the eyes of men. The cathedral minister alone continues to read, "day by day, from the first day unto the last day, in the book of the law of God."†

Next to the duty of promoting the glory of God, by the ordinance of daily worship, the most important office of the cathedral clergy is intercession. Not a day passes in which they do not implore the mercies of God for this great and sinful nation, and for every one of the sinners of whom that nation is composed. Do the people sin? The prayer that rises continually to heaven, from within the sanctuary of the cathedral, seems to say, in the spirit of Samuel, "God forbid that I should sin against the Lord, in ceasing to pray for you." Does the great council of the nation err? Within the same walls the prayer is daily heard, that God "would be pleased to direct and prosper all their consultations to the advancement of his glory and the good of his Church." Are the clergy negligent? The same unceasing voice is heard to pray, that God "would send down upon our bishops and curates the healthful spirit of his grace, and pour upon them the continual dew of his blessing." Are the laity backward? Again the same intercessor offers up his daily prayer to God, that all men "may shew forth his praise, not only with their lips, but in their lives." Does the sin of schism prevail? The cathedral minister never ceases to pray, "that all who profess and call themselves Christians may hold the faith in unity of spirit and in the bond of peace." In short, while the daily service of the cathedrals is maintained, the sun can never set upon any national or private sin, for which prayer has not that very day been offered up to almighty God. This is an advantage entirely distinct from that communion of prayer which is supposed by some to be essential to the effect of the ordinance. "The prayer of a righteous man," as St. James tells us, "availeth much." And this peculiar power of intercession is well stated by Hooker, "that it is a benefit which the good have always in their power to

* With the exception of such portions of Scripture as have been intentionally omitted in the calendar, viz. parts of the Levitical law, of the prophecy of Ezekiel, and of the book of Revelation.

† Nehemiah, viii. 18. At all events, this practice is a standing warning to remind us what was the original intention of the Church, and how much we fall short of it.

* From Selwyn's "Are Cathedral Institutions useless?"

bestow, and the wicked never in theirs to refuse." There must always be least communion in prayer at the very time that prayer is most needed. Abraham stood alone when he interceded with God. A sinful world may refuse to pray, but it cannot altogether set aside the mercy which is obtained for it by the intercession of the faithful. May the time never come when a single living soul shall be able to say with truth, that prayer is not made "without ceasing of the Church unto God for him!"

The Cabinet.

THE RIGHTEOUSNESS OF CHRIST.*—Adam is a type of Christ. How? In this respect: as the former was the cause of death to all his descendants, they did not (like him) eat of the forbidden fruit; so Christ is the cause, author, and procurer of righteousness to all his seed, though they have not (like him) been personally obedient—even of that righteousness which he finished for us on the cross. For this reason—to ascertain and appropriate the honour of this righteousness to Christ, as a work not wrought in us, but completed for us on the cursed tree. He insists and dwells upon that very remarkable circumstance, *one*. He iterates and reiterates the emphatical word, *one* (Rom. v.). He introduces it again and again, and can hardly prevail upon himself to discontinue the repetition, "As by *one* man sin entered into the world. Through the offence of *one* many be dead. Not as it was by *one* that sinned so is the free gift. The judgment was by *one* to condemnation. By *one* man's offence death reigned by *one*. As by the offence of *one* judgment came upon all men unto condemnation. As by the disobedience of *one* many were made sinners. Thus the apostle again and again introduces the word *one*, and can hardly prevail upon himself to discontinue the repetition, that if a Jew should ask How can the world be saved by the well-doing of *one*, or by the obedience of Christ? you may be able to reply, on his own principles, How could the world be condemned by the evil doing of *one*, or by the disobedience of Adam?—*St. Chrysostom*.

THE DESIRE OF ADMIRATION.†—"Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Prov. xxxi. 30). The desire of admiration may originate in that instinct which leads us to seek the approbation and good-will of our fellow-creatures, and which was probably implanted in the human breast to unite mankind in the bonds of social amity; but as it ceases to be a virtue when it takes a wrong direction, I beg leave to place it on the list of those subjects which very properly demand a serious investigation preparatory to receiving the sacrament of the Lord's Supper. To lay snares in order to captivate the affection of others, merely as a tribute to vanity, without any disposition to return that affection, is most dishonourable and unworthy of a Christian; it betrays artifice, falsehood, want of charity, an unfeeling disregard to the happiness of our fellow-creatures, and a want of that religious principle which enforces the acting towards others as we desire they should act towards us. Can such conduct be deemed innocent? Can the fairest form be any thing but deformity in the sight of God, in which a vain, callous, and false heart is lodged?

* From "The Life of Christ: illustrated by choice passages from one hundred and thirty-eight eminent British and foreign Divines; and embellished with seventy wood-engravings after celebrated masters. London: Ball, Arnold, and Co."—This is a beautiful book, splendidly got up. It contains the sacred text digested into several heads, and annotations or explanations by a variety of writers. The wood-engravings are very good, and from well-known pictures: for instance, the Crucifixion, and the Descent from the Cross, after the famous works of Vandyke and Rubens, with many others of the same class. This illustrated Life of Christ would make a most appropriate Christmas present.

† From Mrs. Cornwallis's "Preparation for the Lord's Supper."

That this crime, for such it ought to be called, is confined to the female sex, cannot be asserted, for every day affords instances of the same conduct in men, and many an amiable girl sinks into the grave a victim to their dissimulation and vanity. The misconduct of one sex will not, however, justify error in the other; both must be amenable to God, and by their motives they will be judged. It is possible that a woman may be so unfortunate as to please, where she has never sought to do so; in such a case she is certainly blameless; but, on perceiving a growing partiality, she should do more than not seek occasion to increase it, she should do every thing in her power, consistent with good manners, to check it. Is there not danger that she, who in single life practises coquetry to attract homage and attention, may follow the same course when married; and by so doing endanger the peace of her husband, and expose herself to the consequences of jealousy or wounded affection? No worthy motive can be attributed to a married woman who seeks to be admired by any man but her husband, and for him she ought to render her person and manners as pleasing as she can. A sensible woman, however, will never expect the same sort of attention from him after marriage that she received when single; both engage in cares and duties before unknown; his expenses are materially increased; his time must be devoted to his profession, or his private concerns; and in his wife he now naturally seeks a kind and faithful friend, to whom he can confide his cares and his most secret thoughts; who will manage his family with propriety, and render his house a retreat in which he may find peace, order, and rational conversation. To fulfil such expectations, should be the ambition of every wife, and she will find the confidence reposed in her more flattering than any homage that could be paid to her charms; for "the heart of her husband doth safely trust in her, her children rise up and call her blessed." The desire of admiration is generally accompanied by dissipation. A vain female chooses to be seen; she can have no satisfaction but when she is attracting notice; mental pleasures are, therefore, unknown; and the faculties with which she is blessed are suffered to rust, or to be exercised only on the shape of a cap, or some such important trifle. Will such a life bear self-inquiry? how then will it bear the scrutiny which we must all stand at the last great day? Let the young, while they are yet uncontaminated by the world, accustom themselves to try its fashions and manners by the standard of religion: she is not an austere task-mistress; she demands no sacrifices that do not tend to our happiness; "her ways are ways of pleasantness, and all her paths are peace." Moderate and virtuous pleasures are not prohibited, nor healthy exercise, nor social intercourse; excess only renders any of these things sinful. Let them recollect how short the season is during which personal charms will attract admiration; and when this is past, what is to be done if the mind has been neglected, and if the taste is lost for useful and profitable occupation? A frivolous woman in the decline of life is an object indeed of compassion; and heavy must be the years she has to drag on in weariness and neglect, not to mention self-reproach, if her time has been devoted only to vanity and folly. But the young woman who cultivates her mind, who shares in the innocent pleasures of life without setting her heart upon them, who practises her religious duties without austerity or ostentation, who displays neither affection nor vanity in her manners and dress, who does all the good she can, without being obtrusive or too officious;—such a woman will be beloved by her relations, and esteemed by all who know her; and when the graces of youth are passed, she will neither regret them nor miss them, for her lovely well-cultivated mind will shine forth in her countenance, and her well-spent life will secure her permanent esteem.

If she remain single, her virtues will ensure her many friends; if she marry, her husband's esteem and preference will increase with age, and when she "rests from her labours, her works shall follow her."

THE CHURCH.—For the sake of the Church and the world, not less than for our own sakes, let us give diligence to clear up our interest in the Gospel, that "the joy of the Lord may be our strength" in his service. The want of personal assurance not only brings a loss in our own experience, but a hindrance to usefulness within our appointed sphere. Hence our efforts are often powerless in parrying off the attack of "him that reproaches us;" and our attempts to "strengthen the weak hands, and confirm the feeble knees" of our brethren, unavailing. At some times, the dread of the charge of hypocrisy—at other times, the absence of the only "constraining" principle, "the love of Christ" stops the utterance of the "word of truth," damps our privilege, and obscures our character as a witness of our God and Saviour. Justly, indeed, might he punish our unfaithfulness in the neglect of this spiritual weapon, by forbidding us to speak any more in his name; and therefore, in deprecating this grievous judgment, the child of God, conscious of guilt, will cast himself at the footstool of mercy, "Take not the word of truth utterly out of my mouth." Not only, take it not out of my heart, but let it be ready in my mouth for a confession of my Master.—*Bridges on the 119th Psalm.*

HONOUR GOD'S MINISTERS.—Take heed of that; for then God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No religion ever did despise their chiefest ministers; and the Christian religion gives them the greatest honour. For honourable priesthood is like a shower from heaven, it causes blessings every where; but a pitiful, a disheartened, a discouraged clergy waters the ground like a waterpot—here and there a little good, and for a little while; but every evil man can destroy all that work whenever he pleases. Take heed; in the world there is not a greater misery can happen to any man than to be an enemy to God's Church. All histories of Christendom, and the whole book of God, have sad records, and sad threatenings, and sad stories of Korah, and Doeg, and Balaam, and Jeroboam, and Uzzah, and Ananias, and Sapphira, and Julian, and of heretics and schismatics, and sacrilegious; and after all, these men could not prevail finally, but paid for the mischief they did, and ended their days in dishonour, and left nothing behind them but the memory of their sin, and the record of their curse.—*Bp. Taylor.*

Poetry.

LAYS OF PALESTINE.—No. V.

BY T. G. NICHOLAS.

(For the Church of England Magazine.)

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth!"—*Isaiah, lii. 7.*

"Go ye, and teach all nations."—*Matt. xxviii. 19.*

Go! wheresoe'er the light of heaven
Beams on this darken'd world beneath,
And tell of sin and guilt forgiven,
Of ransom from eternal death,
And bid life's gushing waters bless
The shades of this dark wilderness.

How beautiful, on Judah's mountains,
To raise, untired, the Gospel-song!
How beautiful, at Siloa's fountains,
The note of gladness to prolong!
Till earth-born care and conflict cease
Before the messengers of peace.

Crush'd are the tendrils of the vine
Which ripen'd once 'neath cloudless skies;
Now o'er the hills of Palestine
Each scatter'd branch neglected lies:
To their lost loveliness once more
Those long-forsaken boughs restore.

Go to each far, each distant isle
That glitters o'er the wide expanse,
And let them bask beneath the smile
Of God's approving countenance;
Till sounds from earth, and air, and sea,
The note of joyous harmony.

Go! where the glorious sun doth shine
On fairer climes from brighter skies,
And tell them of the name divine,
And let their glad hosannahs rise,
Fann'd by the breath of hope and love,
Accepted in the realms above.

Go! stay not, till each fragrant breeze
That whispers through the vale at even
Bear the rejoicing melodies
Of ceaseless gratitude to heaven;
Go! stay not, till th' immortal Dove
Wave o'er the world its plumes of love.

"BE STRONG IN THE LORD."

BY MISS EMRA.

(For the Church of England Magazine.)

"Be strong in the Lord, and the power of his might,"
He leads through the desert, still guiding aright;
Complain not though weeds o'er thy wilderness spread,
And dark may the cloud be that hangs o'er thy head.

Remember the word to the faithful of old:—

"I will help, I will strengthen, yea, I will uphold;
The right arm of my righteousness, that is thy stay,
My love is thy pole-star by night and by day.

I chose thee before earth's foundations were laid;
An infant, a sufferer, for thee I was made;
I hung on a cross, and I lay in a grave,
The souls of my chosen to bless and to save.

Unfailing my promise, eternal my love,
And firm is the throne that awaits thee above;
I am ready to give thee a welcome, and thou,
My trembler, what sayest thou? answer me now."

O, what is the answer? I lie at thy feet;
I cling to thy promise, thy words I repeat;
Convinced of my sin, self-accused, self-ahorr'd,
Yet never despairing, for thou art my Lord.

The Lord will conduct by a way yet unknown,
And seat me at last by his side on his throne;
The Lord hath redeem'd, and he never will lose
The soul that he died thus to pardon and choose.

Safe, safe to eternity, waiting awhile,
Upheld by thy power, and refresh'd by thy smile;
Each moment the nearer to home in the skies,
Each moment the louder let praises arise.

THE CATECHISM.*

THAT call not education, which decries
 God and his truth, content the seed to strew
 Of moral maxims, and the mind imbue
 With elements which form the worldly wise.
 So call the training, which can duly prize
 Such lighter lore, but chiefly holds to view
 What God requires us to believe and do,
 And notes man's end, and shapes him for the skies.
 This praise be thine, that by the truth set free
 Thou still hast trod the right way and the best,
 City of God, my mother! yea, of thee
 "Excellent things are said;" nor this the least,
 That thou thy children giv'st the path to see
 Of life, and lead'st them by their God's behest.

Miscellaneous.

VILLAGE-CHURCHES IN ENGLAND.—Blessings on those old gray fabrics that stand on many a hill, and in many a lowly hollow, all over this beloved country; for, as much as we would reprobate that system of private or political patronage by which unqualified, unholy, and unchristian men have been sometimes thrust into their ancient pulpits, I am of Sir Walter Scott's opinion, that no places are so congenial to the holy simplicity of Christian worship as they are. They have an air of antiquity about them, a shaded sanctity, and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that this is not our abiding-place. Those antique churches, those low, massy doors, were raised in days that are long gone by; around those walls, nay beneath our very feet, sleep those who, in their generations, helped, each in his little sphere, to build up our country to her present pitch of greatness. We catch a glimpse of that deep veneration, of that unambitious simplicity of mind and manner, that we would fain hold fast amidst our growing knowledge, and its inevitable remodelling of the whole framework of society. We are made to feel earnestly the desire to pluck the spirit of faith, the integrity of character, and the whole heart of love to kin and country, out of the ignorance and blind subjection of the past. Therefore it is that I have always loved the village-church; that I have delighted to stroll far through the summer-fields, and hear still onward its bells ringing happily; to enter and sit down among its rustic congregation, better pleased with their murmur of responses, and their artless but earnest chant, than with all the splendour and parade of more lofty fabrics.—*W. Howitt.*

WILLIAM COLLINS.—My last interview was on the 30th day of September, 1815, when, accompanied by Mrs. Bowles, the Rev. Mr. Skinner, and the Bishop of the diocese (Bath and Wells), I again visited the abode of this sole survivor of a whole buried generation of the parish (Uphill in Somersetshire). He was seated near the window, by a small fire, and seemed more collected than when I last saw him, though now turned of ninety years. He instantly remembered me, and pressed my hand, which he held in his for some time, with tears in his eyes. His voice was clear and distinct. His daughter was with him. The inside of the cottage was very neat, and on the table, amongst a few other books, an old Bible was conspicuous, near which stood, most appropriately, an hour-glass. I

made some religious reflections on the silent sands of life slowly passing away, and on the book which, when these sands are all shed, sets before us the "sure and certain hope of eternal life;" and I never shall forget the words and actions of my most benevolent friend the bishop, who appeared deeply interested in the scene. "My good old man," he said, with a gentle smile, "in the present days, I fear a bishop's blessing may not be thought so valuable as it has been in ages past; but," placing his hand on the old man's head, he added, in a manner and voice most affecting, "such as it is, it is given most warmly." Piously and placidly, this humble and ancient servant of Christ now waits the end of his long and weary journey upon earth, an "exile hastening to be loosed," in "the full assurance" of "faith" and "hope." Baptised and brought up in the bosom of the Church, from which, in his maturity and in old age, he never departed, we trust that at his last hour, when that awful hour approaches, and his last sand is shed, with his trembling hand clasping the Bible to his heart, through repentance and grace, he may be enabled to lift up his eyes to heaven, and faintly utter, "O death, where is thy sting? O grave, where is thy victory?" We looked on his countenance some time in silence, and then departed with a blessing and a prayer. We left his solitary abode not without boding feelings, as, in all human probability, we should see his face no more.—*Rev. W. Bowles.*

THE SUNDAY-SCHOLAR.—"One day," said Mr. Robert Raikes, of Gloucester, the institutor of Sunday-schools, "as I was going to church, I overtook a soldier just entering the church-door; this was on a week-day. As I passed him, I said it gave me great pleasure to see that he was going to a place of divine worship. 'Ah, sir,' said he, 'I may thank you for that.' 'Me?' said I; 'why I do not know that I ever saw you before.' 'Sir,' said he, 'when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet you, at the morning service, in this cathedral; and was one of your Sunday-scholars. My father, when he left this city, took me into Berkshire; and put me apprentice to a shoemaker. I often used to think of you. At length I went to London; and was there drawn to serve as a militiaman, in the Westminster militia. I came to Gloucester last night, with a deserter: and I took the opportunity of coming this morning to visit the old spot; and in the hope of once more seeing you.' He then told me his name; and brought himself to my recollection by a curious circumstance, which happened whilst he was at school. His father was a journeyman currier; a most vile, profligate man. After the boy had been some time at school, he came one day and told me that his father was wonderfully changed; and that he had left off going to the alehouse on Sunday. It happened soon after, that I met the man in the street, and said to him, 'My friend, it gives me great pleasure to hear that you have left off going to the alehouse on Sunday; your boy tells me that you now stay at home, and never get tipsy.' 'Sir,' said he, 'I may thank you for it.' 'Nay,' said I, 'that is impossible; I do not recollect that I ever spoke to you before.' 'No, sir,' said he; 'but the good instruction you give my boy, he brings home to me; and it is that, sir, which has induced me to reform my life.'"—*Penny Sunday Reader.*

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

* From Bishop Mant's "Musings on the Church and her Services."

THE
Church of England Magazine.

UNDER THE
 SUPERINTENDENCE
 OF CLERGYMEN



OF THE UNITED
 CHURCH OF ENGLAND
 AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VII. No. 201.

DECEMBER 31, 1839.

PRICE 1½d.

THE VALUE OF PRESENT MERCIES.

II.

WE need not penetrate the wilds of countries hitherto unvisited by civilisation, to ascertain the state of man without revelation. For history has recorded the existence of empires where refinement and luxury attained to a degree not to be surpassed, the seat of arts and science, where are found the relics of elegance and taste, which we in vain emulate. But did these attainments teach men the knowledge of the true God? did they put a constraint upon their actions, or teach them to subdue the motions of the flesh? No. And so to the Christian, the contemplation of the unmatched advancement in all that the world calls beautiful and grand, made by a people at so early a period, and while all things around them were enveloped in barbarianism, affords him an illustration of the insufficiency of earthly wisdom; for whatever progress may be made by man in a state of nature, however his intellect may expand and unfold before him the wonders of creation around and above him, yet his reason only, and not his heart, is affected by the advance he makes. Knowledge of the head can never purify that fountain from whence "proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemies, pride, foolishness" (Mark vii. 21, 22.)

But after contemplating the state of man even at the height of his intellectual attainments, after seeing that "the dark places of the earth are full of the habitations of cruelty," surely the Christian must feel a lively grati-

tude to Him who alone has made him to differ, who hath graciously "sent out his light and his truth" to guide his footsteps, and "hath called him out of darkness into his marvellous light" (1 Pet. ii. 9.)

The state of man is now, living as he may even in countries where the light of the Gospel shines, one of darkness, until he be regenerate and born again by the Holy Spirit; and his condition is equally lamentable and miserable with those who lived before the Christian dispensation, or who have never heard of the glad tidings of the Gospel. Even God himself, his ways, and his providence, are dark and mysterious; and in this condition, miserable indeed, he pursues his voyage on this ocean of life; but how still more miserable his state, should a storm surprise him, and add to the gloominess and blackness of midnight? Shipwreck is dreadful at all times, but how extremely awful when it arrives "when neither sun nor stars are to be seen!" What terror must at such a season fill the minds of the most intrepid, when "tossed with a tempest," and "carried" at one time "up to the heaven, and then down again to the deep," and in fear every moment "lest they should fall into the quicksands!" Such is but a faint sketch of man's condition without the light of revelation; to describe the horrors of such a state, the fears and doubts which must occupy the mind, the troubles of life without the support of the Gospel, would be indeed impossible: enough, however, has been said, in order that the contrast we may draw between the condition of others and our own, may lead us to prize more and more our mercies and privileges, and so possess an increasing gratitude for the

"light and truth" which God has "sent out" among us. Here we may trace a resemblance in our own case to that of the children of Israel. For, as they were led by a pillar of a cloud, so also have we a guide which will conduct us safely through the perils of life; a guide which shall never fail us, for no endeavour of man, no scheme, however ingenious, shall be able to extinguish this candle which the Lord God himself hath lighted; storms may arise, and many a tempestuous blast may assail it, but we have God's own word that heaven and earth shall pass away, but that his word shall not pass away (Matt. xxiv. 35). It shall continue to guide, to cheer, and to bring "every believer to God's dwelling." And as in the case of the Israelites, the pillar was by day a cloud, and by night a "fire to give them light;" so in the passage of the Christian, the Bible will be found adapted to all his wants, qualified to meet difficulties and emergencies, and calculated for every situation and circumstance. This pillar precedes us, and therefore, however rough or circuitous the road, it must enlighten the track behind, which we, as Christians, profess to follow. Should we, however, mark out a path for ourselves, and deviate from the straight and narrow way, we shall assuredly meet with difficulties, dangers, and darkness. We have an instance of this in Num. xiv., when the Israelites "presumed to go up unto the hill-top to fight against the Amalekites, when neither the ark of the covenant of the Lord nor Moses departed out of the camp:" the consequences of this act of disobedience terminated even as Moses had predicted. That incident was doubtless recorded for our admonition, that we may take warning from their conduct, not to undertake any scheme without being assured of possessing the sanction and presence of God; for should we "presume" to act, trusting to our own strength or good resolutions, the event will make us sensible of the folly of our conduct by its sad and certain failure.

The Bible is not only "a light" to guide, but it is also a source of consolation. Every one knows the effect on creation which is produced by the first indication of approaching day; every thing seems to awake into fresh life and vigour, and the whole scene wears an aspect of cheerfulness and joy. And so it must be with all who read and believe the Scriptures; the sad and dreary season of nature's darkness rolls gradually away, and the higher the altitude which the Sun of Righteousness gains in the mind of the Christian, the greater will be the effect of his beams on his heart; they will enlighten and cheer his path; they will disperse the mists of doubt and fear which have gathered about his soul; they

will raise his drooping desires and affections; and they will generate, fructify, and mature all that is good and lovely, to the praise and glory of God. Clouds, however, are often visible on the clearest days; and so the path of the Christian may often be shadowed by adversity; but then, mark the difference between the clouds seen when the sun is in the firmament, and those which float at midnight. It has been remarked, that the heaviest and blackest clouds are often gilded; and so the dispensations of Providence, however they may darken the scene around, are sent to accomplish a purpose of love; and as in nature the "clouds drop fatness, and cause the dwellings of the wilderness and the hills to rejoice;" so afflictions are sent "for our profit," and will, if sanctified, produce the end designed; for tribulation worketh patience, and patience experience, and experience hope (Rom. v. 3, 4). The trial of faith worketh patience (James i. 3); and we find this accomplished in the afflictions endured by the Hebrews and by the Thessalonians (Heb. x. 32-34, 2 Thess. i. 4). It is useless, however, to inform persons that are blind, of the glories of the sun, and of the cheerful effects he produces, for they are ignorant of "that thing called light;" and therefore, should we lead them, even at noon-day, over a road thickly strewn with precious stones, they could gain no advantage, for they would pass over and trample them under their feet. This is our situation in regard to the Bible; by nature we are blind, and are little conscious of the rich treasure, far more valuable "than thousands of gold and silver," that lies within our reach. Our constant prayer must therefore be, "Open thou mine eyes, that I may see the wondrous things of thy law" (Ps. cxix. 18); and when this is effected by the Holy Spirit, and not till then, shall we be able to see one truth, however dazzling, or to receive one promise, however consolatory. The Bible is to the carnal mind a sealed book, and Christ and the preaching of the cross foolishness.

But this "light," although it is held out to all, will be found to be a guide to those only who can dismiss every other instructor, and place their implicit trust on this blessed book. And so we find that the testimony of the Lord giveth wisdom unto the simple (Ps. xix. 7). And it is to persons of the same character to whom God's word giveth "light and understanding" (Ps. cxix. 130). The blessed assurances that God will "set up," "help," "guide in judgment and teach his way," are given to "the meek," and to "such as are gentle" (Ps. cxlvii. 6, cxlix. 4, xxv. 8). It is to the godly that there "ariseth up light in darkness" (Ps. cxii. 4). From such passages we may clearly perceive the

state of mind we must possess, if we would benefit by God's promises here, or be partakers of his happiness hereafter: we must "become as little children" (Matt. xviii. 3), and follow the "light" which God has given us, without doubts and misgivings. Satan, however, who is ever busy, may endeavour to persuade us that such a light is unnecessary, and that we need nothing. "They that are well," says our Saviour, "need not a physician, but they that are sick." And who can read the history of man without at once discovering that there is not one who is not sick, even unto death? and therefore, their malady, however secretly it may work, must inevitably prove fatal. But, blessed truth, there is a Physician who is willing to save, to the uttermost, all that come unto God by him; and happy are they who feel their need and wretchedness, and who come and humbly implore assistance and recovery at the hands of God, through Christ Jesus. Let those who do not take the Bible as their rule of faith and conduct, who do not obey its commands, listen to its precepts, or take warning from its threatenings, consider seriously their condition,—let them embrace present opportunities, and at once accept the invitation, "Come ye, and walk in the light of the Lord" (Is. ii. 5); forsake the works of darkness, and abandon for ever the fire and "the sparks which ye have kindled, and by which ye walk" (Is. i. 11); for the night will soon come, and then the door of mercy will be for ever closed. "Now is the accepted time, now is the day of salvation" (John ix. 4, Matt. xxv. 10, 2 Cor. 6, 2).

It is indeed an awful thing to neglect the use of the means whereby we may become wise unto salvation; but let us remember that there is an equal responsibility attached to those who are acquainted with the truths contained in the Scriptures; for then they are conscious of what is required of them, and therefore they are without excuse, if they do not frame their actions by the precepts of God's word. "To whom much is given, of him will much be required;" "the true light now shineth;" and this consideration will lead us to see the irresistible obligation which rests upon us to lead a holy life, and to amend our ways and our doings. "The day," says St. Paul, "is at hand, let us therefore cast off the works of darkness" (Rom. xiii. 12). "Old things are past away, all things must now become new" (2 Cor. v. 17). "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light" (Eph. v. 8). "Put on the armour of light," and "walk as in the day" (Rom. xiii. 12-13.) "Ye are children of the light, and the children of the day: we are not of the night, nor of

darkness, therefore let us not sleep, but let us who are of the day be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation" (1 Thess. v.).

We must "watch and pray," that our religion may not merely consist in profession without practice, or in knowledge without power. And how careful should we be, that our deeds and conversation be not of the nature of darkness; for as the defects of any object, which probably would remain unseen in the dark, are rendered visible by the introduction of light, so our imperfections are more conspicuous to men, and more hateful to God, in proportion to the profession we make of walking in the light. We must test not our actions only, but also our secret thoughts by the standard of God's word. Then, by following this pillar, illumined by the Holy Spirit, we shall at last be rendered meet for the inheritance of the saints in light, through the merits of our Saviour. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14). S. S.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. XIII.—*The Character and Conversion of Lydia.**

BY THE REV. JOHN EMRA, M.A.

Perpetual Curate of St. Mary's, Redlynch, Somerset.

IN the 19th chapter of the first book of Kings we have a very remarkable account of a manifestation of the divine glory to the prophet Elijah: "The word of the Lord came to him and said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." Thus did the Lord manifest himself to his prophet, not addressing him during the roaring of the wind, the fury of the fire, and the awful sound of the earthquake, but speaking to him in "a still small voice," after these his terrific messengers, these "ministers of his which do his pleasure," had passed away. Now, this narrative affords a striking illustration of the Lord's various modes of dealing in the conversion of sinners. "God speaketh once, yea twice," but man "too often regardeth him not." There are two striking accounts related in the 16th chapter of the Acts of the Apostles, in which are very forcibly delineated these various modes of the operation of divine grace on the heart.

Behold the two scenes here described contrasted together. Here we have an account of the conversion of two immortal souls. But how different were the instrumental causes, and the accompanying events of their conversion, although the same Holy Spirit was the agent in the conversion of both! In the case of the jailor, "the Lord was in the earthquake." The

* See Acts of the Apostles, xvi. 13-15; and compare the narrative with that of the conversion of the jailor, ver. 23, &c.

instrumental cause of that alarm which led to his conversion to the faith of Christ, was not the preaching of the word of salvation. The Holy Spirit made use of the jailor's natural feelings of terror in producing conviction of sin. When "there was suddenly a great earthquake, so that the foundations of the prison were shaken; and when all the doors were opened, and every one's bands were loosed, the jailor awakening out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled." Ignorant heathen as he was, he knew little about that glorious Being who can "destroy both the body and soul" of the suicide "in hell," and thus make him sensible that human disgrace and the loss of his office might well have been borne rather than the weight of eternal vengeance.

"Paul cried aloud, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and said, What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." Thus did "the Lord" manifest himself to the jailor "in the earthquake," "turning him from darkness to light, and from the power of Satan to God."

In the case of Lydia the Lord came not in the terrors of the earthquake, but in "a still small voice." All in this narrative is calm and peaceful. The Spirit works powerfully but gently on Lydia's heart. "The dew of the divine blessing" is shed abroad in her soul as softly, yet with as fructifying an influence, as the ripple of the river, by the borders of which she was wont to pray, washed the herbs and flowers on its banks.

"On the Sabbath (says the writer of this book, Paul's companion in his apostolical work), we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Now there is nothing so heart-stirring, so awakening in the passage of sacred history of which these words form the commencement, as in the narrative of the jailor just referred to; but let us examine it with prayerful attention, and inquire whether there may not be gathered from it many instructive reflections. "And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Here we read of no remarkable terror and alarm (as in the case of the jailor) preceding faith and trust in Jesus as the only Saviour. All must indeed be sensible of the number and magnitude of their sins, before they can come, weary and heavy-laden, to Christ for rest; but facts, no less than Scripture, prove, that to some the way to the kingdom of heaven is a way of far less spiritual tribulation than to others. Lydia heard, and welcomed "the still small voice of the Gospel," and, with a humble hope that she rightly believed the tidings of salvation just conveyed to her, and a submissive deference to the opinion of her spiritual instructors, whether she were a believer indeed, she said, "If ye have judged me to be faithful to the Lord, come into my house and abide there." These traits of character, her humility and distrust of herself, ought not to escape our notice, and will give rise to some further reflections in the sequel.

Let us now consider, in the first place, Lydia's previous character, and then her conversion to the faith of Christ. Though we hear but little of Lydia, yet the few particulars of the narrative may lead us to no fanciful, but probably true conjectures, concerning her previous character. It was on the Sabbath-day that Paul and his companions went beyond the walls of the city of Philippi, and entered a house of prayer on the river's side; for the words "where prayer was wont to be made" probably intimate

that there was here erected an oratory, or house of prayer: thus when Jesus is said (Luke vi. 12) to have "continued all night in prayer to God," the words literally mean in the oratory of God.*

It should seem that at Philippi the Jews had no synagogue, as at many other places visited by the apostles, but an oratory only, or perhaps several of these small and secluded houses of prayer. To this retired place of worship some women were wont to resort; and to these Paul and his companions preached the Gospel. These persons, amongst whom was Lydia, were neither Jews nor were they heathen idolaters. They were worshippers of the one true God. Like Cornelius and the eunuch, they knew and adored the Jehovah of the Jewish people. Of Lydia it is said, that she "worshipped God." Thus, in the 17th chapter of this book, we read that St. Paul disputed in the synagogue with the Jews, and with the devout persons; where this expression "devout persons" means the proselytes who had abandoned heathenism for the Jewish faith. We should consider well the character of Lydia previously to her conversion to the Christian faith. She appears to have been as different in point of character and disposition to the other convert mentioned in this chapter, as any two converts to the profession of the Gospel could possibly be. She worshipped the true God; she delighted in prayer; she kept the Jewish sabbath; she met her religious companions Sabbath after Sabbath, and probably daily too, in the retired house of prayer by the water-side; and living, as there seems every reason to conclude she did, in the general tenour of her life, up to the light she had received, "what lacked she yet?" "One thing was needful"—faith in a Saviour yet unknown. Why was Cornelius, that "devout man who feared God with all his house, and prayed to God alway," commanded to send for Peter to tell him what he ought to do? Why was the eunuch (also a worshipper of the true God) to be instructed by Philip? and why was it needful that Lydia (who "worshipped God," and worshipped him, as there is every reason to believe, "in spirit and in truth") should "attend unto the things that were spoken of Paul?" Because Peter, and Philip, and Paul, were commissioned to proclaim that glorious name of Jesus whereby alone men could be saved. Cornelius, and Lydia, and other pious persons,† "believed in God;" but they could not be saved without "believing also in Christ." They were religious and upright persons; but they were to hear and to attend to the weighty truths, that "all have sinned, and come short of the glory of God;" and that they could not be justified by the works of the law, by their prayers or their almsgivings, but that they must be "justified freely by the grace of God, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." It is not improbable that many others of these "worshippers of God," besides Lydia, were at this time converted to Christ. Lydia only, it is true, is mentioned; but when we consider that very soon the little company of Philippian believers grew into a flourishing Church, we may reasonably conclude that there were those amongst Lydia's companions who

* ἐν τῇ προσευχῇ τοῦ Θεοῦ. "The Jews, wherever they dwelt, usually had such places, which were open courts, commonly with trees planted near them, and often situated near seas or rivers."—PARKHURST ON ΠΡΟΣΕΥΧΗ.

† I might here touch upon the deep and mysterious question, the salvation of the heathen, and those who know not Christ. But I forbear. Suffice it to say, that, of the thousands who know not the Gospel, it is to be feared that a vast majority are living in sins which absolutely exclude the perpetrators of them from the kingdom of God; see 1 Cor. vi. 9-11. "The context indisputably shews that 'the unrighteous,' i. e. all the unrighteous heathen or professed Christians, 'shall not inherit the kingdom of God.' How loud and powerful, then, is the call to preach the Gospel to the heathen!

"attended to the things spoken of Paul." If any of them rejected the word of salvation sent unto them, they would do so through a spirit of self-righteousness; and if Lydia had not been influenced by the Holy Spirit, if she had sought to "establish her own righteousness," she would not have welcomed a free and unmerited salvation. She was humble, candid, and teachable; and in her case the promise was fulfilled, "If any one shall do his will, he shall know of the doctrine whether it be of God."

She worshipped God as far as she knew him; and (not because her previous good disposition merited more grace—far from us be the unscriptural notion; for what good qualities had she that she had not received from "the Giver of every good and perfect gift?" none!) God was pleased to impart more knowledge and more holiness to her, who possessed some measure of these his gifts before; and at the throne of grace she was met by a God of mercy, and thenceforth taught by his apostle to pray in that Saviour's name, which before she knew not. And do we, who from our childhood have been taught to pray in the all-prevailing name of Jesus, through whom alone our prayers can be answered, pray less frequently, less earnestly, than Cornelius or Lydia, ere they knew that "whatsoever they should ask of the Father in the Son's name should be given them?" and like Lydia and her companions, who met together, apart from the noise and distractions of the city, by the peaceful river's side, are any readers of these pages placed by Providence (for He orders "the bounds of our habitation") in situations where He appears in an especial manner to be inviting them, and alluring them to hold communion with him, and his glorious and lovely works of creation remind them of him more forcibly than in populous cities,—and though the "calm retreats, the silent shades," in which you live, "agree with prayer and praise," do you yet know nothing of the delight of holding communion with God? If you have no enjoyment in prayer; if you praise not your God and Saviour in the secret devotions of the closet; if the heart-searching God cannot say of you, "Behold, he prayeth," you cannot be fit for the kingdom of heaven—you must be all unmeet for its eternal hallelujahs. It is not "nature" alone, and without the influence of the Holy Spirit, that can "lead us up to nature's God;" to love him and adore him, and devote ourselves to his service as the God of our salvation. No; if it were so, how do we account for the soul-engrossing thoughts of worldly pleasures which follow us into our retirement, and leave us little or no time for the solemn inquiry, Have we, by faith in Christ, and by earnest prayer, secured an interest in the "pleasures that are at God's right hand for evermore," when disease or death shall wrest these much-loved pleasures from us? It is not until thy Spirit, O God, influences our hearts, that quiet and retirement bring with them holy and heavenly thoughts:

"But if thy Spirit touch the soul,
And grace her mean abode,
O, with what joy and peace and love
She communes with her God."—COWPER.

But, having briefly reviewed Lydia's previous character, we must now consider her conversion to the Christian faith, "whose heart the Lord opened, that she attended to the things which were spoken of Paul." And here we are called upon to consider the doctrine of preventing grace, *i. e.* the grace which first brings the sinner to believe in Christ,—a doctrine expressly asserted in this narrative, and echoed back by our Church's articles, prayers, and homilies. We need not pause to inquire, how the Divine grace brings men to believe and repent. Sometimes it should seem that it is exerted on the understanding; at other times, perhaps more frequently, on the heart and affections, inclining men "to receive the truth in the love of it," and thus "with the heart to believe unto righteous-

ness." It is said of the disciples whom Jesus met on their way to Emmaus, that "he opened their understandings, that they might understand the Scriptures;" and of Lydia, "that the Lord opened her heart to attend unto the things spoken of Paul." She could not have believed effectually the doctrine of salvation, but for the agency of Divine grace; and her companions, who with her heard the instructions of St. Paul, if they "put away from them the word of life," were inexcusable. Thus far, I conceive, and no farther, are we to proceed in setting forth the doctrines of grace. It is not for us to attempt fully to reconcile man's responsibility, and the constraining power of Divine influence. We must state both truths, and leave them as the Bible leaves them. Is Lydia, St. Paul's first convert at Philippi, safely landed on the shores of heaven? Surely she ascribes it then to God's distinguishing providence and grace, that the apostle ever instructed her in her house of prayer, and that she was enabled by Divine grace to attend to the truths uttered by his lips. And if Lydia's heart, touched before her Christian profession by Almighty grace—or she never could have loved prayer and communion with God—needed the further out-pouring of that sacred influence to cause her to "lay hold of eternal life" by faith in Christ, O, what an energy of Almighty power must be put forth, when the love of sin and of the world's pollutions and vanities close the heart against the reception of "the truth as it is in Jesus!"

And now let us briefly note the fruits and effects of the conversion of Lydia. Among other fruits of the Spirit (for in all truly converted persons all the fruits of the Spirit are beginning to abound), we will only note two. First, remark her deep humility: when she was baptised and her household, she said, "If ye have judged me to be faithful to the Lord, come into my house and abide there"—if ye, my appointed teachers, ye, the ambassadors of Christ, have judged me to be faithful to the Lord. Mark well her language: she wishes them to decide whether she may be considered a true believer. Imitate her humility, and inquire whether in our age there is as much of that looking up to the ministers of Christ, as there was in the early ages of the Church? Do the members of their flocks consult their ministers, as they might do, as to their spiritual state? Do they apply to them for counsel, and inquire, with Lydia's humility, whether they "judge them to be faithful to the Lord?" Do they come to their ministers, and "open their grief,"* as the Church bids them do, when they are doubtful and perplexed in mind as to attendance at the Lord's table? We mention one instance among many, in which the members of their flocks might come to their duly authorised minister for advice, and stay themselves upon his counsel. Is there not a medium between the implicit reliance of the Romanist on his teacher's assertions, and the unqualified right of private judgment contended for by many in our day? Is there sufficient attention paid to such texts as this? "The priest's lips should keep knowledge, and they should seek the law at his mouth." The humility and deference to ministerial authority manifested in Lydia's language have given occasion to these reflections, which might be pursued much further. But remark, secondly, another fruit of the Spirit,—love of the brethren. It appears from her constraining, earnestly entreating the apostle and his companions to abide at her house, that they had not wished to do so, on the ground of putting her to so much trouble and expense. But she was persuaded by "the mercies of God," to present to him herself and all that she had as "a living sacrifice." She administered to the wants of the apostles, loving them as the people of Christ. "By this shall all men know that ye are my disciples, if ye have love one towards another."

* See first exhortation to the holy communion.

In drawing these reflections on the character and conversion of Lydia to a close, it may be remarked that the reality of a change of heart ought to be ascertained, not by sudden emotions of terror and alarm, but by the fruits and results of the change. It was observed before, that as the Lord came to the jailor "in the earthquake," he came to Lydia in the "still small voice." Now if any of you, who are casting your eyes over these pages, have been going on in a headlong course of wilful sin, and are yet "setting your faces as a flint" against the calls of the Gospel, we deem it probable that if ye are saved, it will be "so as by fire." The voice of the Lord will speak in terror, ere Christ speaks peace to your souls. You may be thankful, if by any method of his providence and grace, the Lord shall bring you to "repentance unto life;" if the voice shall at last be heard, and listened to, and heeded. You may well endure through life the remembrance of the stern alarm of death and vengeance and coming judgment, which it sounded in your ears, if by any means you shall have been brought to the Saviour for pardon and the hope of life everlasting. But many humble Christians there are, who may be led astray into doubts and misgivings; they may "be made sad" by needless perplexities, when the Lord "would not make them sad," but would have them to "rejoice in Christ Jesus," if they deem their spiritual state unsafe because they have not experienced the great alarm and terror, which some have imagined to be needful in every case of conversion to God. Lydia, it should seem, knew not this terror, but was at once filled with "joy and peace in believing."

Search for the fruits of the Spirit. If ye have Lydia's simple trust in a Saviour's mercy, her spirit of prayer, her heavenly mindedness, her deep humility, her "meekness in receiving the engrafted word," as set forth to her by the lips of Christ's authorised ambassadors, then may ye humbly hope that your state is a safe one. But if your lives exhibit not these fruits of the Spirit, ye are in a perilous condition, though ye may say, "The Lord came with his converting energy in the vision of the night, or in the voice from heaven." "By their fruits ye shall know them."

Poetry.

NATIONAL BALLADS.—No. X.

DETERMINATION TO RETAIN THE BIBLE.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

Go to the lonely desert,
And preach unto the wind;
But Romish threats and Romish lures
Change not our stedfast mind.

We grasp the book we love,
The book our fathers read;
The light beams brightly from above,
Their pilgrim-steps which led.

False and apostate Church,
God bids us search his word;
And who art thou, that we should turn,
And slight our bleeding Lord?

The traveller, when he hears
The sound of coming storm,
Grasps firm his staff, and draws his cloak
More closely round his form:

So we the book we love

Press closer to our heart,

And in Christ's strength defy Rome's power

That book from us to part.

Miscellaneous.

WONDERS OF CREATION.—Some animalculæ are so small, that many thousands together are smaller than the point of a needle. Leewenhoek says there are more animals in the milt of a codfish than men on the whole earth; and that a single grain of sand is larger than four thousand of these animals. Moreover, a particle of the blood of one of these animalculæ has been found, by calculation, to be as much less than a globe of 1-10th of an inch in diameter, as that globe is less than the whole earth. He states, that a grain of sand, in diameter but the 100th part of an inch, will cover 125,000 of the orifices through which we perspire; and that of some animalculæ, 3000 are not equal to a grain of sand. Human hair varies in thickness from the 250th to the 6000th part of an inch. The fibre of the coarsest wool is about the 500th part of an inch in diameter, and that of the finest only the 1500th part. The silk-line, as spun by the worm, is about the 5000th part of an inch thick; but, perhaps, a spider's line is six times finer, or only the 30,000th part of an inch in diameter, insomuch that a single pound of this attenuated, yet perfect substance, would be sufficient to encompass our globe. Speaking of odours, the author says, a single grain of musk has been known to perfume a room for the space of twenty years. How often, during that time, the air of the apartment must become charged with fresh odour! At the lowest computation the musk had been subdivided into 320 quadrillions of particles, each of them capable of affecting the olfactory organs. The diffusion of odorous effluvia may also be conceived from the fact, that a lump of assafetida, exposed to the open air, lost only a grain in seven weeks. Again, since dogs hunt by the scent alone, the effluvia emitted from the several species of animals and from different individuals of the same race, must be essentially distinct, and being distributed over large spaces, must be subdivided beyond our conception or powers of numbers. The human skin is perforated by a thousand holes in the space of a square inch. If, therefore, we estimate the surface of the body of a middle-sized man to be sixteen square feet, it must contain not fewer than 2,304,000 pores. These pores are the mouths of so many excretory vessels, which perform the important function in the animal economy of insensible perspiration.—*Shaw's Nature Displayed.*

TO CORRESPONDENTS.

The paper on Christmas was too late.

Our correspondent who has been good enough to forward us some hymns for Advent, will perceive that the first should have been sent in time for the November Part, which was published before his poems were written.

We must beg our friends to bear in mind, that papers intended for particular seasons, must be forwarded at least two months before-hand, to ensure admission.

We have again to say, that we receive far more verses than we can by possibility insert.

R. IL. G. is requested to forward his name to the Editors. However valuable such communications may be, they cannot, for obvious reasons, be inserted anonymously.

London: Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

REGISTER

OF

Ecclesiastical Intelligence.

DECEMBER 1839.

Ordinations.

ORDINATIONS APPOINTED.
 BP. OF WINCHESTER, at *Farnham*, Dec. 15.
 BP. OF WORCESTER, Dec. 22.
 BP. OF LINCOLN, at *Lincoln*, Dec. 22.
 BP. OF NORWICH, Jan. 5.
 BP. OF RIFON, Jan. 5.
 BP. OF HEREFORD, at *Hereford*, Jan. 12.

Lichfield; F. G. Norman, B.A. Caius; A. Thompson, B.A. Trin.; J. Watson, B.A. St. John's.

DEACONS.

Of Oxford.—R. M. Dukes, B.A. Linc.; J. Innes, B.A. Trin.; R. Milman, B.A. Exet.; G. Smith, B.A. Magd. H.

Of Cambridge.—T. Barton, B.A. Queen's; G. Beresford, M.A. St. John's; W. Bond, B.A. Caius; R. B. Jukes, B.A. C.C.C.; W. L. Metcalfe, B.A. St. John's, *Lett. dim. Abp. York*; R. T. Noble, B.A. Sid.; G. P. Phillips, B.A. Trin.; D. Pooley, B.A. St. John's; J. Snelgar, B.A. Jesus; F. W. Wilson, B.A. Christ's.

BY BP. OF EXETER, at *Exet. Cath.*, Oct. 27.

PRIESTS.

Of Oxford.—J. Bawden, B.A. Exet.; J.

French, M.A. Worc.; R. Lane, B.A. Queen's; L. Sanders, B.A. Ch. Ch.; R. Sleeman, B.A. Ball.

Of Cambridge.—C. C. Christie, M.A. Trin.; J. Ellis, B.A. Pemb.; G. Johnston, B.D. Christ's; J. H. Mules, B.A. Trin.; J. H. Way, B.A. Pet.; R. F. Wise, B.A. St. John's.

Of Dublin.—J. Adams, B.A.

DEACONS.

Of Oxford.—G. Bussell, B.A. Worc.; E. Elton, B.A. Ball.; T. C. Powell, B.A. Brasen.; F. P. Seymour, B.A. Ball.

Of Cambridge.—J. Curtis, B.A. St. John's; G. Heathcote, B.A., H. Stamburg, S.C.L. Trin.; G. Thompson, B.A. St. Pet.

ORDAINED BY BP. OF PETERBOROUGH, at *Peterborough Cathedral*, Oct. 20.

PRIESTS.

Of Oxford.—C. B. Cooper, B.A. Wad., *Lett. dim. Abp. York*; S. Dendy, M.A. Trin.; R. H. Howard, M.A. Ch. Ch.; G. V. Thorpe, B.A. St. John's; N. B. Young, M.A. New.

Of Cambridge.—W. H. Charlton, B.A. Trin.; A. A. Kempe, B.A. Magd., *Lett. dim. Bp.*

Preferments.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Adams, R. N.	Rempstone (R.), Notts	393	Sid. Coll., Camb.	£478	Jenkyns, H.	Preb. of Durham.†			
D. D.					Jones, D. T.	{ Llandewi Velfrey, Brecon (sin. R.) }	..	St. David's Coll.	130
Anstey, C. R.	Wilsden (P.C.), York	3934	Vic. Bradford	46	Kempson, W. B.	{ Stoke Lacy (R.), Hereford }	381	J. Kempson, Esq.	*250
Ballard, W. J.	Albourne (R.), Suss.	362	J. Goring, Esq.	*255	King, R. H.	{ Wendon Lofts (R.), c. Elmden (V.), Ess. }	57	J. Wilks, Esq.	*470
Bell, J.	Derryvelly (P.C.), Ireland.				Le Mann, F. G.	Merton (R.), Norfolk	126	Lord Walsingham	174
Berens, E. R.	Downham (R.), Essex	271	R. B. Berens, Esq.	*402	Lechmere, A. B.	{ Hanley Castle (V.), Worc. }	1633	Sir A. Lechmere	*650
Bishop, H. A.	Long Stowe (R.), Camb.	231	Own Pet.		Lewis, G. W.	{ St. Peter's (D.C.), Southwark, Surrey. }			
Bluck, J.	Mcuntnessing (V.), Essex	796		117	Murray, G. W.	{ Kinlet (V.), Salop. }	553	W. L. Childe, Esq.	*300
Bragge, C. P.	{ Chilton Cantelo (R.), Somerset. }	135	J. Bragge, Esq.	260	Parker, W. L. A.	{ Wednesfield (P.C.), Monmouth }	1879	J. Gough, Esq.	113
Bridges, B. E.	{ Holywell (P.C.), Oxford }	994	Mert. Coll.	80	Pope, T.	{ Christ Church (V.), Monmouth }	862	Eton Coll.	*280
Brown, F.	{ Nailsea c. Bourton (R.), Somerset. }	2418	Mrs. Brown	*352	Powell, W.	{ Llanbister (V.), Radnor }	1027	Bp. St. David's	143
Cole, J. F.	{ Kirdford (V.), c. Plaistow (P.C.), Suss. }	1653	Earl of Egremont	*231	Pridden, W.	{ Broxted, (V.) Essex }	694	R. B. de Beauvoir, Esq.	*170
Collinson, J.	Bolden (R.), Durham	855	Bp. of Durham	*653	Roberts, R. A.	{ Kentisbeare (R.), Dev. }	1239	Earl Egremont	*486
Creedy, A.	Dunseverick (P.C.)				Rouse, J.	{ Monkokehampton (R.), Devon }	289	Sir S. Northcote	*131
Curry, A.	Dearham (V.), Cumb.	1479	T. C. Curwen, Esq.	*85	Sharpe, L. A.	{ Tackley (R.), Oxford }	564	St. John's Coll.	*742
Delmar, W. D.	Elmstone (R.), Kent	96	W. Delmar, Esq.	*240	Stead, S.	{ Burton-on-Trent (P.C.), Staff. }	4224	Marq. Anglesea	192
Dunne, —	Eldersfield (V.), Worc.	787	Sir A. Lechmere, Bt.	250	Stratton, J.†	{ St. Paul c. St. Margaret, Canterbury }	1993	{ Abp. & D.C. of Canter., all. }	300
Grey, Hon. F.	{ Gateshead (R.), Durham }	11838	Bp. Durham	*636	Thomas, —	{ Thornton (P.C.), York }	10437	Vic. Bradford	155
Gatty, A.	Ecclesfield (V.), York	7911	Rev. E. Ryder	*573	Thompson, H.	{ Fobbing (R.), Essex }	2001	The Queen.	*564
Hatch, C.	{ Fordingbridge (V.), c. Tisbury (C.), Hants. }	2611	King's, Camb.	*601	Tyndale, G.	{ Lapworth (R.), Warw. }	651	Merton, Oxford	*428
Haworth, J.	Christ Church, Chester	..	Trustees.		Whitley, J.	{ St. Barnabas Openshaw (P.C.), Lanc. }			
Hughes, A. P.	{ St. Michael's Ch., Blackburn, Lanc. }	..	Vicar.						
James, J.	Dore Abbey (R.), Heref.	533	{ Co-heirs of late duch. of Norfolk }	*523					

Andrews, G. chap. to House of Commons.
 Bartlett, — chap. St. Thomas's Workhouse, Exeter.
 Dunn, J. C. T. chap. Newhaven Workhouse.
 Emly, — chap. Falkingham House of Cor.
 Garton, — chap. Stirling Convict Ship.
 Germon, N. sec. mast. Manch. Gram. Sch.

Manning, — chap. Devizes House of Cor.
 Mare, W. chap. H.M.S. Revenge.
 North, W. Tutor of St. David's College.
 Poole, — mast. Mansfield Gram. Sch.
 Pownall, C. C. D. rur. dean Clapham, Northamptonsh.
 Rigg, A. priil. Chester Dioc. Training School.

Smith, H. C. ev. lect. Kingsbridge Ch.
 Veitch, W. D. chap. Marq. Bute.
 Voules, F. conduct. Eton Coll.
 Walton, J. L. chap. to Lord Lovat.
 Ward, C. rur. dean Fleet, Northamp.
 Wharton, W. F. chap. to Earl of Zetland.

† Attached by Act of Parliament to his Professorship.

‡ Printed, by mistake, in last Register, Shatton.

Clergymen Deceased.

Ashe, E. rec. Harnhill and vic. Driffield, Glouc.
 Betham, W. rec. Stoke Lacey, Hereford.
 Dampier, J. rec. Codford, St. Peter's, Wilts (Pat. Pemb. Coll., Oxford); and rec. Langton Matravers, Dorset (Pat. T. Dampier, Esq.).
 Dolben, T. D. vic. Ipsley, Warwicksh.

Goldard, J. rec. Kirk Leighton, Yorksh., 79.
 Hopkins, T. inc. Linton, Camb., 73.
 Hunt, C. A. inc. St. Peter's, Blackburn.
 Jones, J. v. Tregaran, Cardigan.
 Meara, T. rec. Headfort, Galway.
 O'Donovan, — rec. Dundurrow, and chap. Cork Corporation, 71.

Osborne, G. rec. Haslebech, Northamp., 74.
 Robyns, T. vic. Maryton, Devon (Pat. J. H. Tremayne, Esq.), 67.
 Samuel, R. chap. R. N.
 Sanchel, C. Le Poer, archdn. of Ardagh.
 Wallis, T. rec. Rosbereon, Ireland, 81.
 Williams, T. rec. Llanfrynach, Brecon, 97.

University Intelligence.

OXFORD.

Linc.—M. Pattison, B.A., of Oriel, elected fell.

All Souls.—Nov. 2. S. Waldegrave, B.A., Ball., elected fellow.

CAMBRIDGE.

Appointment of Examiners.—Mr. Cookson, Pet., and Mr. A. Smith, Trin., math. of questionists candid. for honours.

Mr. Pullen, C. C. C., and Mr. Lund, St. John's, math. exams. of questionists not candid. for honours.

Mr. Gibbs, Caius, and Mr. G. J. Kennedy, St. John's, class. exam. of the questionists.

Mr. Stokes, Caius, and Mr. Goodwin, C. C. C. exam. of questionists in Locke and Paley.

Mr. Shilleto, Trin., and Mr. Beatson, Pemb. exam. of class. tripos.

Mr. J. H. Jerrard, Caius, and Mr. G. Kennedy, St. John's exam. of class. tripos.

Messrs. Tozer, Caius; Goodwin, C. C. C.; Burdakin, Clare, and Arlett, Pemb., exam. at the previous exam. in Lent and Mich.

Nov. 4.—The Rev. R. Tatham, D.D., master St. John's, was elected the vice-chanc. for the year ensuing.

Nov. 6.—A. T. Cory, B.A., and R. Ferguson, B.A., of Pemb., were elected foundation fellows.

Nov. 11.—R. Williams, Esq., schol. King's, and Battie's University schol. was elected a fellow of that society.

Matriculation, 1839.—King's, 2; Trinity, 106; St. John's, 90; St. Peter's, 18; Clare, 15; Pembroke, 14; Caius, 21; Trinity Hall, 15; Corpus, 28; Queen's, 24; Cath. Hall, 20; Jesus, 12; Christ's, 21; Magdalene, 11; Emmanuel, 17; Sidney, 7: total, 421.

Norrian Prize-Essay.—The subject for the present year is, "The holy Scriptures contain sufficiently all doc-

trine required of necessity for eternal salvation through faith in Jesus Christ."

Seatonian Prize.—For the best English Poem to a M.A. has been adjudged to J. Murray, M.A., Trin. Subject, "Gideon."

Sid. Suss.—W. T. Kingsley, B.A., elected a foundation fell.; the Rev. M. G. Lamotte, M.A., fell. on the foundation of Mr. Blundell; and the Rev. S. N. Kingdon, B.D., fell. on the foundation of Mr. L. Smith. T. C. Peake, B.A. elected Taylor's math. lect.

The following is an account of the present state of the funds for building the new library:—

Nov. 9, 1839.		Receipts.	
By subscriptions	£21740	1	4
Interest on Exchequer bills	1624	11	7
Premium on ditto	45	11	0
		£23410	3 11
		Disbursements.	
For the foundation, Clerk of the Works, &c.	2489	3	10
To Messrs. Rigby on account	20200	0	0
		22689	3 10
Balance in hand		£721	0 1
		State of the Account with Messrs. Rigby.	
Amount of the contract under a grace			
passed July 6, 1837		23945	0 0
Paid on account		20200	0 0
Balance remaining to be paid		£3745	0 0

DURHAM.

The following passed the first and second year examination in arts, Mich. term:—*Examiners:* The Rev. T. W. Peile, M.A.; J. Thomas, B.C.L.; Rev. J. Burdon, M.A., Queen's, Oxford. CLASS I. Hon. W. G. Grey, J. S. Robson, C. W. Wood. CLASS II. C. Carr, F. B. Roberson, J. A. Whitehead. CLASS III. Samuel Grey, G. Hayton, R. W. B. Hornby. CLASS IV. William Sweeting, C. E. Wyvill. CLASS V. —. CLASS VI. H. B. Boothby, W. Brown, J. Hill, C. Hudson.

The following passed the first and second year examination appointed for engineer students, Mich. term:—*Examiners:* Rev. T. Chevallier, B.D.; J. F. W. Johnston, M.A.; T. Sopwith, Esq. CLASS I. Browne, E. Mitchell, Smith, Thompson, Wallace. CLASS II. Beanlands. CLASS III. T. F. Beaufort. CLASS IV. Mayne, R. Mitchell, Reed, Taylor. ——— Buchanan.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Various meetings have been held during the last quarter in all parts of England. Great success has already attended them. The following calculation is taken from a paper of suggestions on the subject:—"There are in England about 1,600,000 families in communion with the Church: if each family gave on the average 2s. 6d. a-year, (which is scarcely more than one halfpenny a-week), the amount contributed would be 200,000*l*. The rich may be reasonably called upon to give much more liberally of their abundance: but surely there is hardly a single Church-family in the country that cannot afford to contribute, though it be of their poverty, one penny a-week towards the propagation of the Gospel in foreign lands."

Nearly all of the collections under the Queen's letter have come in. The following is the amount contributed by the several counties of England and Wales:—

ENGLAND:

Bedford	£281	12	9	Hertford	£727	10	11
Berks	738	5	8	Huntingdon	173	19	5
Buckingham	427	9	2	Kent	1,714	0	4
Cambridge	483	3	3	Lancaster	2,000	11	3
Chester	622	3	9	Leicester	732	17	11
Cornwall	342	0	3	Lincoln	1,003	6	2
Cumberland	248	19	1	Middlesex	5,206	10	7
Derby	619	7	8	Monmouth	506	5	3
Devon	1,184	2	10	Norfolk	805	14	8
Dorset	589	6	9	Northampton	973	7	11
Durham	399	0	8	Northumberland	295	14	11
Essex	1,357	7	3	Nottingham	588	15	0
Gloucester	1,589	16	8	Oxford	763	4	11
Hereford	360	9	11	Rutland	129	5	8

Salop	£795	1	10	Warwick	£912	2	8
Somerset	1,170	19	10	Westmorland	130	14	0
Southampton	1,488	10	10	Wilts	818	18	9
Stafford	1,013	17	0	Worcester	649	3	9
Suffolk	858	7	11	York	2,503	7	11
Surrey	1,856	10	6	Miscellaneous	19	4	2
Sussex	1,196	14	6	Total	37,977	16	3

WALES:

Anglesey	38	8	10	Glamorgan	178	10	1
Brecon	75	1	7	Merioneth	65	9	3
Cardigan	63	4	11	Montgomery	125	9	4
Cardmarthen	77	13	11	Pembroke	127	13	9
Carmarvon	75	12	10	Radnor	19	9	4
Denbigh	153	18	2				
Flint	134	14	9	Total	1,135	6	9
				Isle of Man	77	2	6

Total . . . £39,190 5 6

Australia.—Oct. 13, W. W. Simpson was ordained deacon by the Bp. of London, and sailed for Sydney the 26th.

The following missionaries have been appointed since the publication of the last quarterly papers:—

Bengal.—A. W. Street, prof. of Bishop's Coll., Calcutta.

Madras.—C. S. Kohloff, H. Von Dadelszen, F. H. W. Schmitz, G. Y. Heynes, ordained by the Bp. of Madras, and put on the list of the Society's missionaries.

Van Diemen's Land.—G. Bateman, M.A., Trin., Camb.

New Zealand.—J. F. Churton, M.A.

Jamaica.—W. Stearns, H. Browne.

Barbadoes.—W. H. Jackson, G. D. Gittens, S. Brathwaite, W. Gill.

Upper Canada.—R. J. C. Taylor, J. Radcliffe.

Lower Canada.—J. Macmaster, J. Johnston.

Bermuda.—F. T. Todrig.

Diocesan Intelligence: England and Ireland.

CHESTER.

Liverpool Collegiate Institution.—A new educational establishment is about to be founded in this town, under the title of the Liverpool Collegiate Institution. J. Gladstone, Esq., has contributed 500*l.* towards its funds; Lords F. Egerton and Sandon have likewise placed their names amongst the donors, and consented to become vice-presidents. The bishop of the diocese has accepted the office of visitor.—*Liverpool Mail*.

GLOUCESTER AND BRISTOL.

Horsley.—On Wednesday, Oct. 16, the Lord Bishop of Gloucester and Bristol consecrated the new church and additional cemetery at Horsley, Gloucestershire; and afterwards, with about forty of the clergy and an equal number of the principal contributors, was entertained by Rev. Samuel Lloyd, the vicar, to whose exertions the parish are chiefly indebted for this admired edifice. It is cruciform, built of white stone, by Messrs. Rickman and Hussey, in the old English style, harmonising with the ancient tower, and forming together a conspicuous ornament to the landscape; and by its outward form and internal arrangement a model of rural ecclesiastical architecture, and a real blessing to the poor, containing 536 free, out of 1032 kneeling.

SARUM.

Meetings of the Clergy.—From a paragraph which has appeared in this and most of the metropolitan journals, it appears that the clergy of a certain district in the county of Wilts, and diocese of Salisbury, have come to a resolution to meet amongst themselves once or twice in every year to consult generally on the affairs of the Church, and to take such measures as the circumstances of the times may require, the better to protect their temporal interests from the designs of scheming politicians and other officious meddlers, and above all to guard the welfare and efficiency of the established Church, at whose sacred altars they minister, and whose holy doctrines they are bound by the most solemn ties to maintain and teach. The example thus set by the clergy of Wilts should be followed by their reverend brethren in every part of the kingdom.—*Morning Herald*.

WINCHESTER.

Church-extension in Southwark.—It is in contemplation to build three new churches in the parish of St. George the Martyr, Southwark, which contains a population of 50,000 inhabitants, with only two places of worship, the parish church, and a chapel of ease, belonging to the establishment. The want of church-accommodation in this large parish has been long and severely felt. Schools for the education of children on the national system will be attached to each church. The Metropolitan Church-building Fund, the Incorporated Society, and her majesty's commissioners, will furnish grants; and there is no doubt a large sum will be subscribed by the wealthy inhabitants and large firms in the parish. The parishes of Christ Church, Blackfriars-road, and Bermondsey, are to be furnished with an additional church each, and schools, which are much wanting. The third new church in Rotherhithe parish is fast approaching to completion, and, when opened, the comprehensive plan of the Rev. Mr. Blicke, the rector, of erecting three new churches, with a district of 3,000 souls to each church, leaving 4,000 to the mother church, and five new schools, will be fully carried out. The new and spacious church in Park Street, Southwark, is to be consecrated on Thursday next by the Bishop of Winchester. The large church, which is to hold 2,000 persons, now building on the site of the nave of the ancient church of St. Saviour, is in a very forward state. The side-walls of the edifice, which correspond with the architecture of the choir and ramparts, are up; and the large pointed arched windows, great doorway, and buttresses, already present an imposing appearance. This church, and St. Peter's, Park Street, afford additional church-accommodation to upwards of three thousand persons.—*Conservative Journal*, Nov. 2,

National Schools, St. George's, Camberwell.—On Oct. 28, (being the seventh anniversary of the re-opening of St.

George's district church,) the first stone of new school-rooms and residences for the master and mistress was laid by Henry Kemble, Esq., M.P. for the eastern division of the county of Surrey and a resident of Camberwell. After divine service at St. George's church (it being the festival of St. Simon and St. Jude), the procession, consisting of the resident clergy, the churchwardens, the directors, architect and builder, and the children of the several charity schools at Camberwell, walked to the ground, which is very near the church, when appropriate prayers were read by the Rev. Samuel Smith, minister of St. George's church; and the ceremony was performed in the presence of a large concourse of persons who had assembled upon the occasion. When the stone had been laid, Mr. Kemble addressed the company upon the great advantages to be derived from institutions of this nature, where suitable education is afforded, based upon religious principles, strictly in accordance with the Established Church. A large proportion of the company afterwards proceeded to the parsonage in Wells Street, where they partook of a cold collation, and the whole of the children (about 400 in number) were regaled in their present school rooms with meat, bread and cheese, and ale. The clergymen who attended upon the occasion were the Rev. Messrs. Melvill, Ainslie, Hankinson, Lilley, Lambert, Nash, Burton, Stainforth, Irons, and Rowsell. The building, which will be plain Gothic, is designed by Mr. W. G. Colman, of Buckingham Street, Strand, the architect appointed by the directors of the schools.

The schools in question were first instituted in the year 1824, for about 250 children; but in consequence of the increased and increasing population of the neighbourhood, it has become necessary that more commodious school-rooms should be built, to contain at least 400 children, together with contiguous residences for the master and mistress; which the directors feel that they are now warranted in doing in furtherance of the benevolent wishes of the late John Ward, Esq., one of the original directors of the schools, who in the year 1835 bequeathed the very liberal sum of 500*l.* to the charity for that purpose.

CHURCHES CONSECRATED.

Canterbury.—Pec. Stanmer, Sussex. Built at the cost of Earl of Chichester.

Chester.—Broughton, Cheetham, Newton-in-Mottram, Hurdsfield.

Gloucester.—Horsley, Oct. 16. Stroud, Oct. 22.

Lincoln.—Brinsley, Oct. 3.

Ripon.—Bradshaw.

Winchester.—St. Peter's, Southwark, Nov. 7.

OPENED BY LICENSE.

Durham.—Herrington, in par. Houghton-le-Spring.

Ripon.—Scissett, par. High Hoyland and Elmley.

York.—Yearsley, Coxwold parish, Oct. 13.

FOUNDATIONS LAID.

Chester.—Every Street, Manchester. Ground, value 2000*l.*, with 200*l.* given by Sir O. Mosley.

Worcester.—Birmingham, one of ten churches by Lord Calthorpe.

Tributes of respect have recently been presented to the following Clergymen:—

Allen, S. J., Burnley, Lanc. Silver inkstand, &c., value 150*l.*

Bousfield, H. N., Sunday Sch., St. Peter's, Nottingham.

Byrth, T., Rect. Wallasey, Cheshire.

Downes, R., par. Leamington. Splendid candelabrum.

Faulkner, W. E. L., par. St. James's, Clerkenwell, Middlesex.

Houlbrook, W., par. Bradford, Yorkshire. Tea and coffee service.

Lewis, G. W., late cur. chapel of ease, Ramsgate. Silver tea-service.

Pope, T., par. Eton.

Smith, F. O., par. Swineshead and Frampton. Robes.

Stewart, W., Hale, Lanc. Bible and Prayer-book.

Strong, E., late cur. of Bushey, Herts.

COLONIAL CHURCH.

BOMBAY.

Appointments.—May 17. A. Stackhouse, chap. at Surat. J. Jackson, acting chap. of Byculla. July 20. R. Ward, acting senior presidency chap.; R. G. Keays, acting junior presidency and garrison chap. July, R. Ward, to act as archdeacon.

MADRAS.

Appointments.—June 7. J. Morant, chap. at Belgaum.

JAMAICA.

July 22. The governor has presented, on the nomination of the bishop, the Rev. J. Smith to the living of St. Ann's, lapsed, owing to the prolonged absence of the Rev. G. W. Bridges beyond the period allowed by law. To the island curacy of St. James, vacant by Mr. Smith's promotion, the government has appointed the Rev. T. C. Sharpe, island curate of Westmorland; on the same recommendation, his excellency has appointed the Rev. E. Galbraith to the island curacy of Westmorland.

SCOTTISH EPISCOPAL CHURCH.

EDINBURGH.

St. Mark's chapel, Portobello, is now vacant, by the resignation of the Rev. G. M. Drummond.

ROSS AND ARGYLE.

New Chapel, Inverness.—This beautiful edifice was solemnly opened for public worship on Sept. 29. The morning service was introduced, with an appropriate address and prayer, by the Rev. C. Fyvie, pastor of the congregation. The morning prayers were read by Rev. C. Bigsby, Fochabers, and the communion services by Mr. Fyvie, assisted by Rev. A. Bruce, Banff. The sermon was preached by Rev. W. C. A. Maclauren of Elgin, from Gen. xxxii. 29. In the afternoon, Mr. Maclauren read prayers, and Rev. C. Bigsby preached from Psalm lxxxiv. 4-7.

Scottish Episcopal Church Society.—The annual meeting will be held in Edinburgh, Dec. 4. A report of the proceedings will appear in next Register.

Episcopal Synod.—On Sept. 5, a statistical report of the church for the year 1838 was laid before the synod, of which the following is a short abstract:—83 congregations; 86 clergymen; 2113 baptisms; 2098 catechumens; 784 confirmed; 204 marriages; 404 deaths; 8523 communicants. This report was drawn up by the Rev. J. W. Ferguson from returns hastily procured, and which were necessarily incomplete. That in future it may be rendered as accurate as may be, the synod agreed to request and require the minister of every congregation in the church, immediately after Whitsunday each year, to draw up a

complete statement of his congregation, under all the usual heads, and to forward the same to the synod-clerk of the diocese, whose duty it will be to draw up from these a general view or table of the whole diocese; of which he shall forward one copy to his own bishop, and another to the Rev. J. W. Ferguson, A.M., minister of St. Peter's chapel, Edinburgh. The purpose of this last is to enable Mr. Ferguson to draw up a general statistical report of the whole church, to be laid before the bishops at their annual meeting in September. The thirty-fourth canon renders it imperative on the bishops to hold an episcopal synod every year, at such time and place as the majority of them shall appoint. Such synods, of course, will be held at such times and places as circumstances may require or direct. It seems important, in the meantime, to acquaint the clergy and laity of the church generally, that the bishops, as trustees of the Pantonian and other funds, meet in Edinburgh every year, and that their meeting is now fixed to be on the first Wednesday of September. On this occasion, in each successive year, matters of difficulty may be referred to the bishops in synod assembled for their consideration and counsel; and matters of discipline may, at the same time, be presented by appeal or otherwise, as the canons direct, or the case requires, to be then duly considered and determined, in conformity with the canon law, constitution, and uniform practice of the church. All concerned are hereby respectfully requested and required to take special notice of the foregoing arrangements, and to attend to them as circumstances shall require. JAMES WALKER, D.D., *Primus*.

Miscellaneous.

Scriptural Education in Ireland.—The committee of the London Hibernian Society having before them upwards of one hundred applications for new schools, many of which would be at once opened in the darkest and most desolate parts of Ireland, are compelled to make an earnest appeal to the friends of scriptural education, for aid to enable them to supply the requisite funds, which otherwise cannot be procured. The committee are anxious it should be known that the average cost to the society of each day-school is not more than 10*l*. annually; and they are willing to guarantee that, for every additional 10*l*. subscribed, a school shall be established in any part of Ireland the subscriber may prefer; and a quarterly account of the state and progress of the school sent to the person so contributing. The average number of scholars in attendance at each of the day-schools is seventy-eight.

Sunday-Schools in Ireland.—The friends and supporters of these schools are exerting all their power and influence to raise subscriptions throughout England towards their maintenance. With this laudable view they purpose holding meetings immediately at Bath, and to have charity-sermons preached. According to the last report of the society, which has just been circulated, the total number of schools amounts to 3,006, which contain 226,650 scholars, having 21,828 teachers. Of the total number of boys, 139,102 read the Bible and Testament; 45,944 are adults, above the age of 15, and not one-half are receiving education at the daily schools. The number of schools founded during the past year considerably exceeds that of the preceding years. The increase of the distribution of Bibles during the same period reached 1,423 copies, and that of Testaments averaged an equal number.

NEW PUBLICATIONS.

The History of the Rebellion and Civil Wars in England. By Edward Earl of Clarendon. New edition, from the Original Manuscript, 7 vols.—The same, in one vol., royal 8vo. Clarendon Press.

Documentary Annals of the Reformed Church of England; being a Collection of Injunctions, Declarations, Orders, Articles of Inquiry, &c., from the Year 1536 to the Year 1716; with Notes, Historical and Explanatory. By Edward Cardwell, D.D., Principal of St. Alban's Hall. 2 vols. 8vo. Clarendon Press.

An Arrangement and Classification of the Psalms, with a view to render them more useful for Private Devotion. By W. N. Darnell, B.D. 18mo. Rivingtons.

The Life of Christ Illustrated. The Redeemer, his Humiliation, Exaltation, Miracles, Discourses, Parables, and Example: illustrated by choice Passages from 138 Old and Modern Divines. Embellished with 70 Engravings on Wood after the great Masters, and forming a Sacred Gift of perpetual interest. Elegantly bound in cloth, gilt edges. Ball and Co.

Transubstantiation tried by Scripture and Reason. By the Rev. Charles Smith Bird, M.A., late Fellow of Trin. Coll., Cambridge. 2d edition. Hatchards.

The Pope's Claim to Supremacy Examined and Confuted. By the same.

Commemoration of Fifth of November. By the same.

Parochial Minister's Manual for Visiting the Sick. By the Rev. Henry H. Victor, B.A., Curate of Andover. 12mo. Rivingtons.

A Help to Young Clergymen in Reading and Preaching in the Congregation of the Church. By Presbyterus. 18mo. Rivingtons.

The Massacre of Saint Bartholomew; with a concise History of the Corruptions, Usurpations, and Anti-Social Effects of Romanism. By Sir William S. R. Coekburn, Bart., M.A. Fcp. 8vo. Parker.

Influence: a Moral Tale for Young Persons. 3d edit., fcp. cloth. Hatchards.

Christian Services for every Day in the Week. By the Rev. Plumpton Wilson, LL.B., Rector of Newmarket. 3d edit., 8vo. Murray.



